

Arcana  
Coelestia

*The heavenly arcana contained in the  
Holy Scripture or Word of the Lord  
unfolded, beginning with  
the book of Genesis*

EMANUEL SWEDENBORG

Volume 2

(Numbers 1114–2134)

Translated from the Original Latin by  
John Clowes

Revised and Edited by  
John Faulkner Potts

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## Editor's Preface

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

Volume 2 of *Arcana Coelestia* continues Swedenborg's verse-by-verse exposition, or commentary, of the biblical text of the book of Genesis. As was the custom in his day, Swedenborg referred to the Psalms as the book of David, and to the Pentateuch (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) as the books of Moses. In this volume Swedenborg also continues his practice of inserting topical articles or "continuation" passages between each chapter of the textual exegesis. The page number of the start of each of these continuations is listed in the table of contents.

The reader may also wish to read the "Prefatory Notes by the Reviser" in the front of volume 1 of this work, as it contains further details about the publishing history of this first and largest of Swedenborg's theological works. It also discloses a critical decision made by Potts regarding his translating of the several words used by Swedenborg to refer to "knowledge." The reader needs to know that this translation pattern was not followed by other translators of Swedenborg.

As with previous printings, the bold numerals in brackets ([2], [3], etc.) indicate divisions of Swedenborg's longer numbered sections that were added for the convenience of the reader by John Faulkner Potts in his six-volume *Swedenborg Concordance* (London: Swedenborg Society, 1888–1902).

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## Genesis 10

### CONCERNING THE MOST ANCIENT CHURCH, WHICH WAS CALLED MAN, OR ADAM

1114. Angels and spirits, or men after death, when permitted by the Lord, can meet all whom they have known in this world, or whom they have heard of—whomsoever they desire—can see them as present, and can converse with them. Wonderful to say, they are at hand in a moment and are most intimately present; so that it is possible to converse not only with friends, who usually find one another, but also with others that have been respected and esteemed. By the Divine mercy of the Lord it has been granted me to converse not only with those whom I had known when they lived in the body, but also with those of especial note in the Word; also with those who were of the most ancient church, which was that called “man,” or “Adam,” and with some who were of the subsequent churches, in order that I might know that by the names in the first chapters of Genesis churches are meant; and also that I might know what was the character of the men of the churches of that time. The accounts therefore that follow are what it has been given me to know about the most ancient churches.

1115. They who were of the most ancient church, which was called man, or Adam, and were celestial men, are very high above the head, and dwell together there in the greatest happiness. They said that others rarely come to them, except some at times, as they expressed it, “from the universe”; and that they were on high above the head not because they were of a lofty spirit, but in order that they might govern those who are there.

1116. Dwellings were shown me of those who were of the second and third posterities of this most ancient church. They are

magnificent, extending to a great length, and diversified with beautiful colors of bright crimson and azure blue. For the angels have most magnificent dwellings, such as cannot be described, as I have often seen. To their eyes so real is their appearance that nothing can be more real. But whence such real appearances come will be shown of the Lord's Divine mercy hereafter. They live in an aura, so to speak, of resplendent pearly and sometimes of diamond-like light. For there are wonderful auras in the other life, of inexpressible variety. They greatly err who do not believe that such things exist there, and indefinitely more than anyone ever could or can conceive. They are indeed representative, like the things sometimes seen by the prophets; but yet are so real that they who are in the other life hold them to be real, and the things which are in the world to be relatively unreal.

1117. They live in the most intense light. The light of this world can scarcely be compared to that in which they live. That light was shown me by a light as of flame that as it were streamed down before my eyes; and they who were of the most ancient church said that the light is such with them, but still more intense.

1118. There was shown me by a certain influx which I cannot describe, what the nature of their speech was when they lived in this world—that it was not articulate, like the vocal speech of our time, but tacit; and was produced not by external but by internal respiration. It was also granted me to perceive the nature of their internal respiration—that it advanced from the navel toward the heart, and so through the lips, without sound; and that it did not enter into the ear of another and strike upon what is called the drum of the ear by an external way, but by a certain way within the mouth, in fact by a passage there which is now called the Eustachian tube. And it was shown me that by such speech they could much more fully express the sentiments of the mind and the ideas of thought than can possibly be done by articulate sounds, or vocal words, which likewise are directed by the respiration, but external. For there is nothing in any word that is not directed by applications of the respiration. But with them this was done much more perfectly, because by the internal respiration; which, from the



fact that it is interior, is at once far more perfect, and more applicable and conformable to the very ideas of thought. Besides, they also conversed by slight movements of the lips, and correspondent changes of the face; for being celestial men, whatever they thought shone forth from their faces and eyes, which were varied conformably. They could by no means put on an expression of countenance different from that which was in agreement with their thoughts. Simulation, and still more deceit, was to them a monstrous iniquity.

1119. It has been shown me to the life how the internal respiration of the most ancient people silently flowed into a kind of external and thus tacit speech, perceived by another in his interior man. They said that this respiration varied with them, according to the state of their love and faith in the Lord. They gave also as a reason that it could not be otherwise, because they had communication with heaven; for they respired with the angels in whose company they were. Angels have a respiration to which internal respiration corresponds; and it likewise varies with them. For when anything befalls them which is contrary to love and faith in the Lord, their respiration is restrained; but when they are in the happiness of love and faith, their respiration is free and full. There is something like this also with every man, but in accordance with his corporeal and worldly loves and also with his principles. When anything opposes these, there is a restriction of the respiration; and when they are favored, the respiration is free and full. These, however, are variations of external respiration. But concerning the respiration of the angels, of the Lord's Divine mercy hereafter.

1120. It has also been shown that the internal respiration of the men of the most ancient church, which was from the navel toward the interior region of the breast, in the course of time, or in their posterity, was changed, and receded more toward the back region, and toward the abdomen, thus more outward and downward; and that at length, in the last posterity of that church, which existed immediately before the flood, scarcely anything of internal respiration remained; and when at last there remained none of this in the breast, they were suffocated of their own accord; but that in

some, external respiration then began, and with it articulate sound, or the language of spoken words. Thus with the men before the flood the respiration was in accordance with the state of their love and faith; and at last, when there was no love and no faith, but a persuasion of falsity, internal respiration ceased; and with this, the immediate communication with angels, and perception.

1121. I have been informed by sons of the most ancient church concerning the state of their perception, that they had perception of all things that belong to faith, almost as have the angels with whom they had communication; for the reason that their interior man, or spirit, by means also of the internal respiration, was joined to heaven; and that love to the Lord and love toward the neighbor are attended with this; for man is thus conjoined with angels through their veriest life, which consists in such love. They said that they had the law written upon them, because they were in love to the Lord and love toward the neighbor; and such being the case, whatever the laws prescribe was in agreement with their perception, and whatever the laws forbid was contrary to it. Nor did they doubt that all laws, human as well as Divine, are founded in love to the Lord and charity toward the neighbor, and regard these as their fundamental. Wherefore, as they had this fundamental in them, from the Lord, they could not but know all things that were from it. They believe too that those who live in the world at this day, who love the Lord and the neighbor, have also the law written upon them, and are acceptable citizens everywhere on earth, as the same are in the other life.

1122. I have been further informed that the men of the most ancient church had most delightful dreams, and also visions, and that it was insinuated into them at the same time what they signified. Hence their paradisaical representations, and many other things. The objects of the external senses therefore, which are earthly and worldly, were nothing to them; nor had they any perception of delight in them, but only in what they signified and represented; and therefore when they looked at earthly objects they did not think about them at all, but only about the things which they signified and represented, which were most delightful to them;

for they were such things as are in heaven, from which they see the Lord himself.

1123. I have conversed with the third generation of the most ancient church, who said that in their time, when they lived in the world, they expected the Lord, who would save the whole human race; and that it was then a common saying among them that the seed of the woman would tread down the serpent's head. They said that from that time the greatest delight of their life was to procreate offspring; so that their sweetest deliciousnesses were to love their consort for the sake of offspring, which they called most delightful deliciousnesses and most delicious delights, adding that the perception of these delights and deliciousnesses was from influx out of heaven, because the Lord was to be born.

1124. There were near me some of the posterity that lived before the flood—not of those who perished, but of those who were somewhat better than they. At first they flowed in gently and imperceptibly enough; but it was given me to perceive that inwardly they were evil, and that they inwardly acted contrary to love. There exhaled from them a sphere of the odor 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 spoke with them about the Lord, as to whether or not they had expected him, as their fathers did. They said that they had represented the Lord to themselves as an old man, holy, with a gray beard; and also that they became holy from him, and in like manner bearded; whence arose such veneration for beards among their posterity. They added that now also they are able to adore him, but from themselves. But then an angel came, whose presence they could not endure.

1125. It has also been granted me to converse with those who were of the church called "Enosh," concerning which in Genesis 4:26. Their influx was gentle, and their conversation unassuming. They said that they live in charity with one another, and perform offices of friendship to others who come among them. But it was

evident that their charity was the charity of friendship.<sup>1</sup> They live quietly, as good citizens, and do no injury to anyone.

1126. There appeared to me a narrow room; and the door being opened a tall man came into view, clothed in white, the whiteness being intense. I wondered who he was, and was told that a man clothed in white signified those who were called “Noah,” who were the first of all of the ancient church, which was the church after the flood; and that they were thus represented because they were few.

1127. It has been granted me to converse with those of the ancient church, or of the church after the flood, who were called “Shem.” They inflowed gently through the region of the head into the region of the breast, toward the heart, but not to the heart. The quality of spirits can be known from their influx.

1128. There appeared one veiled over as with a cloud, about whose face were many wandering stars, which signify falsities. I was told that such were the posterity of the ancient church when it began to perish, especially among those who instituted worship by sacrifices, and by images.

1129. Some account of the antediluvians who perished follows at the end of this chapter.

#### GENESIS 10

*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: Ashkenaz, and Riphath, and Togarmah.*

*4. And the sons of Javan: Elishah, and Tarshish, Kittim, and Dodanim.*

*5. From these were spread abroad the isles of the nations in their lands, everyone according to his tongue, according to their families, as to their nations.*

6. *And the sons of Ham: Cush, and Mizraim, and Put, and Canaan.*

7. *And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabteca. And the sons of Raamah: Sheba, and Dedan.*

8. *And Cush begat Nimrod. He began to be a mighty one in 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. *Out of that land went forth Asshur, and built Nineveh, and the city of Rehoboth, and Calah.*

12. *And Resen, between Nineveh and Calah; this is that great city.*

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

14. *And Pathrusim, and Casluhim, from whom went forth the Philistines, and Caphtorim.*

15. *And Canaan begat Zidon, his firstborn, and Heth.*

16. *And the Jebusite, and the Amorite, and the Girgashite.*

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

18. *And the Arvadite, and the Zemarite, and the Hamathite. And afterwards were the families of the Canaanites spread abroad.*

19. *And the border of the Canaanites was from Zidon, in coming to Gerar, even unto Gaza; in coming to Sodom, and Gomorrah, and Admah, and Zeboiim, even unto Lasha.*

20. *These are the sons of Ham, according to their families, according to their tongues, in their lands, in their nations.*

21. *And there was born to Shem also; he is the father of all the sons of Eber; the elder brother of Japheth.*

22. *The sons of Shem: Elam, and Asshur, and Arpachshad, and Lud, and Aram.*

23. *And the sons of Aram: Uz, and Hul, and Gether, and Mash.*

24. *And Arpachshad 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 his brother's name was Joktan.*

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

27. *And Hadoram, and Uzal, 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 to Sephar, the mountain of the east.*

31. *These are the sons of Shem, according to their families, according to their tongues, in their lands, according to their nations.*

32. *These are the families of the sons of Noah, according to their nativities, in their nations; and from these were spread abroad the nations in the earth after the flood.*

## THE CONTENTS

1130. The subject treated of throughout this whole chapter is the ancient church, and its propagation (verse 1).

1131. They who had external worship corresponding to internal are the “sons of Japheth” (verse 2). They who had worship more remote from internal are the “sons of Gomer and Javan” (verses 3–4). And they who had worship still more remote are the “isles of the nations” (verse 5).

1132. They who cultivated knowledges, memory-knowledges, 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. Those treated of who have external worship in which are interior evils and falsities, “Nimrod” being such worship (verses 8–9). The evils in such worship (verse 10). The falsities in such worship (verses 11–12).

1134. Concerning those who form for themselves new kinds of worship out of memory-knowledges by means of reasonings (verses 13–14); and concerning those who make mere memory- knowledge of the knowledges of faith (verse 14).

1135. Concerning external worship without internal, which is “Canaan,” and the derivations of this worship (verses 15–18); and its extension (verses 19–20).

1136. Concerning internal worship, which is “Shem,” and its extension even to the second ancient church (verse 21). Concerning internal worship and its derivations, which being from charity are derivations of wisdom, of intelligence, of memory-knowledge, and of knowledges, which are signified by the “nations” (verses 22–24).

1137. Concerning a certain church which arose in Syria, instituted by Eber, which is to be called the second ancient church, the internal worship of which is “Peleg,” the external “Joktan” (verse 25). Its rituals are the nations named in verses 26 to 29. The extension of this church (verse 30).

1138. That there were different kinds of worship in the ancient church, in accordance with the genius of each nation (verses 31–32).

## THE INTERNAL SENSE

1139. It has been stated already that there are four different styles in the Word. The first, which was that of the most ancient church, is such as is that from the first chapter of Genesis to this chapter. The second is the historical style, as in the following books of Moses, and in the rest of the historical books. The third is the prophetic style. The fourth is intermediate between the prophetic style and that of common speech. Concerning these styles see n. 66.

1140. In this chapter, and in the following one as far as Eber, the most ancient style is continued; but here it is intermediate between the style of made-up history, and that of true history. For by Noah, and his sons, Shem, Ham, Japheth, and Canaan, nothing else was meant, nor is anything else meant, than the ancient church regarded abstractly as to its worship—namely, by “Shem” internal worship, by “Japheth” corresponding external worship, by “Ham” internal worship corrupted, by “Canaan” external worship separated from internal. Such persons never existed; but the kinds of worship were so named because all other different kinds, or all specific differences, could be reduced to these as fundamental ones. By “Noah” therefore was meant merely the ancient church in general, as a parent comprehending all. And yet by the names in this chapter, except those of Eber and his posterity, are meant so many nations; and so many nations there were that constituted the ancient church; which church was widely spread around the land of Canaan.

1141. They who are here named “sons of Japheth” were all such as had external worship corresponding to internal; that is, who lived in simplicity, in friendship, and in mutual charity. Nor did they know any other doctrinal teachings than external rites. They who are named “sons of Ham” were those who had internal worship corrupted. They who are called “sons of Canaan” were those who had external worship separate from internal. They who are called “sons of Shem” were internal men, and worshiped the Lord and loved the neighbor, whose church was nearly like our true Christian church.

1142. What manner of men they were specifically is not related in this chapter, for they are only recounted as to their names. But this appears from the writings of the prophets, where the names of these nations occur in different places, and everywhere with no other signification—though sometimes in the genuine, and sometimes in the opposite sense.

1143. Although these were the names of the nations that constituted the ancient church, yet in the internal sense they mean



actual things [*res*], namely, the worships themselves. In heaven nothing at all is known about the names, countries, nations, and the like; the angels have no idea of such things, but of the actual things signified by them. The Word of the Lord is living by virtue of the internal sense. This is as the soul, of which the external sense is as the body. And just as with man when his body dies the soul lives, and when the soul lives he no longer knows the things that pertain to the body, so when he comes among angels he does not know what the Word is in the sense of the letter, but only what it is in its soul. Such was the man of the most ancient church; who, if he were living and read the Word at the present day, would not cleave at all to the sense of the letter; but would be as if he did not see it, but only the internal sense abstractly from the letter; and indeed as if the letter had no existence. Thus he would be in the life or soul of the Word. It is the same everywhere in the Word, even in its historical parts, which were just such as are narrated, and yet there is not so much as one little word therein that does not, in the internal sense, enfold within it deep secrets which never appear to those who hold the mind in the historical connection. Thus in this chapter by the names, in the literal or historical sense, are meant the peoples that constituted the ancient church, but in the internal sense their doctrinals are signified.

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 derivations of the doctrinals and worships of the ancient church, which in general is “Noah”; “Shem, Ham, and Japheth” signify here as before—“Shem” true internal worship, “Ham” internal worship corrupted, and “Japheth” external worship corresponding to internal; “and unto them were sons born” signifies doctrinals derived therefrom; “after the flood” signifies from the time when this new church arose.

1145. *These are the nativities of the sons of Noah.* That these signify derivations of the doctrinals and worships of the ancient church, which in general is “Noah,” is evident from the signification of “nativities” (of which above). In the external or

literal sense, “nativities” or “births,” as is known, are generations of one from another; but in the internal sense all things have regard to what is celestial and spiritual, that is, to the things of charity and of faith. Thus here the “nativities” are those of the church, consequently are doctrinal matters, as will be made more clear in what follows.

1146. *Shem, Ham, and Japheth.* That these signify here as before—“Shem” true internal worship, “Ham” internal worship corrupted, and “Japheth” external worship corresponding to internal, is evident from what has been previously stated concerning them; where it was shown, not only that Shem, Ham, and Japheth signify those kinds of worship, but also what is meant by true internal worship, or Shem; what by internal worship corrupted, or Ham; and what by external worship corresponding to internal, or Japheth. They need not therefore be further dwelt upon.

1147. *And unto them were sons born.* That these signify the doctrinals thence derived, is evident from the signification of “sons” in the internal sense, as being the truths of faith, and also the falsities, consequently doctrinal matters; by which both true and false are meant, for such are the doctrinals of churches. (That “sons” have such a signification may be seen above, n. 264, 489, 491, 535.)

1148. *After the flood.* That this signifies from the time when this new church arose is evident likewise from what has been 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 must be observed that the church before the flood is called the most ancient church, and the church after the flood, 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 had external worship corresponding to internal. “Gomer, Magog, Madai, Javan, Tubal, Meshech, and

Tiras” were so many nations, with whom such worship existed, by which in the internal sense are signified so many different doctrinals that were the same as rituals, which they devoutly observed.

1150. *The sons of Japheth.* That these signify those who had external worship corresponding to internal has been explained before. External worship is said to correspond to internal when that which is the essential is in the worship. This essential is the adoration of the Lord from the heart; which is by no means possible unless there is charity, or love to the neighbor. In charity or love toward the neighbor the Lord is present, and then he can be adored from the heart. Thus the adoration is from the Lord, for the Lord gives all the ability and all the being in the adoration. Hence it follows that such as is the charity in a man, such is his adoration or worship. All worship is adoration, because the adoration of the Lord must be in it for it to be worship. The sons of Japheth, or the nations and peoples called “sons of Japheth,” lived in mutual charity with each other, in friendship, in courtesy, and in simplicity; and therefore the Lord was present in their worship. For when the Lord is present in the external worship, there is internal worship in the external, that is, there is external worship corresponding to internal. There were formerly very many such nations. And there are also at this day those who make worship consist in externals and do not know what internal worship is, or if they know, do not think about such things. If these persons acknowledge the Lord and love the neighbor, the Lord is in their worship, and they are sons of Japheth; but if they deny the Lord, and love only themselves, and do not care for the neighbor, especially if they bear hatred toward him, their worship is external separate from internal, and they are sons of Canaan, or Canaanites.

1151. *Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.* That these were so many nations among whom such worship existed, and that in the internal sense they signify so many doctrinals, which were the same as rituals, which they devoutly observed, is very evident from the Word, where these nations are frequently mentioned; for they everywhere signify external worship—sometimes external worship corresponding to internal,

sometimes the opposite. The reason why they signify the opposite is that all churches, wherever they were, in process of time have been changed, even to their opposites. That the nations here named signify nothing but external worship, consequently their doctrinals which were rituals, can be established, as was said, from the Word in other places, especially in the prophets.

[2] Thus, of Magog, Meshech, Tubal, and Gomer, it is written in Ezekiel:

Son of man, set thy face toward Gog, the land of Magog, the prince, head of Meshech and Tubal; and prophesy against him and say, Thus saith the Lord Jehovih, Behold I am against thee, O Gog, prince, head of Meshech and Tubal, and I will turn thee about, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed in full, a great company with buckler and shield, all of them handling swords; Persia, Cush, and Put with them; with them Gomer and all his hordes; the house of Togarmah in the sides of the north, and all his hordes. In the latter years thou shalt come into the land that is brought back from the sword, that is gathered out of many peoples, upon the mountains of Israel, which have been made a waste (Ezek. 38:2-6, 8).

This whole chapter treats of the church, which became perverted, and at length made all worship consist in externals, or rituals; charity, which is signified by “the mountains of Israel,” being extinguished. Here “Gog, and the land of Magog the prince and head of Meshech and Tubal,” is worship in externals. Anyone may see that it is not Gog and Magog that are treated of, for the Word of the Lord does not treat of worldly things, but enfolds within it Divine things.

[3] In the same:

Prophesy upon Gog, and say, Thus saith the Lord Jehovih, Behold I am against thee, O Gog, prince, head of Meshech and Tubal; and I will turn thee about, and take a sixth part of thee, I will cause thee to come up from the sides of the north, and will bring thee upon the mountains of Israel; upon the mountains of Israel thou shalt fall, thou and all thy hordes, and the people that are with thee (Ezek. 39:1-2, 4).

The whole of this chapter, likewise, treats of external worship separated from internal, and become idolatrous, which is here signified by Gog, Meshech, and Tubal, by whom also are meant the doctrinals which they receive and afterwards confirm by the literal sense of the Word, and thus falsify truths and destroy internal worship. For, as was said, the opposite also are signified by the same nations.

[4] In John:

When the thousand years are finished, Satan shall be loosed out of his prison, and shall go forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to war. They went up over the plain of the earth, and compassed the camp of the saints about, and the beloved city (Rev. 20:7–9);

where “Gog and Magog” have a similar signification. External worship separate from internal, that is, separate from love to the Lord and love toward the neighbor, is nothing else than idolatrous, which encompasses the camp of the saints, and the beloved city.

[5] Of Meshech and Tubal it is said in Ezekiel:

There is Meshech, Tubal, and all her multitude; her graves are round about her; all of them uncircumcised, slain by the sword; for they caused their terror in the land of the living (Ezek. 32:26).

The subject here is Egypt, or the memory-knowledges wherewith men desire to explore spiritual things. “Meshech and Tubal” denote doctrinals which are rituals, and which, when there is no love, are called “uncircumcised.” Hence they are slain with the sword, and a terror in the land of the living.

[6] Of Javan it is said in Joel:

The sons of Judah and the sons of Jerusalem ye have sold unto the sons of the Javanites that ye might remove them far from their border (Joel 3:6).

“The sons of Judah” denote celestial things of faith; “the sons of Jerusalem,” spiritual things of faith—thus things internal; and “the sons of the Javanites,” worship in externals separate from what is internal. Because this worship is so widely remote from what is internal, it is said that they have “removed them far from their border.”

[7] Javan and Tubal denote true external worship itself in Isaiah:

It shall come that I will gather all nations and tongues, and they shall come, and shall see my glory. And I will set a sign among them, and I will send such as escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the nations (Isa. 66:18–19).

The subject here is the kingdom of the Lord and his coming. “Tubal and Javan” denote those who are in external worship corresponding to internal, who are to be instructed concerning internal things.

1152. Verses 3, 4. *And the sons of Gomer: Ashkenaz, and Riphath, and Togarmah. And the sons of Javan: Elishah, and Tarshish, Kittim, and Dodanim.* By the “sons of Gomer” also are signified those who had external worship, but derived from that which existed in the nation Gomer. “Ashkenaz, and Riphath, and Togarmah” were so many nations, among whom there was such worship, by whom also are signified so many doctrinals which were rituals, derived from the external worship with Gomer; by the “sons of Javan” are signified still others with whom external worship existed, derived from the worship which was in the nation Javan; “Elishah, and Tarshish, Kittim, and Dodanim” were so many nations among whom such worship existed, by whom also are signified so many doctrinals which were rituals, derived from the external worship with Javan.

1153. *And the sons of Gomer.* That by these also are signified those who had external worship, but derived from that which existed in the nation Gomer, follows from what has been said and

shown before concerning the signification of “sons”; and also from the fact that Gomer was one of those nations that had external worship corresponding to internal. There were seven nations named in the foregoing verse which were in such worship. Here again are seven nations, which are called “sons of Gomer” and “of Javan”; but what were the specific differences between them cannot be told, because here they are merely mentioned. But in the prophets, where this and that worship of the church is treated of specifically, the differences can be distinguished. In general, all the diversities of external, as also of internal worship, are according to the adoration of the Lord in the worship; and the adoration is according to the love to the Lord and the love toward the neighbor. For the Lord is present in love, and thereby in worship; the differences of worship therefore among the nations here mentioned were of this nature.

[2] That it may be still more clearly explained how the case is in respect to diversities of worship, and how it was with the various nations in the ancient church, let it be known that all true worship consists in adoration of the Lord, adoration of the Lord in humiliation, and humiliation in one’s acknowledgment that in himself there is nothing living, and nothing good, but that all within him is dead, yea, cadaverous; and in the acknowledgment that everything living and everything good is from the Lord. The more a man acknowledges these things, not with the mouth, but with the heart, the more he is in humiliation; and consequently the more he is in adoration, that is, in true worship, and the more he is in love and charity, and the more in happiness. The one is in the other, so conjoined as to be inseparable. From this it is evident what and of what nature are these differences of worship.

[3] Those here spoken of, called “sons of Gomer and Javan,” are those who also had external worship corresponding to internal, but somewhat more remote than those who were named in the preceding verse. For this reason they are called “sons.” The generations successively descending, or the derivations, here proceed from the interior toward the exterior. The more sensuous a man becomes, the more exterior his worship becomes, and consequently the more remote from the true worship of the Lord;

for it partakes more of the world, of the body, and of the earth, and less of the spirit; and therefore it is more remote. These, who are called “sons of Gomer and Javan,” being more sensuous, made worship still more to consist in externals than did their so-called parents and kindred. They therefore here constitute a second class.

1154. *Ashkenaz, Riphath, and Togarmah.* That these were so many nations among whom there was such worship, and that they signify so many doctrinals which were rituals, derived from the external worship with Gomer, is evident from the prophets, where the same nations are also mentioned, and by them are everywhere signified doctrinals or rituals—as usual, in each sense, sometimes in the genuine sense, sometimes in the opposite one. “Ashkenaz,” in Jeremiah:

Set ye up a standard in the land, blow the trumpet among the nations, consecrate the nations against her, make to hearken against her the kingdoms of Ararath, Minni, and Ashkenaz (Jer. 51:27).

The subject here is the destruction of Babel, where “Ashkenaz” denotes its idolatrous worship, or external worship separate from internal, which destroys Babel. Specifically, it denotes false doctrinals, and therefore is mentioned in the opposite sense. “Togarmah,” in Ezekiel:

Javan, Tubal, and Meshech, these were thy traders in the soul of man, and furnished vessels of brass in thy commerce. They of the house of Togarmah furnished for thine aids, horses, and horsemen, and mules (Ezek. 27:13–14).

This is said concerning Tyre, by which they were represented who possessed the knowledges of celestial and spiritual things. “Javan, Tubal, and Meshech” denote, as before, various representative or correspondent rites; “the house of Togarmah” likewise. The external rites of the former have reference to celestial things; and those of the latter, or “the house of Togarmah,” to spiritual things, as is evident from the signification of the things in which they traded. Here they are in the genuine sense. In the same:



Gomer and all his hordes, the house of Togarmah the sides of the north, and with all his hordes (Ezek. 38:6);

denoting perverted doctrinals, which are meant also by “the sides of the north.” Here the names of these nations are used in the opposite sense.

1155. *And the sons of Javan.* That by these are signified still others with whom there was external worship, derived from the worship which prevailed in the nation Javan, can in the same way be seen in the prophets, where they are named in connection with the actual things [*res*] themselves, and therein signify nothing different from them. The reason why the sons of Gomer and the sons of Javan only are mentioned, and not the sons of the others mentioned in the second verse—where there are seven—is that the sons of the one relate to the class of spiritual things, and the sons of the other to the class of celestial things. It is evident that the sons of Gomer relate to the class of spiritual things, from the passages in the prophets cited just above; and that the sons of Javan relate to the class of celestial things will appear from what follows. The class of spiritual things is distinguished from the class of celestial things by this, that the former relate to truths of faith, and the latter to goods of faith, which are those of charity. Although these distinctions are entirely unknown in the world, yet they are most perfectly known in heaven, not merely as to the generic differences, but as to the specific differences also; for in heaven there is not the least difference that is not distinguished according to the most perfect order. In the world no more is known than that there are varieties of worship, and that in externals—for nothing beyond these is known—they differ from each other. But in heaven the differences, which are innumerable, themselves appear to the life, and indeed such as they are in internals.

1156. *Elishah, and Tarshish, Kittim, and Dodanim.* That these were so many nations, with whom there was such worship, and that they signify so many doctrinals which were rituals, derived from the external worship with Javan, may be seen from the following passages in the prophets. Of “Elishah” it is written in Ezekiel:

Fine linen with brodered work from Egypt was thy spreading forth, that it might be to thee for an ensign; blue and crimson from the isles of Elishah were thy covering (Ezek. 27:7).

The subject here treated of is Tyre, by which they are signified who possess celestial and spiritual riches, or knowledges; “embroidered work from Egypt” denotes memory-knowledges, and thus rituals representative of spiritual things; “blue and crimson from the isles of Elishah,” rituals corresponding to internal worship, thus representatives of celestial things. The words are here used in the genuine sense. Of “Tarshish” in Isaiah:

I will send such as escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off (Isa. 66:19).

Howl, ye ships of Tarshish, for Tyre is laid waste, so that there is no house for entering in; from the land of Kittim it is revealed to them (Isa. 23:1, 14).

And further concerning Tarshish in Isa. 40:9; Jer. 10:9; Ezek. 27:12; Ps. 48:7—where it denotes rituals, that is, doctrinals. Of “Kittim” in Jeremiah:

Pass over to the isles of Kittim and see; and to Arabia, and consider diligently, whether there hath been such a thing (Jer. 2:10).

And in Isaiah:

Thou shalt no more rejoice, O thou oppressed virgin daughter of Zidon; arise, pass over to Kittim; even there shalt thou have no rest (Isa. 33:12),

where “Kittim” denotes rituals. In Ezekiel:

Of the oaks of Bashan have they made thine oars; they have made thy planks of ivory, the daughter of steps, from the isles of Kittim (Ezek. 27:6).

This is said of Tyre; “the planks of a ship from the isles of Kittim” denotes externals of worship—thus rituals—which have reference to the class of celestial things. In Moses:

Ships shall come from the coast of Kittim, and they shall afflict Asshur, and shall afflict Eber (Num. 24:24),

where also “Kittim” denotes external worship, or rituals. Hence it is evident that in the internal sense by all these names are signified actual things, which actual things stand in their own regular order and connection.

1157. Verse 5. *From these were dispersed the isles of the nations in their lands, everyone according to his tongue, according to their families, as to their nations.* “From these were dispersed the isles of the nations in their lands” signifies that the worships of many nations sprang from these; “isles” are particular regions and thus particular worships which were still more remote from internal worship; “lands” are their generals; “everyone according to his tongue, according to their families, as to their nations” signifies that these were according to the genius of each; “according to his tongue” is according to the opinion of each; “according to their families” is according to their uprightness; “as to their nations” is with respect to both in general.

1158. *From these were dispersed the isles<sup>2</sup> of the nations in their lands.* That this signifies that the worships of many nations originated from these, that “isles” are particular regions and thus particular worships which were still more remote, and that “lands” are their generals, is evident from the signification of “isles” in the Word. Thus far they have been treated of who had external worship corresponding to internal. By the seven sons of Japheth were signified those who approached nearer to true internal worship; by the seven sons of Gomer and at the same time of Javan, those who were more remote from true internal worship. By “the isles of the nations” are signified those who are still more remote, and properly those who lived in mutual charity with one another, but yet in ignorance, knowing nothing about the Lord, about the doctrinals

of faith of the church, and about internal worship; but who yet had a certain external worship which they religiously observed. Such are called “isles” in the Word, and therefore by “isles,” in the internal sense, there is signified worship which is more remote from internal worship.

[2] They who are in the internal sense of the Word, as the angels are, have no knowledge of isles, for they no longer have any idea of such things;<sup>3</sup> but instead of them they perceive a remoter worship, such as is that of the nations out of the church. And in like manner by “isles” they perceive those things within the church itself which are somewhat remote from charity, as are friendships and civilities. Friendship is not charity, and still less is politeness charity—these are degrees below charity; and the more they derive from charity the more sincere they are.

[3] That such things are signified by “islands” may be seen from the following passages from the Word. In Isaiah:

Keep silence before me, O islands; and let the peoples renew their strength, let them come near. The isles saw, and feared; the ends of the earth trembled; they drew near, and came (Isa. 41:1, 5).

Here “islands” denote upright nations out of the church who have religiously observed their external worship. The furthest limits of the region where the church is are called “the ends of the earth.” In the same:

He shall not be dark, and shall not break in pieces till he has set judgment in the earth, and the isles shall 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 fullness thereof, the isles and the inhabitants thereof. Let them give glory to Jehovah, and declare his praise in the islands (Isa. 42:4, 10, 12).

Here also “islands” denote nations out of the church, who have lived in ignorance, simplicity, and uprightness.

[4] In the same:

Listen, O isles, unto me, and hearken, ye peoples from far (Isa. 49:1),

likewise denoting those nations which are more remote from the worship of the Lord, and from the knowledges of faith; wherefore it is said “from far.” Again:

The isles shall hope in me, and on mine arm shall they wait (Isa. 51:5),

denoting the same. Because they are such as live in uprightness, it is said, “they shall hope in me, and on mine arm shall they wait.” In Jeremiah:

Hear the word of Jehovah, O ye nations, and declare it in the isles afar off (Jer. 31:10),

denoting the same. In Zephaniah:

Jehovah will be terrible unto them, for with leanness he will consume all the gods of the earth; and they shall bow themselves down to him, everyone from his place, even all the isles of the nations (Zeph. 2:11).

“The isles of the nations” denote nations more remote from the knowledges of faith.

[5] In David:

Jehovah reigneth, let the earth rejoice; let the multitude of isles be glad. Clouds and darkness are round about him (Ps. 97:1–2),

denoting the same. Their ignorance is here representatively expressed by “clouds and darkness”; but because they are in simplicity and uprightness it is said “round about him.” Because by “islands” are signified those things which are more remote, Tarshish, Pul, Lud, Tubal, and Javan also—by whom were signified external worships—are called “islands” (Isa. 66:19). So also Kittim (Jer. 2:10; Ezek. 27:6). When contrasted with “lands,”

or with “mountains,” “islands” signify also the truths of faith, from being in the sea; thus they signify doctrinals which are rituals.

1159. *Everyone according to his tongue, according to their families, as to their nations.* That this signifies that these were according to the genius of each; “according to their tongue,” according to the opinion of each; “according to their families,” according to their uprightness; and “as to their nations,” as regards both in general, may be seen from the signification of “tongue,” of “families,” and of “nations,” in the Word; concerning which of the Lord’s Divine mercy hereafter. That “tongue,” or “language,” in the internal sense, signifies opinion, thus principles and persuasions, is because there is a correspondence of the tongue with the intellectual part of man, or with his thought, like that of an effect with its cause. Such also is not only the influx of a man’s thoughts into the movements of the tongue in speaking, but also the influx of heaven, concerning which some things from experience, by the Divine mercy of the Lord, will be told elsewhere.

[2] That “families” in the internal sense signify uprightness, and also charity and love, comes from the fact that in the heavens all things which are of mutual love are circumstanced as are relationships by blood and by marriage, thus as families (see n. 685). In the Word therefore the things which pertain to love or charity are expressed by “houses,” and also by “families,” which it is unnecessary here to stop to confirm. (That such is the signification of a “house” may be seen at n. 710.)

[3] That “nations” here signify both, in general, is evident from the signification of a nation, or nations, in the Word. In a good sense “nations” signify things of the new will and understanding, consequently the goods of love and truths of faith; but in the opposite sense they signify evils and falsities; and in like manner so also do “houses,” “families,” and “tongues,” as may be confirmed by very many passages from the Word. The reason is that the most ancient church was distinguished into houses, families, and nations. A married pair with their children, and their menservants and maidservants, constituted a house; a number of houses that were

not far distant from one another constituted a family; and a number of families, a nation. Hence “nations” signified all the families taken together in the aggregate. It is much the same in heaven; but the relation of all there is according to love and faith toward the Lord (see n. 685).

[4] From this then comes the signification of “nations” in the internal sense, as a general term comprising things of both the will and the understanding, or what is the same of both love and faith; but relatively to the families and houses of which they are composed. (See also what has been said before concerning this subject, n. 470, 471, 483.) It is evident from these considerations that “nations” signify both opinion and uprightness in general; and that “everyone according to his tongue, according to their families, as to their nations” signifies according to the genius of each man, family, and nation, to whom worship was derived from the ancient church.

**1160.** Verse 6. *And the sons of Ham: Cush, and Mizraim, and Put, and Canaan.* By “Ham” is signified, here as before, faith separated from charity; by “the sons of Ham,” the things that belong to this separated faith; “Cush, Mizraim, Put, and Canaan” were so many nations, by which are signified, in the internal sense, the knowledges, the memory-knowledges, and the worships that are of faith separated from charity.

**1161.** That by “Ham” is signified faith separated from charity, is evident from what was said and shown concerning Ham in the preceding chapter.

**1162.** That by “the sons of Ham” are signified the things that belong to this separated faith, follows from this. In order that it may be known what is meant by “Ham,” and therefore by “the sons of Ham,” it must first be known what faith separated from charity is. Faith separated from charity is no faith. Where there is no faith, there is no worship, neither internal nor external. If there be any worship at all, it is corrupt worship, and therefore by “Ham” is likewise signified internal worship corrupted. They hold a false

opinion who call the mere memory-knowledge of things celestial and spiritual, separated from charity, faith. For sometimes the worst of men have this knowledge more than others—as those who live in continual hatred and vindictiveness, and in adultery, and are therefore infernal, and after the life of the body become devils. It may be seen from this that memory-knowledge is not faith. But faith is the acknowledgment of the things which are of faith; and this acknowledgment is by no means external, but internal, and is the working of the Lord alone through the charity in a man. And this acknowledgment is by no means a thing of the mouth, but of the life. From the life of everyone it may be known what his acknowledgment is. All they are called “sons of Ham” who have a memory-knowledge of the knowledges of faith, and have not charity, whether it be a memory-knowledge of the interior knowledges of the Word, and of its veriest mysteries, or a memory-knowledge of all things in the literal sense of the Word, or a memory-knowledge of other truths, whatever their name, from which these may be regarded, or a knowledge of all the rituals of external worship—if they have not charity, they are “sons of Ham.” That they who are called “sons of Ham” are of this character is evident from the nations now treated of.

1163. That “Cush, Mizraim, Put, and Canaan” were so many nations, by which in the internal sense are signified knowledges, memory-knowledges, and rituals that are of faith separated from charity, may be seen from the Word, where these nations are frequently mentioned; for such things are there signified by them; that is to say, by “Cush,” or “Ethiopia,” are signified the interior knowledges of the Word, whereby such men confirm false principles; by “Mizraim,” or “Egypt,” memory-knowledges or various matters of memory, whereby men desire to explore the mysteries of faith, and from them confirm principles of falsity; by “Put,” or “Lybia,” knowledges from the literal sense of the Word, by which in like manner they confirm false principles; and by “Canaan,” or “the Canaanites,” rituals, or the things of external worship separated from internal. All these, when separated from charity, are called “sons of Ham.” By the same nations are also signified simply knowledges and memory-knowledges; by “Cush,” the interior knowledges of the Word; by “Egypt,” memory-



knowledges; by “Put,” knowledges from the literal sense of the Word. This is the reason why they are taken—as may be seen from the following passages—in both a bad and a good sense.

1164. That by “Cush” or “Ethiopia” are signified the interior knowledges of the Word, by which such men confirm false principles, may be seen in Jeremiah:

Egypt riseth up like a stream, whose waters toss themselves like the rivers, and he hath said, I will go up, I will cover the earth, I will destroy the city and the inhabitants thereof. Go up ye horses, and rage ye chariots; and let the mighty men go forth, Cush and Put that handle the shield (Jer. 46:8–9).

“Egypt” here denotes those who believe nothing unless they apprehend it from memory-knowledges, whereby everything becomes involved in doubt, denial, and falsity, which is to “go up, cover the earth, and destroy the city.” “Cush” here denotes more universal and more interior knowledges of the Word, whereby men confirm received principles of falsity. “Put” denotes knowledges from the literal sense of the Word which are according to the appearances of the senses.

[2] In Ezekiel:

A sword shall come upon Egypt, and there shall be grief in Cush, when the slain shall fall in Egypt; and they shall take her multitude, and her foundations shall be destroyed. Cush, and Put, and Lud, and all Ereb and Cub, and the sons of the land of the covenant shall fall with them by the sword (Ezek. 30:4–5).

No one could at all know what these things mean except from the internal sense; and if the names did not signify actual things, there would be scarcely any sense. But here by “Egypt” are signified memory-knowledges, whereby men desire to enter into the mysteries of faith. “Cush and Put” are called “the foundations thereof” because they signify knowledges from the Word.

[3] In the same:

In that day shall messengers go forth from before me in ships, to make confident Cush afraid; and there shall be grief upon them, as in the day of Egypt (Ezek. 30:9).

“Cush” denotes those knowledges from the Word that confirm falsities which are hatched from memory-knowledges. In the same:

I will make the land of Egypt into wastes, a waste of desolation, from the tower of Seveneh, even unto the border of Cush (Ezek. 29:10).

Here “Egypt” denotes memory-knowledges; and “Cush” the knowledges of the interior things of the Word, which are the boundaries as far as memory-knowledges go.

[4] In Isaiah:

The king of Assyria shall lead the captivity of Egypt and the captivity of Cush, boys and old men, naked and barefoot, and with buttocks uncovered, the nakedness of Egypt; and they shall be dismayed and ashamed because of Cush their hope, and of Egypt their glory (Isa. 20:4-5).

“Cush” here denotes knowledges from the Word, whereby falsities acquired through memory-knowledges are confirmed; “Asshur” is reasoning which leads men “captive.” In Nahum:

Cush and Egypt were her strength, and there was no end; Put and Lubim were thy helpers (Nahum 3:9).

This is said of the church vastated, and here in like manner “Egypt” denotes memory-knowledges, and “Cush” knowledges.

[5] “Cush and Egypt” here denote simply knowledges and memory-knowledges, which are truths, useful to those who are in the faith of charity; thus they are here used in a good sense. In Isaiah:

Thus said Jehovah, The labor of Egypt, and the merchandise of Cush, and of the Sabeans, men of stature, shall pass over unto thee, and they shall be thine; they shall go after thee in fetters, they shall pass over

and shall bow down unto thee; they shall pray unto thee; God is in thee only, and there is no other God besides (Isa. 45:14).

“The labor of Egypt” denotes memory-knowledge; and “the merchandise of Cush and of the Sabeans,” knowledges of spiritual things which are serviceable to those who acknowledge the Lord; for all memory-knowledge and knowledge are for them.

[6] In Daniel:

The king of the north shall have dominion over the hidden stores of gold and silver, and over all the desirable things of Egypt; and the Lubim (Put) and Cushim shall be at thy steps (Dan. 11:43).

“Put and Cush” here denote knowledges from the Word; and “Egypt,” memory-knowledges. In Zephaniah:

From the crossing of the rivers of Cush, my worshipers (Zeph. 3:10),

denoting those who are without knowledges, that is, the gentiles. In David:

Great ones shall come out of Egypt; Cush shall hasten his hands unto God (Ps. 68:31).

“Egypt” here denotes memory-knowledges and “Cush” knowledges.

[7] In the same:

I will make mention of Rahab and Babylon as among them that know me; behold Philistia, and Tyre, with Cush; this one was born there (in the city of God) (Ps. 87:4).

“Cush” denotes knowledges from the Word; and therefore it is said that he “was born in the city of God.” It is because “Cush” signifies the interior knowledges of the Word and the intelligence thence derived, that it is said that the second river that went forth from the

garden of Eden “encompassed the whole land of Cush” (concerning which see n. 117).

1165. That by “Mizraim,” or “Egypt,” in the Word, are signified the memory-knowledges (that is, the various matters of memory) wherewith men desire to explore the secrets of faith, and to confirm the principles of falsity thereby conceived; and that it also signifies simply memory-knowledges, thus such as are useful, is evident not only from the passages already adduced, but from very many others also, which, if all cited, would fill pages. (See Isa. 19:1 to the end; 30:1–3; 31:1–3; Jer. 2:18, 36; 42:14 to the end; 46:1 to the end; Ezek. 16:26; 23:3, 8; 29:1 to the end; 30:1 to the end; Hos. 7:11; 9:3, 6; 11:1, 5, 11; Micah 7:5; Zech. 10:10–11; Ps. 80:8 and following verses.)

1166. That by “Put,” or “Lybia,” in the Word, are signified the knowledges from the literal sense by which in like manner false principles are confirmed, and also simply such knowledges, is evident from the passages cited above where “Cush” is spoken of. Because by him there are in like manner signified those knowledges which are more interior, “Put” and “Cush” are mentioned together in the Word, as may be seen in the passages above cited (Jer. 46:8, 9; Ezek. 30:4, 5; Nahum 3:9; Dan. 11:43).

1167. That by “Canaan,” or “the Canaanite,” when mentioned in the Word, are signified rituals, that is, the things of external worship separated from internal, is evident from very many passages, especially in the historicals. Because the Canaanites were of this character at the time when the sons of Jacob were introduced into their land, it was permitted that they should be exterminated. But in the internal sense of the Word, all those are meant by “Canaanites” who have external worship separated from internal. And as the Jews and Israelites more than others were of this nature, they specifically are signified by “Canaanites” in the prophetic Word, as may be seen from these two passages only:

They have shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan; and

the land was profaned with bloods, and they were defiled with their works, and went a whoring in their doings. (Ps. 106:38–39).

“To shed the blood of sons and daughters” here signifies in the internal sense that they extinguished all truths of faith and goods of charity; “to sacrifice sons and daughters to the idols of Canaan” signifies to profane the things which are of faith and charity by external worship separate from internal, which is nothing else than idolatrous. Thus were they defiled with their works, and went a whoring in their doings. In Ezekiel:

Thus saith the Lord Jehovah unto Jerusalem, thy tradings and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother a Hittite (Ezek. 16:3).

Here they are plainly said to be of the land of Canaan. (That “Canaan” signifies external worship separated from internal may be seen above, n. 1078, 1094.)

**1168.** Verse 7. *And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabteca. And the sons of Raamah: Sheba, and Dedan.* By “the sons of Cush” are signified those who had not internal worship, but who had the knowledges of faith, in the possession of which they made religion to consist. “Seba, and Havilah, and Sabtah, and Raamah, and Sabteca” are so many nations with whom there were such knowledges. By the same in the internal sense the knowledges themselves are signified. By “the sons of Raamah,” likewise, are signified those who had not internal worship, but had knowledges of faith, in the possession of which they made religion to consist. “Sheba and Dedan” are nations who had such knowledges. By the same in the internal sense are signified the knowledges themselves; but with the difference that by “the sons of Cush” are signified knowledges of spiritual things, and by “the sons of Raamah,” knowledges of celestial things.

**1169.** That by “the sons of Cush” are signified those who had no internal worship, but had knowledges of faith, in the possession of which they made religion to consist, is evident from “Cush,” whose sons they were, and by whom are signified interior knowledges of

spiritual things, as shown above, as well as from the Word where these nations are mentioned.

1170. That “Seba, and Havilah, and Sabtah, and Raamah, and Sabteca” are so many nations with whom there were such knowledges, and that in the internal sense the knowledges themselves are signified by the same, may be seen from passages from the Word which will be adduced below.

1171. That by “the sons of Raamah” are in like manner signified those who had no internal worship, but knowledges of faith, in the possession of which they made religion to consist; and that “Sheba and Dedan” are nations who had such knowledges; and that in the internal sense they signify the knowledges themselves, is evident from the following passages in the prophets. Concerning Seba, Sheba, and Raamah, from these passages—in David:

The kings of Tarshish and of the isles shall bring gifts; the kings of Sheba and Seba shall offer a present; yea, all kings shall bow themselves down unto him (Ps. 72:10–11).

This is said concerning the Lord, his kingdom, and the celestial church. Anyone may see that here by “gifts” and “a present” are signified worships; but what these worships were, and of what quality, cannot be known unless it be understood what is meant by “Tarshish and the isles,” and by “Sheba and Seba.” It has been shown already that by “Tarshish and the isles” are meant external worships that correspond to internal. From this it follows that by “Sheba and Seba” are meant internal worships, namely, by “Sheba” celestial things of worship, and by “Seba” spiritual things of worship.

[2] In Isaiah:

I have given Egypt for thy ransom, Cush and Seba for thee (Isa. 43:3).

“Cush and Seba” denote here the spiritual things of faith. In the same:

The labor of Egypt, and the merchandise of Cush, and of the Sabeans, men of stature, shall come over unto thee (Isa. 45:14).

“The labor of Egypt” denotes the memory-knowledge, and “the merchandise of Cush and of the Sabeans,” the knowledges of spiritual things, which are of service to those who believe in the Lord.

[3] In the same:

The multitude of camels shall cover thee, the dromedaries of Midian and Ephah, all they from Sheba shall come; they shall bring gold and frankincense, and shall proclaim the praises of Jehovah. All the flocks of Arabia shall be gathered together unto thee (Isa. 60:6–7).

By “Sheba” are here meant celestial things and the derivative spiritual ones, which are “gold and frankincense”; and it is explained that these are “the praises of Jehovah,” that is, they are internal worship.

[4] In Ezekiel:

The traders of Sheba and Raamah, these were thy traders in the chief of every spice, and in every precious stone, and they gave gold for thine aids (Ezek. 27:22–23).

This is said of Tyre. What is signified here by “Sheba and Raamah” is evident from their merchandise, which is said to be spice, the precious stone, and gold. “Spice” in the internal sense is charity; “the precious stone” is faith from charity; and “gold” is love to the Lord, all which are celestial things signified by “Sheba.” Properly the knowledges of such things are “Sheba” (and therefore they are here called “merchandise”), wherewith all who are becoming men of the church are imbued; for no one can become a man of the church without knowledges.

[5] Similar things were represented by the queen of Sheba, who came to Solomon and brought him spices, gold, and precious stones (1 Kings 10:1–3); and also by the wise men from the east who came to Jesus when he was born, and fell down and worshiped

him, and opening their treasures, they offered him gifts, gold and frankincense and myrrh (Matt. 2:1, 11), by which was signified good—celestial, spiritual, and natural. In Jeremiah:

To what purpose cometh there to me frankincense from Sheba, and the sweet calamus from a far country? Your burnt offerings are not acceptable (Jer. 6:20).

Here too it is evident that by “Sheba” are signified knowledges and adorations, which are “incense” and “calamus”; but in this instance such as are devoid of charity, which are not grateful.

1172. That by “Dedan” are signified the knowledges of the lower celestial things that are in rituals, is evident from the following passages in the Word. In Ezekiel:

The sons of Dedan were thy traders; many isles were the mart of thy hand; they brought thee for a present horns of ivory, and ebony (Ezek. 27:15).

“Horns of ivory, and ebony” are in the internal sense exterior goods, which are of worship, or of rituals. In the same:

Dedan was thy trader in garments of freedom for the chariot; Arabia and all the princes of Kedar (Ezek. 27:20–21).

Here in like manner “garments of freedom for the chariot” are exterior goods, or goods of rituals. In Jeremiah:

Their wisdom is become stinking; flee ye, they have turned themselves away, they have let themselves down to dwell in the deep, O inhabitants of Dedan (Jer. 49:7–8).

Here “Dedan” in the proper sense denotes rituals in which there is no internal worship or adoration of the Lord from the heart, of which it is said that they “turn themselves away and let themselves down to dwell in the deep.” From these passages it is now evident that knowledges of spiritual things are signified by “the sons of Cush”; and knowledges of celestial things by “the sons of Raamah.”



1173. Verses 8, 9. *And Cush begat Nimrod; he began to be a mighty one in 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 before 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 begat Nimrod” means that they who had knowledges of interior things instituted such worship. He was “a mighty one in the earth,” signifies that such a religion prevailed in the church, “the earth” being the church, as before. “He was mighty in hunting before Jehovah” signifies that he persuaded many; “wherefore it was said, As Nimrod mighty in hunting before Jehovah” signifies that because so many were persuaded, such a form of speech became proverbial; and further, it signifies that such a religion easily captivates the minds of men.

1174. That by “Cush” are signified interior knowledges of spiritual and celestial things is evident from what has been said and shown before concerning Cush.

1175. That by “Nimrod” are signified those who made internal worship external, and that “Nimrod” thus signifies such external worship, may be seen from what follows. It must be here stated, beforehand, what is meant by making internal worship external. It was said and shown above that internal worship, which is from love and charity, is worship itself; and that external worship without this internal worship is no worship. To make internal worship external is to make external worship essential, rather than internal, which is the reverse of the former, being as if it was said that internal worship without external is no worship, while the truth is that external worship without internal is no worship. Such is the religion of those who separate faith from charity, in that they set the things which are of faith before those which are of charity, or the things which are of the knowledges of faith before those which are of the life, thus formal things before essential ones. All external worship is a formality of internal worship, for internal worship is the very essential; and to make worship consist of that which is formal, without that which is essential, is to make internal worship external. As for example, to hold that if one should live where there

is no church, no preaching, no sacraments, no priesthood, he could not be saved, or could have no worship; when yet he can worship the Lord from what is internal. But it does not follow from this that there ought not to be external worship.

[2] To make the matter yet more clear, take as a further example the setting up as the essential itself of worship the frequenting of churches, going to the sacraments, hearing sermons, praying, observing feasts, and many other things which are external and ceremonial, while, talking about faith, men persuade themselves that these are sufficient—all of which are formal things of worship. It is quite true that those who make worship from love and charity the essential, act in the same way, that is, they frequent churches, go to the sacraments, hear sermons, pray, observe feasts, and the like, and this very earnestly and diligently; but they do not make the essential of worship consist in these things. In the external worship of these men there is what is holy and living, because there is internal worship in it; but in the external worship of those referred to before there is not what is holy and not what is living. For the very essential itself is what sanctifies and vivifies the formal or ceremonial; but faith separated from charity cannot sanctify and vivify worship, because the essence and life are absent. Such worship is called “Nimrod”; and it is born of the knowledges which are “Cush,” as these are born from faith separated from charity, which faith is “Ham.” From “Ham,” or faith separated, through the knowledges which belong to faith separated, no other worship can possibly be born. These are the things that are signified by “Nimrod.”

1176. *Cush begat Nimrod.* That this signifies that they who had knowledges of interior things instituted such worship, is evident from what has just been said. Knowledges of interior things are what they call doctrinals, which they also distinguish from rituals. For example, their chief doctrinal is that faith alone saves; but they do not know that love to the Lord and love toward the neighbor are faith itself; and that the knowledges which they call faith exist for no other end than that by means of them men may receive from the Lord love to him and love toward the neighbor; and that this is

the faith which saves. It is those who make faith consist in knowledges alone, who beget and institute such worship as is spoken of above.

1177. *He was a mighty one in the earth.* That this signifies that such a religion prevailed in the church, may be seen from what presently follows. That the “earth” is the church has been shown before (n. 620, 636, 662, and elsewhere).

1178. *He was mighty in hunting before Jehovah.* That this signifies that he persuaded many is evident from its being so with faith separated from charity; and also from the signification of “hunting” in the Word. Faith separated from charity is of such a nature that men are easily persuaded. The greater part of mankind do not know what internal things are, but only external things; and most men abide in things of sense, in pleasures and in yearnings, and have in view themselves and the world; and therefore they are easily captivated by such a religion. From the signification of “hunting”: in the Word “hunting” signifies in general persuading; specifically, captivating the minds of men by favoring their sensuous inclinations, pleasures, and yearnings, by using doctrinals which they explain at their own pleasure in accordance with their temper and that of the other, and with a view to their own self-exaltation and enrichment, thus by persuading.

[2] As is made evident in Ezekiel:

Woe to them that sew cushions upon all the joints of my hands, and that make veils upon the head, of every stature, to hunt souls. Do ye hunt souls for my people, and make souls alive for yourselves? And ye have profaned me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to make the souls alive that should not live, by your lying to my people that listen unto a lie. Behold, I am against your cushions wherewith ye there hunt souls to make them fly, and I will tear them from your arms, and I will let the souls go, the souls that ye hunt to make them fly, and your veils also will I tear, and deliver my people out of your hand, and they shall be no more in your hand, to be hunted (Ezek. 13:18–21).

What is meant by “hunting” is here explained, that it is captivating by persuasions, and by knowledges which they pervert, and interpret in favor of themselves, and in accommodation to the temper of another.

[3] In Micah:

The merciful man is perished out of the earth, and there is none upright among man; they all lie in wait for bloods; they hunt every man his brother with a net, when they do evil with the hands instead of doing good, the prince asketh and judgeth for the sake of reward, and the great man, he uttereth the perversity of his soul, and they wrest it (Micah 7:2–3).

Here likewise what is meant by “hunting” is explained, that it is to lie in wait for the sake of self, or to call the false true, and utter perversity, and distort, and thereby to persuade. In David:

A man of tongue shall not be established in the earth; evil shall hunt the violent man to overthrow him (Ps. 140:11).

This is said of the wicked who persuade by means of falsities, think evilly and talk blandly for the purpose of deceiving; “tongue” here denotes falsehood.

1179. *Wherefore it was said, As Nimrod mighty in hunting before Jehovah.* That this signifies that, because so many were persuaded, such a form of speech became proverbial and that it further signifies that such a religion easily captivates the minds of men, may be seen from all that has been said, and from the very sense of the letter. Moreover, as in ancient times they gave names to actual things, they gave this name to this worship, saying that “Nimrod”—that is, this worship—“was mighty in hunting,” that is, was one that captivates the minds of men. It is said “before Jehovah,” because they who were in such worship called faith separated “Jehovah,” or “the man Jehovah,” as is evident from what has been said before (n. 340) concerning Cain, by whom in like manner there is signified faith separated from charity. But the difference between “Cain” and “Ham” is that the former was in the celestial church which had

perception, and the latter in the spiritual church which had no perception; and therefore the former was more heinous than the latter. In ancient times such were called “mighty,” as in Isaiah:

All the glory of Kedar shall be consumed, and the residue of the number, the bows of the mighty men of the sons of Kedar shall be diminished (Isa. 21:16–17).

And in Hosea:

Ye have plowed wickedness, ye have reaped iniquity, ye have eaten the fruit of a lie, for thou didst trust in thy way, in the multitude of thy mighty men (Hos. 10:13);

and in other places. They called themselves “men” [*vir*], and “mighty,” from faith; for there is a term in the original language which expresses the idea of might and at the same time of a man [*vir*], which term in the Word is 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.* “The beginning of his kingdom” signifies that thus such worship began; “Babel, and Erech, and Accad, and Calneh, in the land of Shinar” signify that there were such worships in that region; and at the same time they signify the worships themselves, the externals of which appear holy, but the interiors are profane.

1181. *The beginning of his kingdom.* That this signifies that thus such worship began is evident from the signification of “Babel in the land of Shinar,” of which hereafter.

1182. *Babel, and Erech, and Accad, and Calneh, in the land of Shinar.* That these signify that such worships were in that region, and that at the same time they signify the worships themselves, the externals of which appear holy while the interiors are profane, is evident from the signification of “Babel,” and of “the land of Shinar.” Babel is much treated of in the Word, and everywhere such worship is signified by it, that is to say that the externals

appear holy while the interiors are profane. But as the following chapter treats of Babel, it will be shown there that such things are signified by Babel; and that in the beginning such worship was not so profane as it became afterwards. For the quality of external worship is precisely in accordance with the interiors; the more innocent the interiors are, the more innocent is the external worship; but the more foul the interiors are, the more foul is the external worship; and the more profane the interiors are, the more profane is the external worship. In a word, the more of the love of the world and of self there is in a man who is in this external worship, the less there is that is living and holy in his worship; the more hatred toward the neighbor there is in his love of himself and of the world, the more profanity there is in his worship; the more malice in his hatred, the more still of profanity there is in his worship; and the more deceit in his malice, the more profanity yet is there in his worship. Those loves and these evils are the interiors of the external worship which is signified by “Babel,” concerning which in the following chapter.

1183. What is signified in particular by “Erech, Accad, and Calneh, in the land of Shinar,” cannot so well be seen, because they are not mentioned in other parts of the Word, except Calneh (in Amos 6:2) but they are varieties of such worship. But as regards the land of Shinar in which these worships were, that external worship wherein is what is profane is signified by it in the Word is evident from its signification in the following chapter (Gen. 11:2), and also in Zechariah 5:11; and, especially in Daniel, where these words occur:

The Lord gave Jehoiakim, king of Judah, into the hand of Nebuchadnezzar, king of Babel, with part of the vessels of the house of God, and he carried them into the land of Shinar, into the house of his god and he brought the vessels into the treasure house of his god (Dan. 1:2),

by which is signified that holy things were profaned: “the vessels of the house of God” are holy things; “the house of the god of Babel, in the land of Shinar” is profane things, into which the holy things were brought. Although these incidents are historical, yet they

involve these arcana, as do all the historical facts of the Word. The same is further evident from the profanation of the same vessels (Dan. 5:3–5). If sacred things had not been represented by them, no such events would have taken place.

1184. Verses 11, 12. *Out of that land went forth Asshur, and built Nineveh, and the city of Rehoboth, and Calah, and Resen, between Nineveh and Calah; this is that great city.* “Out of that land went forth Asshur” signifies that they who were in such external worship began to reason about the internals of worship; “Asshur” denotes reasoning; “and built Nineveh, and the city of Rehoboth, and Calah” signifies that thereby they formed doctrinals of faith for themselves; by “Nineveh” are signified the falsities of these doctrinals; by “Rehoboth and Calah,” the same from another origin; “Resen, between Nineveh and Calah,” signifies that they also formed for themselves doctrinals of life. By “Resen” are signified falsities of doctrinals thence derived; “Nineveh” is falsity from reasonings; “Calah” is falsity from yearnings; “between Nineveh and Calah” is falsity from both; “this is that great city” signifies doctrinals, that these increased and prevailed.

1185. *Out of that land went forth Asshur.*<sup>4</sup> That this signifies that they who were in such external worship began to reason about the internals of worship may be seen from the signification of “Asshur” in the Word, as being reason and reasoning, concerning which in what presently follows. There is a twofold meaning in these words, namely, that Asshur went forth out of that land, and that Nimrod went forth from that land into Asshur, or Assyria. It is so expressed because both are signified, namely, that reasoning concerning spiritual and celestial things arises from such worship—which is that Asshur went forth out of the land of Shinar—and that such worship reasons about spiritual and celestial things—which is that Nimrod went forth from that land into Asshur, or Assyria.

1186. That “Asshur” is reasoning is evident from the signification of Asshur or Assyria in the Word, where it is constantly taken for the things which pertain to reason, in both senses; namely, for what is of reason, and for reasonings. By reason and rational things are

properly meant things that are true; and by reasoning and reasonings, those which are false. Because “Asshur” signifies reason and reasoning, it is very frequently connected with “Egypt,” which signifies memory-knowledges; for reason and reasoning are from such knowledges. That “Asshur” signifies reasoning is evident in Isaiah:

Woe unto Asshur, the rod of mine anger, he thinketh not right, neither doth his heart meditate right, he hath said, By the strength of my hand I have done it, and by my wisdom, because I am intelligent (Isa. 10:5, 7, 13),

where “Asshur” denotes reasoning, of whom it is therefore predicated that he neither thinketh nor doth meditate right; and it is said, “by his own wisdom, because he is intelligent.”

[2] In Ezekiel:

Two women, the daughters of one mother, committed whoredom in Egypt; they committed whoredom in their youth. The one committed whoredom, and doted on her lovers, on Asshur (the Assyrians) her neighbors, who were clothed in blue, captains and rulers, all of them desirable young men, horsemen riding upon horses. The sons of Babel came to her, and they defiled her with their whoredom (Ezek. 23:2–3, 5–6, 17).

Here “Egypt” denotes memory-knowledges; “Asshur,” reasoning; and “the sons of Babel,” falsities from yearnings.

[3] In the same:

O Jerusalem, thou hast also committed whoredom with the sons of Egypt, thou hast committed whoredom also with the sons of Asshur, and thou hast multiplied thy whoredom even into the land of Canaan unto Chaldea (Ezek. 16:26, 28–29),

where “Egypt” in like manner denotes memory-knowledges; “Asshur,” reasoning. Reasoning from memory-knowledges concerning spiritual and celestial things is called “whoredom,” both



here and elsewhere in the Word. That whoredom with the Egyptians and the Assyrians is not meant, anyone can see.

[4] In Jeremiah:

Israel, what hast thou to do with the way of Egypt, to drink the waters of Shihor? And what hast thou to do with the way of Asshur, to drink the waters of the river [Euphrates]? (Jer. 2:18, 36).

Here likewise “Egypt” denotes memory-knowledges; and “Asshur,” reasoning. In the same:

Israel is a scattered sheep, the lions have driven him away, first the king of Asshur hath devoured him, and after that this king of Babel hath broken his bones (Jer. 50:17–18).

“Asshur” here is reasoning concerning spiritual things.

[5] In Micah:

This shall be the peace, when Asshur shall come into our land, and when he shall tread in our palaces, we will even set over him seven shepherds, and eight princes of men, and they shall feed down the land of Asshur with the sword, and the land of Nimrod, in the gates thereof, and he shall deliver from Asshur, when he shall come into our land, and when he shall tread upon our border (Micah 5:5–6).

The subject here is Israel, or the spiritual church, of which it is said that “Asshur shall not enter in,” that is, that reasoning shall not; “the land of Nimrod” denotes such worship as is signified by Nimrod, in which the interiors are evil and false.

[6] That “Asshur” in the Word is also reason, which is in the man of the church, whereby he discerns truth and good, is evident in Hosea:

They shall tremble as a bird out of Egypt, and as a dove out of the land of Asshur (Hos. 11:11).

“Egypt” here denotes the memory-knowledge of the man of the church; and “Asshur,” his reason. That a “bird” is the intellectual of the memory [*scientificum intellectuale*], and “a dove” rational good, has been shown before.

[7] In Isaiah:

In that day shall there be a path from Egypt to Asshur, and Asshur shall come into Egypt, and Egypt into Asshur, and the Egyptians shall serve Asshur. In that day shall Israel be the third with Egypt and with Asshur, a blessing in the midst of the land, which Jehovah Zebaoth shall bless, saying, Blessed be Egypt my people, and Asshur the work of my hands, and Israel mine inheritance (Isa. 19:23–25).

The subject here is the spiritual church, which is “Israel,” whose reason is “Asshur,” and memory-knowledge “Egypt.” These three constitute the intellectual things of the man of the spiritual church, which follow one another in this order. In other places also where Asshur is named, it signifies the rational, either true or false, as in Isaiah 20:1 to the end; 23:13; 27:13; 30:31; 31:8, 36–37; 52:4; Ezek. 27:23–24; 31:3 to the end; 32:22; Micah 7:12; Zeph. 2:13; Zech. 10:11; Ps. 83:8. “Asshur” denotes reasoning in Hosea 5:13; 7:11; 10:6; 11:5; 12:1; 14:3; and in Zechariah 10:10, where Ephraim is spoken of, by whom is signified the intellectual, but here, perverted.

1187. *He built Nineveh, and the city of Rehoboth, and Calah.* That this signifies that they thus formed doctrinals of faith for themselves is evident from the signification of Nineveh, and Rehoboth, and Calah (concerning which in what immediately follows), and from the signification of a “city,” in the Word, as being doctrine, either true or heretical (as has been shown before, n. 402).

1188. That falsities of doctrine are signified by “Nineveh,” and such things also from another origin by “Rehoboth and Calah,” is evident from the signification of Nineveh in the Word, concerning which presently. Falsities of this kind are from three origins. The first is from the fallacies of the senses in the obscurity of an

unenlightened understanding, and from ignorance; hence comes the falsity which is “Nineveh.” The second origin is from the same cause, but with a predominant cupidity, such as that for innovation, or for pre-eminence: the falsities from this origin are “Rehoboth.” The third origin is from the will and thus from yearnings, in that men are unwilling to acknowledge anything as truth that does not favor their yearnings; hence come the falsities which are called “Calah.” All these falsities arise through Asshur, or reasonings concerning the truths and goods of faith.

[2] That “Nineveh” signifies falsities from the fallacies of the senses in the obscurity of an unenlightened understanding, and from ignorance, is evident in Jonah, who was sent to Nineveh, which city was pardoned because they were such, and from the particulars in Jonah concerning Nineveh, of which by the Divine mercy of the Lord in another place. The particulars there are historical, and yet prophetic, involving and representing such arcana, as do all the other historicals of the Word.

[3] Likewise in Isaiah, where it is said of the king of Asshur that he remained in Nineveh, and that when he bowed himself in the house of Nisroch his god, his sons slew him with the sword (37:37, 38). Although these things are historical, yet they are prophetic, involving and representing similar arcana; and here by “Nineveh” is signified external worship in which there are falsities; and because this was idolatrous he was slain by his sons with the sword. “Sons” are falsities, as has been shown before; “the sword” is the punishment of falsity, as everywhere in the Word.

[4] In Zephaniah also:

Jehovah will stretch forth his hand upon the north, and will destroy Asshur, and will make Nineveh a desolation, a dryness like the wilderness. And flocks shall lie down in the midst of her, every wild beast of his kind, the cormorant and the bittern also shall pass the night in the pomegranates thereof, a voice shall sing in the windows, wasteness upon the threshold, for he hath laid bare its cedar (Zeph. 2:13–14).

Nineveh is here described, but in the prophetic style, and the falsity itself which is signified by Nineveh. This falsity, because it is worshiped, is called “the north, the wild beast of his kind, the cormorant and the bittern in the pomegranates,” and is described by “a voice singing in the windows,” and by “laying bare the cedar,” which is intellectual truth. All these expressions are significative of such falsity.

1189. That falsities originating from yearnings are signified by “Calah” cannot be confirmed from the prophetic, but only from the historical parts of the Word, in that the king of Asshur carried the sons of Israel into Asshur, or Assyria, and made them dwell in Calah, and in Habor, by the river Gozan, and in the cities of Media (2 Kings 17:6; 18:11). The historical facts here involve nothing else, for, as was said before, all the historicals of the Word are significative and representative. Thus “Israel” here is the perverted spiritual church; “Asshur” is reasoning; and “Calah” is such falsity.

1190. *And Resen, between Nineveh and Calah.* That this signifies that they also formed for themselves doctrinals of life; and that the false doctrinals thence derived are signified by “Resen,” may be seen from what has just been shown respecting Nineveh and Calah; and also from the connection, in that in the preceding verse falsities of doctrine, and here falsities of life are treated of. For such is the style of the Word, especially the prophetic style, that when it treats of things of the understanding it treats also of those of the will. In the preceding verse things of the understanding, or falsities of doctrine, are treated of; but here falsities of life, which are signified by “Resen.” As no further mention is made of Resen in the Word, this cannot so well be confirmed, except from the fact of Resen’s being built between Nineveh and Calah, that is, between falsity from reasonings and falsity from yearnings, which produces falsity of life; and from its being called the “great city,” because it is from falsities both of the understanding and of the will.

1191. *This is that great city.* That this signifies doctrinals, and that these increased and prevailed, is evident from the signification of a “city,” as being a true doctrinal, or a false doctrinal (as was shown

at n. 402). And it is called the “great city” because all falsity of doctrine, and of the worship therefrom, is derived into falsity of life.

1192. In verse 10, just above, the evils in worship, signified by “Babel, Erech, Accad, and Calneh, in the land of Shinar,” were treated of; in these two verses the falsities in worship, signified by “Nineveh, Rehoboth, Calah, and Resen,” are treated of. Falsities belong to principles from reasonings; evils to yearnings from the love of the world and of self.

1193. Verses 13, 14. *And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, from whom went forth the Philistines, and Caphtorim.* “Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,” signifies so many nations, by which so many kinds of rituals are signified; “Mizraim” is memory-knowledge; “Ludim, Anamim, Lehabim, and Naphtuhim” are so many rituals which are mere matters of memory-knowledge; “Pathrusim and Casluhim” are nations so called, by which are signified the doctrinals of rituals from a similar origin, which were only matters of memory-knowledge; “from whom went forth the Philistines,” signifies a nation thence derived, by which is signified the mere memory-knowledge of the knowledges of faith and charity. Its being said that they “went forth” signifies that with them knowledges are mere memory-knowledges.

1194. *Mizraim begat Ludim, Anamim, Lehabim, and Naphtuhim.* That these signify so many nations, by which so many rituals are signified, may be seen from what was shown above respecting Mizraim or Egypt (at verse 6, of this chapter), namely, that “Egypt” signifies memory-knowledge or matters of memory [*scientiam seu scientifica*]. They who are said to be begotten thereof could be no other or nothing else than rituals, and in fact rituals of external worship. For the Word of the Lord in its bosom and recess, that is, in its internal sense, never treats of other things than those which belong to his kingdom, and thus to the church; so that here the

things that were born from memory-knowledges by reasonings are nothing else than rituals.

1195. That “Mizraim” or “Egypt” is memory-knowledge, was shown at verse 6 of this chapter. That “Ludim, Anamim, Lehabim, and Naphtuhim” are so many rituals which are merely memory-knowledges is evident from what has just been stated. Those are said to have rituals which are merely memory-knowledges, who explore spiritual and celestial things by means of reasonings, and thereby devise a worship for themselves. The rituals of this worship, being from reasonings and memory-knowledges, are called rituals of memory-knowledge [*ritualia scientifica*],<sup>5</sup> wherein there was nothing spiritual and celestial, because they were from themselves. Hence came the idols of Egypt, and its magic. And because their rituals were from this origin, they totally rejected, nay, loathed and hated, the rites of the ancient church, as is evident from what is said in Gen. 43:32, 46:34; Exod. 8:22. Because these things are signified, they are said to be begotten of Mizraim, or of Egypt, that is, of memory-knowledges; and as their memory-knowledges were diverse, the derivative rituals also became different. These diversities, in general, are signified by so many nations. That such things are meant by the Ludim, or Lydians, appears in Jeremiah:

Egypt riseth up like the river, and like the rivers the waters are troubled; and he saith, I will rise up, I will cover the earth, I will destroy the city and the inhabitants thereof. Come up, ye horses, and rage, ye chariots, and let the mighty come forth, Cush and Put, that handle the shield, and the Lydians, that handle and bend the bow (Jer. 46:8–9).

The “rivers of Egypt” here are diverse memory-knowledges which are false; “to go up and cover the earth” is to enter into the things that pertain to the church or to faith by means of memory-knowledges; “to destroy the city” is to destroy truths; “Cush and Put” are knowledges; “the Lydians” are the rituals of memory-knowledge spoken of above; “to handle and bend the bow” is to reason.

1196. That “the Pathrusim and Casluhim” are nations so called, and that they signify doctrinals of rituals from a similar origin,

which were only matters of memory-knowledge, is evident from what has been stated; and from their following in this manner in the series. Concerning the Pathrusim see in Isa. 11:11–12; Ezek. 29:13–15; 30:13–14; Jer. 44:1, 15.

1197. *From whom went forth the Pelistim* [Philistines]. That this signifies a nation thence derived, and that by this nation is signified a mere memory-knowledge of the knowledges of faith and charity, is evident from the Word, where the Philistines are frequently mentioned. In the ancient church all those were called Philistines who talked much about faith, and declared that salvation is in faith, and yet had no life of faith. Therefore they preeminently were called “the uncircumcised,” which means those who are devoid of charity. That they were called “the uncircumcised” may be seen in 1 Sam. 14:6; 17:26, 36; 31:4; 2 Sam. 1:20, and in other places. Because they were such, they could not but make the knowledges of faith matters of memory; for the knowledges of spiritual and celestial things and the very mysteries of faith themselves become nothing but matters of memory, when the man who is skilled in them is devoid of charity. The things of the memory are like things dead unless the man is such that from conscience he lives according to them. When he does this, then at the same time as they are things of memory they are also things of life; and only then do they remain with him for his use and salvation after the life of the body. Knowledges [*scientiae et cognitiones*] are nothing to a man in the other life, even though he may have known all the arcana that have ever been revealed, unless they have affected his life. [2] Such [as those described above] are everywhere signified by “Philistines” in the prophetic parts of the Word, and also in the historical, as for example, when Abraham sojourned in the land of the Philistines, and made a covenant with Abimelech, the king of the Philistines (Gen. 20:1 to the end; 21:22 to the end; 26:1–34). As the knowledges of faith are here signified by the Philistines, Abraham, because he represented the celestial things of faith, sojourned there, and entered into a covenant with them; and likewise Isaac, by whom were represented the spiritual things of faith; but not Jacob, because by him the externals of the church were represented.

[3] That the “Philistines” signify in general a mere memory-knowledge of the knowledges of faith, and specifically those who make faith and salvation consist in knowledges alone, which they make matters of memory, may be seen in Isaiah:

Rejoice not thou whole Philistia, because the rod that smote thee is broken; for out of the serpent’s root shall come forth a basilisk, and his fruit shall be like a fiery flying serpent (Isa. 14:29).

Here “the root of the serpent” denotes memory-knowledges; “the basilisk,” evil from the derivative falsity; and “the fruit of a fiery flying serpent” is their works, which are called “a fiery flying serpent” because they come of yearnings.

[4] In Joel:

What are ye to me, O Tyre, and Zidon, and all the borders of Philistia? Will ye render a recompense upon me? Very speedily will I return your recompense upon your own head. Inasmuch as ye have taken my silver and my gold, and have carried into your temples my desirable good things; the sons also of Judah and the sons of Jerusalem have ye sold unto the sons of the Javanites, that ye might cause them to remove far from their border (Joel 3:4-6).

Here it is evident what is meant by the Philistines, and by “all Philistia,” or all “the borders” of it. “Silver and gold” here are the spiritual and celestial things of faith; “desirable good things” are the knowledges of them. That they “carried them into their temples” is that they possessed and proclaimed them; and that they “sold the sons of Judah and the sons of Jerusalem” signifies that they had no love and no faith; “Judah” in the Word is the celestial of faith, and “Jerusalem” is the spiritual of faith thence derived, which were “removed far from their borders.” So also in other places in the prophets, as in Jer. 25:20; 47:1 to the end; Ezek. 16:27, 57; 25:15–16; Amos 1:8; Obad. 19; Zeph. 2:5; Ps. 83:7; 87:4. And concerning the Caphtorim in Deut. 2:23; Jer. 47:4; Amos 9:7.

**1198.** That they “went forth” signifies that with them knowledges are mere memory-knowledges is evident from what has



been stated. They are not said to have been “begotten” by those who were of Egypt, but to have “gone forth” from them, because they are not such as reason from natural memory-knowledges concerning spiritual and celestial things, and thereby frame doctrinals for themselves—like those treated of before—but they are such as learn the knowledges of faith from others, and know and retain them in the memory, with no other end in view than such as they have in learning other things which they care nothing about except merely to know them, and except for the reason that they may thereby be advanced to honors, or some other such reason. So distinct is this mere memory-knowledge of the knowledges of faith from the memory-knowledge of natural things, that they have scarcely anything in common; and therefore it is said, not that they were “born,” but that they “went forth” from them. Such being the character of the “Philistines,” they cannot but pervert even the knowledges of faith by reasonings from them, and thence form for themselves false doctrinals; and therefore they are among those who can with difficulty be regenerated and receive charity, both because they are uncircumcised in heart, and because principles of falsity, and consequently the life of their understanding, prevent and oppose.

1199. Verse 15. *And Canaan begat Zidon, his firstborn, and Heth.* “Canaan,” here as before, signifies external worship in which there is nothing internal. “Zidon” signifies the exterior knowledges of spiritual things; and because they are the first things of such external worship, it is said that Zidon was “the firstborn of Canaan”; “Heth” signifies the exterior knowledges of celestial things.

1200. That “Canaan” signifies external worship in which there is nothing internal, was shown before where Canaan was treated of. The external worship which is called “Canaan” is such as was that of the Jews, both before and after the coming of the Lord. They had an external worship which they strictly observed, but yet were so ignorant of what is internal that they supposed that they lived only with the body. Of the nature of the soul, of faith, of the Lord, of spiritual and celestial life, of the life after death, they were entirely ignorant. And therefore in the time of the Lord very many

of them denied the resurrection—as is evident in Matthew 22:22–33; Mark 12:18–28; Luke 20:27–41. When a man is such that he does not believe that he will live after death, he also disbelieves that there is anything internal which is spiritual and celestial; and such are they who live in mere yearnings, because they live a mere life of the body and of the world; especially those who are immersed in loathsome avarice. They nevertheless have worship, attend their synagogues, or their churches, and observe the ceremonies, some very strictly; but as they do not believe that there is a life after death, their worship cannot be other than external worship wherein is nothing internal—like a shell without a kernel, or a tree whereon is no fruit, and not even leaves. It is such external worship that is signified by “Canaan.” The other kinds of external worship,<sup>6</sup> treated of above, were worships that had internal things within.

1201. That “Zidon” signifies exterior knowledges of spiritual things is evident from the fact that it is called the “firstborn of Canaan”; for the firstborn of every church, in the internal sense, is faith (n. 352, 367). But here, where there is no faith, because no internal things, there are nothing but exterior knowledges of spiritual things which are in the place of faith; thus knowledges such as existed among the Jews, which are knowledges not only of the rites of external worship, but also of many things, such as doctrinals, which belong to that worship. That this is the signification of “Zidon” is also evident from the fact that Tyre and Zidon were extreme borders of Philistia, and were moreover by the sea; and therefore by “Tyre” interior knowledges are signified, and by “Zidon” exterior knowledges, that is, of spiritual things—which is also evident from the Word. In Jeremiah:

On the day that cometh to lay waste all the Philistines, to cut off from Tyre and Zidon every helper that remaineth; for Jehovah will lay waste the Philistines, the remnant of the isle of Capthor (Jer. 47:4).

Here “the Philistines” denote the mere memory-knowledge of the knowledges of faith and charity; “Tyre” denotes the interior knowledges, and “Zidon” the exterior knowledges, of spiritual things.

## [2] In Joel:

What are ye to me, O Tyre and Zidon, and all the borders of Philistia? Forasmuch as ye have taken my silver and gold, and have carried into your temples my desirable good things (Joel 3:4–5).

Here “Tyre and Zidon” evidently denote knowledges, and are called “the borders of Philistia”; “silver and gold” and “desirable good things” are knowledges. In Ezekiel:

The princes of the north, all of them, and every Zidonian who has gone down with the slain into the pit. When he has been made to lie in the midst of the uncircumcised, with them that are slain with the sword; Pharaoh and all his crowd (Ezek. 32:30, 32).

“The Zidonians” here denote exterior knowledges, which without internal things are nothing but memory-knowledges and therefore they are named in connection with Pharaoh, or Egypt, by whom memory-knowledges are signified. In Zechariah:

Hamath also shall be bordered thereon; Tyre and Zidon, because she was very wise (Zech. 9:2).

The subject here is Damascus; “Tyre and Zidon” denote knowledges.

## [3] In Ezekiel:

The inhabitants of Zidon and of Arvad were thy rowers; thy wise men, O Tyre, were in thee, they were thy pilots (Ezek. 27:8).

Here “Tyre” denotes interior knowledges; wherefore her wise men are called “pilots”; and “Zidon” denotes exterior knowledges, and therefore her inhabitants are called “rowers”; for such is the relation of interior knowledges to exterior. In Isaiah:

Let the inhabitants of the isle be silent, the merchant of Zidon, that passes over the sea, they have replenished thee. And in great waters the seed of Sihor, the harvest of the river was her revenue, and she was the mart of nations. Be ashamed, O Zidon, for the sea hath spoken, the

stronghold of the sea, saying, I have not travailed, nor brought forth, nor have I brought up young men, nor caused virgins to grow up (Isa. 23:2–4).

“Zidon” here denotes exterior knowledges, which, because there is nothing internal in them, are called “the seed of Sihor, the harvest of the river her revenue, the mart of the nations,” and also “the sea,” and “the stronghold of the sea”; and it is said that she doth not “travail and bring forth”—which could not be comprehended in the literal sense, but is all perfectly clear in the internal sense; as is the case with other passages in the prophets. Because “Zidon” signifies exterior knowledges, it is said to be “a circuit about Israel,” that is, around the spiritual church (Ezek. 28:24, 26); for exterior knowledges are like a circuit round about.

1202. That Zidon is called “the firstborn of Canaan” because these knowledges are the foremost things of such external worship, wherein is no internal worship, has just been explained, in the preceding paragraph.

1203. That “Heth” signifies exterior knowledges of celestial things is consequently evident. It is customary in the prophets for spiritual and celestial things to be joined together, that is, where spiritual things are treated of, celestial things are also treated of; for the reason that the one is from the other, and there is a certain want of perfection if they are not conjoined; so that there is an image of the heavenly marriage in each and all things of the Word. It is also evident from this, as well as from the Word in other places, that by “Zidon” are signified exterior knowledges of spiritual things, and by “Heth” exterior knowledges of celestial things, in both senses—that is to say, without internal things, and with internal things—and also simply exterior knowledges. Spiritual things, as has often been said before, are those which are of faith; and celestial things are those which are of love; and again, spiritual things are those which are of the understanding, and celestial things are those which are of the will. That “Heth” signifies exterior knowledges without internal is evident in Ezekiel:

Thus saith the Lord Jehovih unto Jerusalem, Thy tradings and thy nativity are of the land of Canaan; thy father was an Amorite, and thy mother a Hittite. Thou art thy mother's daughter, that loatheth her man [*vir*] and her sons; and the sister of thy sisters, that loathed their husbands and their sons. Your mother was a Hittite, and your father an Amorite (Ezek. 16:3, 45).

Here external worship without internal is "Canaan"; to "loathe husbands and sons," is to reject goods and truths. Hence her mother is called "a Hittite." But "Heth" is also taken in the Word for exterior knowledges of celestial things in a good sense, as are nearly all names of countries, cities, nations, and persons, for a reason already explained. Concerning this signification of "Heth," by the Divine mercy of the Lord hereafter. Knowledges of spiritual things are those which have regard to faith, consequently to doctrine; and knowledges of celestial things are those which have regard to love, and thus to life.

1204. Verses 16–18. *And the Jebusite, and the Amorite, and the Girgashite, 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 Jebusite, and the Amorite, and the Girgashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite" were so many nations, by which are signified also so many different idolatries. "And afterwards were the families of the Canaanites spread abroad" signifies that all other forms of idolatrous worship are derived from these.

1205. The Jebusite, Amorite, Girgashite, Hivite, Arkite, Sinite, Arvadite, Zemarite, and Hamathite were so many nations, and they also signify so many different idolatries. That idolatries were signified by these nations is evident from many places in the Word, for they were the inhabitants of the land of Canaan who on account of their idolatries were cast out, and in part extirpated. But in the internal sense of the Word these nations are not signified, but the idolatries themselves in general, with whomsoever and wheresoever they are; specifically, among the Jews. For they who make worship consist merely in externals, and are entirely unwilling

to know internal things, and when instructed reject them, are very prone to all these idolatries, as is clearly manifest from the Jews. In internal worship alone is there a bond that withholds man from idolatry; and when this ceases, there is nothing that restrains. There are however interior idolatries, as well as external ones. They who have external worship without internal rush into external idolatries; they who have external worship whose interiors are unclean rush into interior idolatries; and both these kinds of idolatries are signified by these nations. Interior idolatries are so many falsities and yearnings which men love and adore, and which are thus in place of the gods and idols that existed among the gentiles. But what particular kinds of falsities and yearnings are those which are adored, and which are signified by these nations—the Jebusite, Amorite, Girgashite, Hivite, Arkite, Sinite, Arvadite, Zemarite, and Hamathite—it would take too long to explain here; but of the Lord’s Divine mercy it will be told in the places where their names occur.

1206. *Afterwards were the families of the Canaanites spread abroad.* That this signifies that all other forms of idolatrous worship are derived from these, is evident without explication.

1207. Verse 19. *And the border of the Canaanite was from Zidon, in coming to Gerar, even unto Gaza, in coming to Sodom, and Gomorrah, and Admah, and Zeboiim, even unto Lasha.* By “Zidon,” here as before, exterior knowledges are signified; by “Gerar” are signified the things that are revealed concerning faith; by “Gaza” the things that are revealed concerning charity; “the border of the Canaanites was from Zidon, in coming to Gerar even unto Gaza” signifies the extension of knowledges to truth and good, with those who have external worship without internal; “in coming to Sodom, Gomorrah, Admah, and Zeboiim, even unto Lasha” signifies the falsities and evils in which they terminate.

1208. That by “Zidon” are signified exterior knowledges is evident from what was shown above, at verse 15.

1209. That by “Gerar” are signified the things that have been revealed concerning faith, and thus in general faith itself, is evident from the passages where Gerar is mentioned (as Gen. 20:1; 26:1, 17), concerning which signification of “Gerar,” of the Lord’s Divine mercy hereafter.

1210. That by “Gaza” are signified the things that have been revealed concerning charity is evident from the fact that where spiritual things are treated of in the Word, celestial things also are treated of, conjointly (that is to say, when things of faith are treated of, so also are those of charity); and the same is also evident from the Word where “Gaza” is mentioned; and still further from the consideration that knowledges extend to faith, and even to charity, which is their furthest limit.

1211. *The border of the Canaanites was from Zidon, in coming to Gerar even unto Gaza.* That this signifies the extension of knowledges with those who have external worship without internal, is evident from the signification of “Gerar” and of “Gaza.” Thus far do the boundaries of all knowledges that relate to worship extend, whether that worship be external or internal; for all worship is from faith and charity. What is not from these is not worship, but is idolatry. As Canaan, that is, external worship and its derivations, is the subject here treated of, the boundaries and extensions meant are those not of worship, but of knowledges.

1212. *In coming to Sodom, Gomorrah, Admah, and Zeboiim, even unto Lasha.* That these signify the falsities and evils in which they terminate, can be seen from the signification of the same in the historical and prophetic parts of the Word. There are, in general, two origins of falsities; one is the yearnings that belong to the love of self and of the world; the other is knowledges [*cognitiones et scientifica*], through reasonings; and the falsities which thus originate, when they would domineer over truths, are signified by “Sodom, Gomorrah, Admah, and Zeboiim.” That falsities and evils from them are the boundaries of external worship which is without internal, anyone may see. In such worship there is nothing but what is dead; and therefore whichever way the man who is in such

worship turns, he sinks into falsities. There is nothing internal that leads and keeps him in the way of truth, but only what is external, which carries him whithersoever cupidity and fantasy lead. As Sodom, Gomorrah, Admah, and Zeboiim are mentioned in both the historical and prophetic parts of the Word, what each specifically signifies, will of the Lord's Divine mercy be there explained.

1213. Verse 20. *These are the sons of Ham, according to their families, according to their tongues, in their lands, in their nations.* "The sons of Ham" signify derivations of doctrinals and of worships from the corrupt internal worship which is "Ham"; "according to their families, according to their tongues, in their lands, in their nations" signifies according to the genius of each, in particular and in general; "according to their families," is according to their morals; "according to their tongues," is according to their opinions; "in their lands" is in general relatively to their opinions; "in their nations" is in general relatively to their morals.

1214. That "the sons of Ham" signify derivations of doctrinals and of worships from the corrupt internal worship which is "Ham," is evident from the signification of "sons," as being doctrinals; and from the signification of "Ham," as being corrupt internal worship; concerning which before.

1215. *According to their families, according to their tongues, in their lands, in their nations.* That this signifies according to the genius of each, in particular and in general, was explained above (at verse 5), where the same words occur, but in another order. The subject there was the sons of Japheth, that "From these were dispersed the isles of the nations, in their lands, everyone according to his tongue, according to their families, as to their nations," signified external worships in which there was internal. In that passage therefore the things that belong to doctrine take precedence; but here those which belong to morals, or to life.

1216. That "according to their families" means according to their morals; that "according to their tongues" means according to their



opinions; that “in their lands” is in general relatively to their opinions; and that “in their nations” is in general relatively to their morals, can be seen from the signification of each term in the Word—that is, of “family,” “tongue,” “land,” and “nation”—concerning which see what was said above, at verse 5.

1217. Verse 21. *And there was born to Shem also; 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; “there was born to Shem” signifies that a new church sprang from the ancient church; by “Eber” is signified this new church, which is to be called the second ancient church; “he is the father of all the sons of Eber” signifies that this second ancient church, and what belonged to this church, sprang from the prior ancient church as from its father; “the elder brother of Japheth” signifies that its worship was external.

1218. That by “Shem” is here signified the ancient church in general is evident from the fact that the subject here treated of is Eber, whom Shem now bears reference to; and from his being called in this verse “the elder brother of Japheth.”

1219. That “there was born to Shem” here signifies that a new church sprang from the ancient church, is evident from the contents of this verse, which treat of Eber, by whom that new church is meant, of which hereafter.

1220. That by “Eber” a new church is signified, which is to be called the second ancient church, is evident from what follows, where Eber is specifically treated of. Eber is mentioned here because that new church was from him. How the case was with Eber and with this second church, will of the Lord’s Divine mercy be told hereafter.

1221. *He is the father of all the sons of Eber.* That this signifies that this second ancient church, and what belonged to this church, sprang from the prior ancient church, as from its father, will likewise be seen from what follows concerning Eber, and concerning this church; for Eber is treated of from verses 24 to 30

of this chapter, and from verse 11 to the end of the following chapter.

1222. *The elder brother of Japheth.* That this signifies that its worship was external is evident from the signification of “Japheth,” as being the external church, concerning which in the preceding chapter, in the 18th and following verses; and above, in this chapter, verses 1 to 5. Here “Shem, the elder brother of Japheth” signifies specifically that the internal church and the external church are brothers; for such is the relation of internal worship to external worship in which there is internal. It is a blood relationship, for in each the principal is charity. But the internal church is the elder brother, because it is prior and interior. “The elder brother of Japheth” here involves also that the second ancient church, called “Eber,” was as a brother to the first ancient church. For by “Japheth,” in the internal sense, nothing else is signified than external worship in which there is internal, in whatever church; thus also the worship of 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 universals, which are abstract from the literal sense, are regarded; for they look toward one another in a contrary manner.<sup>7</sup> Hence “the elder brother of Japheth” here signifies, in the internal sense, the worship of the new ancient church, that it was external. Unless this were signified, it would be needless to say here that he was the elder brother of Japheth.

1223. Verse 22. *The sons of Shem: Elam, and Asshur, and Arpachshad, and Lud, and Aram.* By “Shem” is signified here as before, an internal church; by “the sons of Shem,” the things that are of wisdom; “Elam, and Asshur, and Arpachshad, and Lud, and Aram” were so many nations, by which are signified things that are of wisdom—by “Elam” faith from charity, by “Asshur” the derivative reason, by “Arpachshad” the derivative memory-knowledge, by “Lud” the knowledges of truth, by “Aram” the knowledges of good.

1224. From all this it is evident what these names signify in the internal sense, namely, that the ancient church, which was internal, was endowed with wisdom, intelligence, memory-knowledge, and the knowledges of truth and of good. Such things are contained in the internal sense, although here are only names from which nothing else appears in the literal sense than that there were so many origins or fathers of nations, thus nothing doctrinal, much less anything spiritual and celestial. Such is the case also in the prophets, where, whenever a series of names occurs, which in the internal sense signify actual things, they follow one another in a beautiful order.

1225. That by “Shem” is signified an internal church has been stated and shown in the preceding chapter, at the 18th and following verses.

1226. That by “the sons of Shem” are signified the things that are of wisdom is evident merely from Shem’s being an internal church, the sons of which are none other than things of wisdom. Everything is called wisdom that is begotten of charity, because it comes by means of charity from the Lord, from whom is all wisdom, for he is wisdom itself. Hence comes true intelligence, and hence comes true memory-knowledge, and hence comes true knowledge, which are all sons of charity, that is, sons of the Lord through charity. And because they are sons of the Lord through charity, wisdom is predicated of each of them, for wisdom is in each of them, and they draw their life from it, and this in such a manner that neither intelligence, nor memory-knowledge, nor knowledge, has life except from the wisdom which is of charity, which is of the Lord.

1227. That “Elam, Asshur, Arpachshad, Lud, and Aram” were so many nations is evident from the historical and prophetic parts of the Word where they are mentioned. And that they signify things that are of wisdom is evident from what has been said just above, and from what follows. Among these nations there was an internal church; with others, who were called sons of Japheth, there was an external church; with those who were called sons of Ham there was

a corrupted internal church; and with those who were sons of Canaan there was a corrupted external church. Whether it be said internal and external worship, or an internal and an external church, it is quite the same.

1228. That by “Elam” is signified faith from charity is evident from the essence of an internal church. A church is internal when charity is the principal of it, from which it thinks and acts. The first offspring of charity is none other than faith; for faith is from it, and from no other source. That “Elam” is faith from charity, or the faith itself which constitutes an internal church, is evident also in Jeremiah:

The word of Jehovah that came to Jeremiah the prophet concerning Elam: Behold, I will break the bow of Elam, the chief of their might. And upon Elam will I bring the four winds from the four ends of the heavens, and will scatter them toward 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 their soul; and I will bring evil upon them, my fierce 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 from thence the king and the princes. But it shall come to pass in the latter days that I will bring back the captivity of Elam (Jer. 49:34–39).

[2] In this passage “Elam” denotes faith, or what is the same thing, an internal church, become perverted and corrupt; and then the same restored. Just as in the Word, Judah, Israel, and Jacob, are frequently spoken of—by whom churches are signified—by “Judah” a celestial church, by “Israel” a spiritual church, by “Jacob” an external church; of which become perverted it is said in like manner that they should be scattered, and then, being scattered by their enemies, they should be gathered again and brought back from their captivity, by which is meant the creation of a new church. So here it is said of Elam, or the internal church perverted and corrupt, that it should be scattered, and afterwards that it should be brought back; and then that Jehovah should set his throne in Elam, that is in the internal church, or in the internals of the church, which are nothing else than the things of faith from charity.

## [3] In Isaiah:

The burden of the desert of the sea. It cometh from the desert, from a terrible land. A grievous vision is declared unto me; the treacherous one dealeth treacherously, and the waster layeth waste. Go up, O Elam, besiege, O Madai; all the sighing thereof I will make to cease (Isa. 21:1–2).

Here the laying waste of the church by Babel is spoken of; “Elam” is the internal church; “Madai” is the external church, or external worship in which is internal. That Madai is such a church, or such worship, is shown at verse 2 of this chapter, where Madai is said to be a son of Japheth.

1229. That by “Asshur” is signified reason is evident from what was shown above, at verse 11 of this chapter.

1230. That by “Arpachshad” is signified memory-knowledge, cannot be so well confirmed from the Word, but is evident from the series of things that precede and that follow.

1231. That by “Lud” are signified the knowledges of truth is evident from the fact that the knowledges of truth are from that source, that is, from the Lord through charity, and thus through faith, by means of reason and of memory-knowledge. So also in Ezekiel:

Persia and Lud and Put were in thine army, thy men of war; they hanged the shield and helmet in thee; they set forth thine honor (Ezek. 27:10).

This is said of Tyre. “Lud and Put” denote knowledges, which are said to be in her army and to be her men of war, because they serve in defending truths with the aid of reason. This also is to “hang the shield and helmet.” That “Put” signifies the exterior knowledges of the Word may be seen above at verse 6 of this chapter.

1232. That by “Aram,” or Syria, are signified the knowledges of good, follows; and is seen also from the Word, as in Ezekiel:

Aram was thy trader, in the multitude of thy works; in chrysolite, crimson, and brodered work, and fine linen, and coral, and carbuncle; they gave them in thy tradings (Ezek. 27:16),

where Tyre is treated of, or the possession of knowledges; and “works, chrysolite, crimson, brodered work, fine linen, coral, and carbuncle” here signify nothing else than the knowledges of good. In Hosea:

Jacob fled into the field of Aram, and Israel served for a wife, and for a wife he kept guard; and by a prophet Jehovah brought Israel up out of Egypt, and by a prophet was he kept. Ephraim hath provoked to anger with bitteresses (Hos. 12:12–14).

“Jacob” here denotes the external church, and “Israel,” the internal spiritual church; “Aram,” the knowledges of good; “Egypt,” memory-knowledge that perverts; “Ephraim,” intelligence perverted. What these signify in series cannot be seen from the literal sense, but only from the internal sense, where names signify actual things of the church, as has been said. In Isaiah:

Behold Damascus is rejected from being a city, and is become a ruinous heap. The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Aram shall be as the glory of the sons of Israel (Isa. 17:1, 3).

“The remnant of Aram” here denotes the knowledges of good, which are called “the glory of Israel.” “Aram,” or Syria, in the opposite sense, denotes the knowledges of good perverted; for it is a usual thing in the Word that the expressions are used in both senses (Isa. 7:4–6; 9:11–12; Deut. 26:5).

1233. Verse 23. *And the sons of Aram: Uz, and Hul, and Gether, and Mash.* “Aram” here, as before, signifies the knowledges of good; “the sons of Aram” are derivative knowledges, and that which comes of these knowledges; “Uz, and Hul, and Gether, and Mash,” signify so many kinds of these knowledges.

1234. That “Aram” signifies the knowledges of good, has been shown just above. That “the sons of Aram” are the derivative

knowledges, and the things which are of knowledges, follows. These derivative knowledges are natural truths; and the things which are of knowledges are the things done according to them. That these things are signified cannot be so well confirmed from the Word, because these are not among the names that are frequently mentioned. Only Uz is mentioned, in Jeremiah 25:20, and Lam. 4:21. It follows then that “Uz, Hul, Gether, and Mash” signify so many kinds of these knowledges, and of deeds according thereto.

1235. Verse 24. *And Arpachshad begat Shelah; and Shelah begat Eber.* “Arpachshad” was a nation so called, by which is signified memory-knowledge; “Shelah” likewise was a nation so called, by which is signified that which is derived from this memory-knowledge; by “Eber” also a nation is signified, the father of which was Eber, one who was called by this name, by whom there is signified a second ancient church, which was separate from the former one.

1236. That “Arpachshad” was a nation so called, and that by it is signified memory-knowledge, is evident from what was said of it just above, at verse 22.

1237. That “Shelah” likewise was a nation, and that by it is signified that which is derived from this memory-knowledge, follows, because it is said that “Arpachshad begat Shelah.”

1238. That by “Eber” is signified a nation also, whose father was Eber, one who was called by this name, is to be understood in this way. Those mentioned hitherto were the nations among whom the ancient church existed, and were all called sons of Shem, of Ham, of Japheth, and of Canaan, because by Shem, Ham, Japheth, and Canaan are signified the various worships of the church. Noah, Shem, Ham, Japheth, and Canaan never existed as men; but because the ancient church specifically, and in general every church, is such that it is true internal, corrupt internal, true external, and corrupt external, therefore the above-mentioned names were given in order that all the differences in general might

be referred to them and their sons, as to their heads. Moreover the nations here named originally had such worship; and therefore are called the sons of one of the sons of Noah. And for the same reason also, such worships themselves are signified by the names of these nations in the Word.

[2] This first ancient church, signified by Noah and his sons, was not confined to a few, but extended over many kingdoms, as is evident from the nations mentioned, namely, Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philistia as far as Tyre and Sidon, and the whole land of Canaan, on this side and beyond Jordan. But afterwards in Syria a kind of external worship began, which from thence spread itself widely around, over many countries, especially over Canaan, and which was different from the worship of the ancient church. And as something of a church thus arose that was separate from the ancient church, there sprang up thence as it were a new church, which may therefore be called the second ancient church. The first institutor of this was Eber, and therefore this church is called after Eber. At that time, as has been said before, all were distinguished into households, families, and nations. Each nation acknowledged one father, from whom also it was named, as is seen in various places in the Word. Thus the nation which acknowledged Eber as its father was called the Hebrew nation.

1239. That by “Eber” is signified a second ancient church that was separate from the former is evident from what has just been said.

1240. Verse 25. *And unto Eber were born two sons; the name of the one was Peleg, for in his days was the earth divided; and his brother's name was Joktan.* Eber was the first institutor of the second ancient church, and by him this church is signified; unto him “were born two sons,” by whom are signified the two kinds of worship, namely, internal and external. his two sons were called “Peleg” and “Joktan”; by “Peleg” is signified the internal worship of that church, and by “Joktan” its external worship; “for in his days was the earth divided” signifies that a new church then arose, “the



earth” here as before signifying the church; “his brother’s name was Joktan” signifies the external worship of that church.

1241. As to Eber being the first institutor of the second ancient church, by whom this church is signified, the case is this. The first ancient church, so widely spread as has been stated, especially through the Asiatic world, in process of time degenerated—as is usual with all churches everywhere—and was adulterated by innovators, as to both its external and its internal worship, and this in various places; and especially by the fact that all things significative and representative which the ancient church had from the mouth of the most ancient church—which all bore reference to the Lord and his kingdom—were turned into things idolatrous, and by some of the nations into things magical. That the whole church might not go to ruin, it was permitted by the Lord that significative and representative worship should be somewhere reestablished, which was done by Eber. This worship consisted chiefly in externals. The externals of worship, in addition to the priestly offices and what pertained to them, were high places, groves, statues, anointings, and many other things called statutes. The internals of worship were doctrinal things handed down from the time before the flood, especially from those who were called “Enoch,” who collected the perceptive findings of the most ancient church, and made doctrinal things therefrom. These were their Word; and from these internals and those externals came the worship of this church, a worship set up anew by Eber, but added to, and also changed. Especially did they begin to exalt sacrifices above other rites. In the true ancient church sacrifices had been unknown, except among some of the descendants of Ham and Canaan, who were idolaters, and with whom they were permitted to prevent them from sacrificing their sons and daughters. From all this the quality of this second ancient church, instituted by Eber and continued among his posterity who were called the Hebrew nation, is manifest.

1242. That by the two sons of Eber, who were named Peleg and Joktan, the two kinds of worship of that church, internal and external, are signified—by Peleg the internal worship and by Joktan

the external worship—is evident especially from this, that in the internal sense this second ancient church is signified by Eber and the Hebrew nation, and that in every church there is an internal and an external. For without the internal it is not and cannot be called a church, but an idolatry. Therefore, “sons” being here predicated of the church, it is evident that by one son the internal of the church is signified, and by the other the external; as in various other places in the Word; and as is signified by Adah and Zillah, the two wives of Lamech (see n. 409); by Leah and Rachel; by Jacob and Israel, of whom hereafter; and by others. The posterity of Joktan is treated of in this chapter; that of Peleg in the following chapter.

1243. *For in his days was the earth divided.* That this signifies that a new church then arose is now consequently evident; for by “the earth” nothing else than the church is signified, which has been clearly shown above (n. 662, 1066).

1244. *And his brother’s name was Joktan.* That this signifies the external worship of that church, has been shown just above. That external worship is called a “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. This is why the name “brother” is here added.

1245. Verses 26–29. *And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah. And Hadoram, and Uzal, 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 nations of the family of Eber, by which are signified so many rituals.

1246. That these were so many nations, of the families of Eber, may be seen from the state in which they lived at that period. In the most ancient time, as has been said before, nations were distinguished into families, and these into households. Each nation acknowledged one father, from whom it was named. As they were multiplied, the sons of the one father in like manner constituted households, families, and nations; and so on. So it was with these sons of Joktan, as we may see it was with the sons of Jacob, who

afterwards when multiplied constituted tribes, each one of which acknowledged one of the sons of Jacob, from whom it was named, as its father; and yet all taken together were from Jacob, and were called Jacob. Just so these nations were from Eber, and were called Hebrews.

1247. That by these nations are signified so many rituals, is evident from the fact that in the Word names never signify anything else than actual things; for in its internal sense the Word relates only to the Lord, to his kingdom in the heavens and on earth, and consequently to the church and the things of the church. Such is the case with these names. And as Joktan, a son of Eber, signifies the external worship of this new church, as was said before, so his sons can signify nothing else than things of external worship, which are rituals, and in fact so many kinds of rituals. But what these kinds of rituals are, it is impossible to say, because they are determined by their relation to the worship itself, and until this is known nothing can be said about its rituals; nor would it be of any use to know them. Neither do the names recur in the Word, except Sheba, Ophir, and Havilah; and they are not of this stock; for the Sheba and Havilah elsewhere spoken of in the Word were of those who are called sons of Ham, as is evident at verse 7 of this chapter; and the case is the same with 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 the worship, even from the truths of faith to the good of charity. “Mesha” signifies truth; “Sephar,” good; “a mountain of the east,” charity.

1249. That by these words is signified the extension of the worship, even from the truths of faith to the good of charity; and that “Mesha” signifies truth, and “Sephar” good, cannot indeed be confirmed from the Word, because no mention is made of Mesha and Sephar in the prophets. Still, this may be seen from its being the conclusion from what goes before, and especially from the fact that “a mountain of the east” is the final thing to which the words that go before bear reference, and in the Word by “a mountain of the east” is signified charity from the Lord—as will be shown in

what follows—and the same may be seen from the fact that all things of the church have charity in view, as their finality or end. From all which it follows that “Mesha” signifies truth, or the terminus from which the progression commences [*terminus a quo*]; and that “Sephar” signifies good, and thereby charity, which is “a mountain of the east,” or the terminus to which the progression tends [*terminus ad quem*].

1250. That “a mountain of the east” signifies charity, and in fact charity from the Lord, is evident from the signification of a “mountain” in the Word, as being love to the Lord and charity toward the neighbor, as has been shown before (n. 795). And that “the east” signifies the Lord, and things celestial from him, which are of love and charity, may be seen above (n. 101), as well as from the following passages. In Ezekiel:

The cherubim lifted up their wings, and 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 (Ezek. 11:22–23).

Here “the mountain which is on the east” signifies nothing else than what is celestial, which is of love and charity, and which is of the Lord, for it is said that “the glory of Jehovah stood” thereon. Again:

He brought me to the gate, even 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 (Ezek. 43:1–2),

where “the east” has a like signification.

[2] Again:

He brought me back by the way of the outer gate of the 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, neither shall any man enter in by it, but Jehovah the God of Israel shall enter in by it (Ezek. 44:1–2).

Here likewise “the east” denotes what is celestial, which is of love, which is of the Lord alone. And again:

When the prince shall make a freewill offering, a burnt offering, and peace offerings, a freewill offering unto Jehovah, one shall open for him the gate that looketh toward the east, and he shall make his burnt offering and his peace offerings, as he shall do on the sabbath day (Ezek. 46:12),

in like manner denoting what is celestial, which is of love to the Lord.

[3] And in another place:

He brought me back unto the door of the house, and behold waters issued out from under the threshold of the house eastward, for the face of the house was toward the east (Ezek. 47:1, 8),

speaking of the new Jerusalem; “the east” denotes the Lord, and thus the celestial, which is of love; “waters” are things spiritual. The same is signified in the passage before us by “a mountain of the east.” Moreover they who dwelt in Syria were called “sons of the east,” concerning which, of the Lord’s Divine mercy hereafter.

1251. Verse 31. *These are the sons of Shem, according to their families, according to their tongues, in their lands, according to their nations.* “These are the sons of Shem” signifies derivations from internal worship, which is “Shem”; “according to their families, according to their tongues, in their lands, in their nations” signifies according to the genius of each in particular and in general; “according to their families” is according to their differences in respect to charity; “according to their tongues” is according to the differences in respect to faith; “in their lands” is in general relatively to the things that are of faith; “in their nations” is in general relatively to the things that are of charity.

1252. That these things are signified needs no further confirmation; for they are the same words as occur above (verse 20); see what is said there. The significations of the terms, as here of the “families, tongues, lands, and nations,” are determined by the relation of the terms to the things of which they are predicated. There they are predicated of Ham, or of corrupt internal worship; but here of Shem, or of true internal worship; and therefore the

“families and nations” there relate to the morals, and the “tongues and lands” to the opinions, of a corrupt internal church; while here the “families and nations” relate to the charity, and the “tongues and lands” to the faith, of a true internal church. Concerning the signification of “nations and families,” see what follows in 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 worships of the ancient church in particular; “according to their nativities” signifies in proportion as they could be reformed; “in their nations” signifies the worships of that church in general.

1254. *These are the families of the sons of Noah.* That this signifies the worships of the ancient church in particular is evident from the signification of a “family,” and of “the families of the sons,” as being worships, and in fact the species of the worships. The nations named in the preceding verses of this chapter signify nothing else than various worships of the ancient church, and therefore the families of which the nations consisted must signify the same. In the internal sense no other families can be meant than those of things spiritual and celestial.

1255. *According to their nativities.* That this signifies in proportion as they could be reformed is evident from the signification of a “nativity” as being reformation. While a man is being born again, or regenerated, by the Lord, each and all things that he receives anew are nativities or births. So here, as the subject is the ancient church, the nativities signify in proportion as they could be reformed. As regards the reformations of the nations, they were not all in the same worship, nor in the same doctrine, for the reason that they were not all of the same genius, and were not all similarly educated and instructed from infancy. The principles which a man imbibes from infancy the Lord never breaks, but bends. If they are things that the man esteems holy, and are such as are not contrary to Divine and natural order, but are in themselves matters of indifference, the Lord lets them alone, and suffers the

man to remain in them. So it was with many things in the second ancient church, concerning which of the Lord's Divine mercy hereafter.

1256. *In their nations.* That these nations signify the various worships of that church in general is evident from what has been said before about nations, and from what follows.

1257. *And from these were spread abroad the nations in the earth after the flood.* "From these were spread abroad the nations in the earth" signifies that from them came all the worships of the church in respect to goods and evils, which are signified by "the nations"; "the earth" is the church; "after the flood" signifies from the beginning of the ancient church.

1258. *And from these were spread abroad the nations in the earth.* That this signifies that from them came all the worships of the church in respect to goods and evils, and that these are meant by the "nations" is evident from the signification of "nations." By a nation, as has been explained before, are meant many families together. In the most ancient and in the ancient church, the many families which acknowledged one father constituted one nation. But as to "nations" signifying in the internal sense the worship of the church, and this in respect to the goods or evils in the worship, the case is this: when families and nations are viewed by the angels, they have no idea of a nation, but only of the worship in it; for they regard all from the quality itself, that is, from what they are. The quality or character of a man, from which he is regarded in heaven, is his charity and faith. This anyone may clearly apprehend if he considers that when he looks at any man, or any family, or nation, he thinks for the most part of what quality they are, everyone from that which is dominant in himself at the time. The idea of their quality comes instantly to mind, and in himself he estimates them from that. Still more is this the case with the Lord; and, from him, with the angels, who cannot but regard a man, a family, and a nation, from their quality in respect to charity and faith. And hence it is that in the internal sense by "nations" nothing else is signified than the worship of the church, and this in respect to its quality,

which is the good of charity and the derivative truth of faith. When the term “nations” occurs in the Word, the angels do not abide at all in the idea of a nation, in accordance with the historical sense of the letter, but in the idea of the good and truth in the nation that is named.

1259. Further, as regards nations signifying the goods and evils in worship, the case is this. In the most ancient times, as has been stated before, men lived distinguished into nations, families, and households, in order that the church on earth might represent the Lord’s kingdom, wherein all are distinguished into societies, and these societies into greater ones, and these again into still greater societies, and this according to the differences of love and of faith, in general and in particular, concerning which see n. 684, 685. Thus these in like manner are distinguished as it were into households, families, and nations. And hence it is that in the Word “houses, families, and nations” signify the goods of love and of the derivative faith; and an accurate distinction is there made between “nations” and “people.” A “nation” signifies good or evil, and a “people” truth or falsity, and this so constantly as never to vary, as may be seen from the following passages.

[2] In Isaiah:

In that day there shall be a root of Jesse, which standeth for an ensign of the peoples, unto it shall the nations seek, and his rest shall be a glory. In that day the Lord shall set his hand again the second time to acquire the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah (Isa. 11:10–12).

Here “peoples” denote the truths, and “nations” the goods, of the church; and there is a manifest distinction made between them. The subject treated of is the Lord’s kingdom and the church, and in a universal sense every regenerate man. The signification of the names is as stated above; and by “Israel” is signified the spiritual things of the church, and by “Judah” its celestial things. Again:



The people that walked in darkness have seen a great light; thou hast multiplied the nation, thou hast magnified gladness for it (Isa. 9:2–3).

The “people” here denote truths, and therefore are said to “walk in darkness,” and to “see light”; the “nation” denotes goods.

[3] And again:

What answer shall be made to the messengers of the nation? That Jehovah hath founded Zion, and in her shall the wretched ones of his people confide (Isa. 14:32).

Here likewise the “nation” denotes good, and “people” truth. And again:

Jehovah Zebaoth will swallow up in this mountain the faces of the covering, of the covering over all peoples, and the veil that is spread over all nations (Isa. 25:7).

Here a new church is spoken of, or the church of the nations; “peoples” denote its truths, and “nations” its goods. Again:

Open ye the gates, that the righteous nation that keepeth faithfulnesses may enter in (Isa. 26:2),

where “nation” manifestly denotes goods. Again:

All the nations shall be gathered together, and the peoples shall be assembled (Isa. 43:9).

This also is said of the church of the nations; “nations” denoting its goods, and “peoples” its truths. And because they are distinct from each other, both are treated of; otherwise there would be a vain repetition. Again:

Thus saith the Lord Jehovah, Behold I will lift up mine hand to the nations, and will exalt my ensign to the peoples; and they shall bring thy sons in their bosom, and shall carry thy daughters upon their shoulder (Isa. 49:22).

This is said of the Lord's kingdom; and the "nations" in like manner denote goods, and the "peoples" truths.

[4] Again:

Thou shalt break forth on the right hand and on the left, and thy seed shall inherit the nations, and they shall inhabit the desolate cities (Isa. 54:3);

treating of the Lord's kingdom, and of the church which is called the church of the nations. That the "nations" denote the goods of charity, or, what is the same, those in whom there are goods of charity, is evident from its being said that the "seed"— or faith—"shall inherit" them; "cities" denote truths. Again:

Behold I have given him for a witness to the peoples, a prince and lawgiver to the peoples. Behold, thou shalt call a nation that thou knewest not, and a nation that knew not thee shall run unto thee (Isa. 55:4-5).

This is said of the Lord's kingdom; "peoples" denote truths; "nations" goods. Those in the church who are endowed with the good of charity are "nations," and those who are endowed with the truths of faith are "peoples"; for goods and truths are predicated according to the subjects in whom they are. Again:

Nations shall walk to thy light, and kings to the brightness of thy rising. Then thou shalt see and flow together, and thine heart shall be amazed and be enlarged; because the multitude of the sea shall be converted unto thee, the army of the nations shall come unto thee (Isa. 60:3, 5);

treating of the Lord's kingdom, and of the church of the nations. "Nations" here denote goods; "kings," who belong to peoples, truths.

[5] In Zephaniah:

The remains of my people shall spoil them, and the residue of my nation shall inherit them (Zeph. 2:9).

In Zechariah:

Many peoples and numerous nations shall come to seek Jehovah of Armies in Jerusalem (Zech. 8:22).

“Jerusalem” denotes the Lord’s kingdom, and the church; “peoples” those who are in the truths of faith; “nations” those who are in the good of charity; and therefore they are mentioned distinctively. In David:

Thou wilt deliver me from the contentions of the people; thou wilt set me for the head of the nations; a people whom I have not known shall serve me (Ps. 18:43).

Here likewise the “people” denote those who are in truths; and the “nations” those who are in good; and they are both mentioned because they constitute the man of the church. Again:

The peoples shall confess thee, O God, all the peoples shall confess thee, the nations shall be glad and shall exult, because thou shalt judge the peoples in uprightness, and shalt lead the nations into the land (Ps. 67:4–5).

Here “peoples” manifestly denote those who are in the truths of faith; and “nations” those who are in the good of charity.

[6] In Moses:

Remember the days of eternity, understand the years of generation and generation; ask thy father, and he will show thee; thine elders, and they will tell thee. When the most high gave to the nations their inheritance, and separated the sons of man, he set the bounds of the peoples according to the number of the sons of Israel (Deut. 32:7–8).

This is said of the most ancient church, and of the ancient churches, which are “the days of eternity, and the years of generation and generation”; and in which they who were in the good of charity were called “nations,” to whom an inheritance was given; and they who were in the derivative truths of faith were called “sons of man,” and afterwards “peoples.” It was because the

goods of the church are signified by “nations,” and its truths by “peoples,” that it was said concerning Esau and Jacob, while they were yet in the womb,

Two nations are in thy womb, and two peoples shall be separated from thy bowels (Gen. 25:23).

From these passages it may now be seen what the church of the nations is, in its genuine sense. The most ancient church was a true church of the nations, and so afterwards was the ancient church.

[7] Because those who are in charity are called “nations,” and those who are in faith “peoples,” the priesthood of the Lord is predicated of nations—because of things celestial, which are goods—and his royalty of peoples—because of spiritual things, which are truths. This was also represented in the Jewish church, where before they had kings they were a nation, but after they received kings they became a people.

1260. Because in the most ancient and in the ancient church, nations signified goods, or good men, therefore in the opposite sense they signify evils, or evil men. In like manner peoples, because they signified truths, in the opposite sense signify falsities. For in a depraved church good is turned into evil, and truth into falsity. Hence comes the signification of “nations” and of “peoples” in this opposite sense in many places in the Word, as in Isaiah 13:4; 14:6; 18:2, 7; 30:28; 34:1–2; Ezek. 20:32; and in many other places.

1261. As nations signified goods, so also did families, for each nation consisted of families; and so in like manner did households, for each family consisted of a number of households. (Concerning a “household” or “house,” see above, n. 710.) “Families,” however, signify goods when predicated of nations, and truths when predicated of peoples, as in David:

All the families of the nations shall bow themselves before thee; for the kingdom is Jehovah’s, and he is the ruler over the nations (Ps. 22:27–28).

Give unto Jehovah, ye families of the peoples, give unto Jehovah glory and strength (Ps. 96:7).

In the verse now before us, and also in the preceding verse of this tenth chapter of Genesis, “families” are predicated of goods, because they were families of the nations.

1262. From what has been said it may now be seen that by “the earth” is here signified the church; for when “earth” (or “land”) is mentioned, there cannot but be a perception of the nation or people there; and when a nation or people is perceived, there must be a perception of their quality. Hence by “the earth” nothing else is signified than the church, as has been shown before (n. 662, 1066).

1263. That “after the flood” signifies from the beginning of the ancient church is evident from the fact that the flood was the end of the most ancient church and the beginning of the ancient church, as was shown before (n. 705, 739, 790).

1264. From all this it may now be seen that although in this chapter mere names of nations and families occur, yet it contains, in general, not only all the differences of worship as regards the goods of charity and truths of faith that were in the ancient church, but also all that are in any church; in fact it contains more than any man could ever believe. Such is the Word of the Lord.

## CONCERNING THE ANTEDILUVIANS

### WHO PERISHED

1265. At some height above the head there were a number of spirits who inflowed into my thoughts and kept them as it were bound, so that I was in very much obscurity. They pressed heavily

upon me. The spirits about me were likewise held as it were bound by them, so that they could scarcely think, except that which inflowed from those spirits, and this to such a degree as to excite their indignation. It was said that the spirits in question were of those who had lived before the flood; but not of those called Nephilim, and who perished, for they were not so strongly persuasive.

1266. The antediluvians who perished are in a certain hell beneath the heel of the left foot.<sup>8</sup> There is a kind of misty rock with which they are covered, that is projected from their direful fantasies and persuasions, and by which they are separated from the other hells, and are kept away from the world of spirits. They are in the continual effort to rise out of it, but cannot get beyond the effort; for they are of such a nature that if they should come into the world of spirits, they, by their direful fantasies and the exhalations and venom of their persuasions, would take away the faculty of thinking from all the spirits they met, except the good. And unless the Lord, by his coming into the flesh, had liberated the world of spirits from this nefarious crew, the human race would have perished; for no spirit could have been with man, and yet if spirits and angels are not with man, he cannot live a moment.

1267. Those of them who obstinately try to emerge from that hell are cruelly treated by their companions; for they are possessed with deadly hatred against all, even against their companions. Their greatest delight consists in holding each other in subjection, and as it were in butchering each other. Those who more resolutely persist in the endeavor to force their way out are sent down still deeper under the misty rock; for it is their innate crazy ardor to destroy all, that leads them on; hence their efforts to emerge. They wrap all they meet in a cloth, in order to take them captive, and cast them into a certain sea, as it appears to them, or otherwise treat them savagely.

1268. I was led, guarded, toward that misty rock. (To be led to such spirits is not to be led from place to place, but it is effected by means of intermediate societies of spirits and angels, the man

remaining in the same place; and yet it appears to him as a letting down.) As I came near the rock I was met with a coldness which gripped the lower region of my back. From there I spoke with them about their persuasions, and about what they had believed in the life of the body as regards the Lord. They answered that they had thought much about God, but had persuaded themselves that there is no God, but that men are gods, and thus they themselves were gods; and that they had confirmed themselves in these persuasions by their dreams. Their fantasies against the Lord will be spoken of below.

1269. That I might know still better what kind of men they were, it was permitted by the Lord that some of them should come up into the world of spirits. Before this took place a beautiful child appeared, clothed in shining white raiment; afterwards, in an open doorway, there appeared another child in a green garment; and then two maidservants with white headdresses. But what these things signified was not disclosed to me.

1270. Presently some were let out of that hell; but the Lord made such a disposition by means of intermediate spirits and angels that they could do me no harm. Out of that deep they came in front, and appeared to themselves to be working their way toward the front, as it were through caverns in the rock, and so upward. At last they appeared from above to the left, in order that from there, and thus from a distance, they might inflow into me. I was told that they were permitted to inflow into the right side of the head, but not into the left side; and from the right side of the head into the left side of the chest; but by no means into the left of the head, for if this occurred I should be destroyed, because they would then flow in with their persuasions, which are direful and deadly; whereas if they flowed into the right of the head, and thence into the left of the chest, it would be by means of yearnings. Such is the case with influx.

[2] Their persuasions are of such a nature that they extinguish all truth and good, so that those into whom they flow can perceive nothing whatever, and after that cannot think; and therefore the

other spirits were removed. When they began to flow in I fell asleep. Then while I slept they flowed in by means of yearnings, and this with such violence that if awake I could not have resisted them. In my sleep I was sensible of the vehemence of it, which I cannot describe, save that I afterwards remembered that they tried to kill me by a suffocating afflatus, which was like a terrible nightmare. Then, waking, I observed that they were near me; and when they perceived that I was awake, they fled away to their own place above, and flowed in from thence.

[3] When they were there they appeared to me as if they were being wrapped up in a cloth, such as was spoken of before (n. 964). I thought they were being thus wrapped up, but it was others whom they were wrapping up. This is effected by means of fantasies; but yet the spirits against whom they thus work by fantasies know not but that they are really being wrapped up. It appeared as if those whom they thus wrapped up rolled down a certain rocky declivity. But those who were thus wrapped up were released and set at liberty. They were spirits who were unwilling to withdraw, and who were thus preserved by the Lord, for otherwise they would have been suffocated—although they would have revived again, but after great suffering. The spirits from that hell then went back by the rocky declivity; and there was heard from thence a sound of boring, as if many great boring instruments were at work; and it was perceived that it was from their intensely cruel fantasies against the Lord that such a sound came. They were afterwards cast down through dark caverns into their hell beneath the misty rock. While they were in the world of spirits, the constitution or order of the sphere there was changed.<sup>9</sup>

1271. After this, there were certain deceitful spirits who desired that these might emerge, and inspired them to say that they were nothing, so that they might steal out. Then a tumult was heard in that hell, as of a great turbulent uprising, which was a commotion among those who desired to force their way out, and therefore it was again permitted that some of them should rise up, and be seen in the same place as the former were. From there, aided by those deceitful genii, they attempted to pour into me their deadly



persuasive influence; but in vain, because I was protected by the Lord. Yet I plainly perceived that their persuasive influence was suffocating. They believed themselves to be all-powerful, and able to take away life from everyone. And because they believed themselves to be all-powerful, they were thrust down by a little child, at whose presence they tottered and faltered, so that they cried out that they were in anguish, and this so sorely that they betook themselves to supplications. The deceitful spirits were also punished, first being almost suffocated by the antediluvians, and then being glued together, to make them desist from such doings; but after a time they were set free.

1272. It was afterwards shown me how their women were dressed. They wore upon the head a round black hat, projecting turret-like in front, and had a small face, whereas the men were shaggy and hairy. It was shown me also how they gloried in the great number of their children; and that they had their children with them wherever they went, who walked before them in a curved line. But they were told that the brutes also, even the worst, all have a love for their young; and that this is no evidence that there is anything good in them; but that if they had loved children, not from their love of themselves and their own glory, but that human society might be augmented, for the common good; and especially if they had loved them in order that heaven might thereby be multiplied, thus for the sake of the Lord's kingdom, then their love for children would have been genuine.

## Genesis 11

### CONCERNING THE SITUATION OF THE GRAND

#### MAN; AND ALSO CONCERNING PLACE

#### AND DISTANCE IN THE OTHER LIFE

1273. Souls newly arrived from the world, when about to leave the company of the spiritual angels to go among spirits, and so at length to come into the society in which they had been while they lived in the body, are led about by angels to many mansions or abodes, that is, to societies which are distinct and yet conjoined with others; in some of which they are received, while in other cases they are led to still other societies, and this for an indefinite time, until they come to the society in which they had been while they lived in the body; and there they remain. From this moment they experience a new beginning of life. If the man is a dissembler, a hypocrite, or deceitful, who can assume a fictitious state, and a seemingly angelic disposition, he is sometimes received by good spirits; but after a short time he is dissociated, and then wanders about, without the angels, and begs to be received, but is rejected, and sometimes punished, and at last he is carried down among the infernals. Those who are taken up among angels after being vastated also change their societies, and when they pass from one society to another they are dismissed with courtesy and charity, and this until they come into the angelic society which accords with the distinctive quality or genius of their charity, piety, probity, or sincere courtesy. I in like manner have been led through such "mansions," and those who dwelt there conversed with me, that I might know how the case was in regard to this matter. It was given me at the time to reflect on the changes of place, and to see that they were nothing else than changes of state, my body remaining in the same place.

1274. Among the marvelous things in the other life are: First, the fact that societies of spirits and angels appear distinct from one another as to situation, although places and distances in that life are nothing else than varieties of state. Second, that the situations and distances are determined by their relation to the human body, so that those who are on the right appear on the right whichever way the body is turned; and the case is the same with those who are on the left and in all other directions. Third, that no spirits or angels are at so great a distance away that they cannot be seen; and yet no more come into view than so many as the Lord permits. Fourth, that spirits of whom others are thinking—for example, such as had been in some manner known to them in the life of the body—when the Lord permits it, are present in a moment, and so closely that they are at the ear, in touch, or else at some distance, greater or less, no matter should they be thousands of miles away, or even among the stars. The reason is that distance of place has no effect in the other life. Fifth, that with the angels there is no idea of time. These things are so in the world of spirits, and are still more completely so in heaven. How much more then must this be the case before the Lord, to whom all both generally and individually cannot but be most present, and under his view and providence. These things seem incredible, but yet they are true.

1275. I was in a society where there was tranquillity, that is, a society of those whose state was tranquil, approximating in a measure to a state of peace, but it was not peace. I spoke there of the state of infants; and also of place, saying that change of place and distance is only an appearance, according to the state of each one, and according to his change of state. When I was translated thither, the spirits around me appeared to be removed, and to be seen below me; and yet I could hear them speaking.

1276. As regards the situation in which spirits are in the world of spirits, and angels in heaven, the case is this. The angels are at the Lord's right hand; on his left are evil spirits; in front are those of a middle kind; at the back are the malignant; above the head are those of a self-exalted spirit who aspire to high things; under the feet are the hells which correspond to those who are on high. Thus

all have their situation determined relatively to the Lord; in all directions and at all altitudes, in a horizontal plane and in a vertical one, and in every oblique direction. Their situation is constant, and does not vary to eternity. The heavens there constitute as it were one man, which is therefore called the grand man; to which all things that are in man correspond; concerning which correspondence, of the Lord's Divine mercy hereafter. It is from this that there is a like situation of all things around each angel; and with each man to whom heaven is opened by the Lord; for the Lord's presence is attended with this. It would not be so unless the Lord were omnipresent in heaven.

1277. The case is the very same with men, as to their souls, which are constantly bound to some society of spirits and of angels. They too have a situation in the kingdom of the Lord according to the nature of their life, and according to their state. It matters not that they are distant from each other on earth even though it were many thousands of miles—still they can be together in the same society—those who live in charity in an angelic society, and those who live in hatred and such evils in an infernal society. In like manner it matters not that there be many together on earth in one place, for still they are all distinct in accordance with the nature of their life and of their state, and each one may be in a different society. Men who are distant from each other some hundreds or thousands of miles, when they appear to the internal sense may be so near each other that some of them may touch, according to their situation. Thus if there were a number of persons on earth whose spiritual sight was opened, they might be together and converse together, though one was in India and another in Europe, which also has been shown me. Thus are all men on earth, both generally and individually, most closely present to the Lord, and under his view and providence.

1278. A continuation of the subject of situation, place, distance, and time, in the other life, will be found at the end of this chapter.

## GENESIS 11

1. *And the whole earth was of one lip, and their words were one.*
2. *And it came to pass when they journeyed from the east, that they found a valley in the land of Shinar, and they dwelt there.*
3. *And they said a man to his fellow, Come, let us make bricks, and let us burn them to a burning. And they had brick for stone, and bitumen had they for mortar.*
4. *And they said, Come, let us build us a city and a tower, and its head in heaven; and let us make us a name, lest peradventure we be scattered upon the faces of the whole earth.*
5. *And Jehovah came down to see the city and the tower which the sons of man were building.*
6. *And Jehovah said, Behold, the people are one, and they all have one lip, and this is what they begin to do; and now nothing will be withholden from them of all which they have thought to do.*
7. *Come, let us go down, and there confound their lip, that they hear not a man the lip of his fellow.*
8. *And Jehovah scattered them from thence upon the faces of all the earth; and they left off to build the city.*
9. *Therefore he called the name of it Babel, because there did Jehovah confound the lip of all the earth; and from thence did Jehovah scatter them upon the faces of all the earth.*
10. *These are the births of Shem: Shem was a son of a hundred years, and begat Arpachshad, two years after the flood.*
11. *And Shem lived after he begat Arpachshad five hundred years, and begat sons and daughters.*
12. *And Arpachshad lived five and thirty years, and begat Shelah.*
13. *And Arpachshad lived after he begat Shelah four hundred and three years, and begat sons and daughters.*
14. *And Shelah lived thirty years, and begat Eber.*
15. *And Shelah 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 two and thirty 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 a hundred and nineteen years, and begat sons and daughters.*

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

27. *And these are the births of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.*

28. *And Haran died upon the faces of Terah his father, in the land of his nativity, in Ur of the Chaldees.*

29. *And Abram and Nahor took them wives; the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. 30. And Sarai was barren, she had no offspring.*

31. *And Terah took Abram his son; and Lot the son of Haran, his son's son; and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came even unto Haran, and stayed there.*

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 the first ancient church, which was after the flood (verses 1–9).

1280. Concerning its first state, that all had one doctrine (verse 1); its second state, that it began to decline (verse 2); its third, that the falsities of yearnings began to reign (verse 3); its fourth, that men began to exercise dominion by means of Divine worship (verse

4) and therefore the state of the church was changed (verses 5–6); so that none had the good of faith (verses 7–9).

1281. The second ancient church is then treated of—which was named from Eber—and its derivation and state, which finally ended in idolatry (verses 10–26).

1282. The origin of a third ancient church is treated of, which from being idolatrous became representative (verses 27–32).

### THE INTERNAL SENSE

1283. The ancient church in general is now treated of, and it is shown that in course of time its internal worship was falsified and adulterated; and consequently its external worship also, for the quality of the external worship is determined by that of the internal worship. The falsification and adulteration of internal worship here is “Babel.” That thus far—except what is said about Eber—the historical incidents were not true, but were made up, may be further seen from what is here said about the Babylonish tower—that men undertook to build a tower whose top should be in heaven, that their lips were confounded so that one should not hear the lip of another, and that Jehovah thus confounded them; and also from its being said that this was the origin of Babel, whereas in the preceding chapter (verse 10) it is said that Babel was built by Nimrod. It is also evident from all this that Babel does not signify a city, but a certain actual thing; and here a worship whose interiors are profane, while its externals appear holy.

1284. Verse 1. *And the whole earth was of one lip, and their words were one.* “And the whole earth was of one lip” signifies that everywhere there was one doctrine in general; a “lip” is doctrine; “the earth” is the church; “and their words were one” signifies that there was one doctrine in particular.

1285. *The whole earth was of one lip.* That this signifies that everywhere there was one doctrine in general is evident from the

signification of “lip,” in the Word, concerning which presently. In this verse, and by these few words, is described the state of the ancient church as it had been, that it had one doctrine in general; but in the following verse it is described how it began to be falsified and adulterated; and from that to the ninth verse, how it became altogether perverted, so that it no longer had any internal worship. Then, a little further on, the subject treated of is the second ancient church, that was begun by Eber; and, finally, the third ancient church, which was the beginning of the Jewish church. For after the flood there were three churches in succession.

[2] As regards the first ancient church, in that although it was so widely spread over the earth it was still one in lip and one in words, that is, one in doctrine in general and in particular, when yet its worship both internal and external was everywhere different—as shown in the preceding chapter, where by each nation there named a different doctrinal and ritual were signified—the case is this. In heaven there are innumerable societies, and all different, and yet they are a one, for they are all led as a one by the Lord, concerning which see what has been said before (n. 457, 551, 684, 685, 690). In this respect the case is the same as it is with man, in whom, although there are so many viscera, and so many little viscera within the viscera, organs, and members, each one of which acts in a different way, yet all and each are governed as a one, by the one soul; or as it is with the body, wherein the activities of the powers and motions are different, yet all are governed by one motion of the heart and one motion of the lungs, and make a one. That these can thus act as a one, comes from the fact that in heaven there is one single influx, which is received by every individual in accordance with his own genius; and which influx is an influx of affections from the Lord, from his mercy, and from his life; and notwithstanding that there is only one single influx, yet all things obey and follow as a one.<sup>1</sup> This is the result of the mutual love in which are they who are in heaven.

[3] The case was the same in the first ancient church; for although there were as many kinds of worship—some being internal and some external—as in general there were nations, and



as many specifically as there were families in the nations, and as many in particular as there were men of the church, yet they all had one lip and were one in words; that is, they all had one doctrine, both in general and in particular. The doctrine is one when all are in mutual love, or in charity. Mutual love and charity cause them all to be a one, although they are diverse, for they make a one out of the varieties. All men how many soever they may be, even myriads of myriads, if they are in charity or mutual love, have one end, namely, the common good, the Lord's kingdom, and the Lord himself. Varieties in matters of doctrine and of worship are like the varieties of the senses and of the viscera in man, as has been said, which contribute to the perfection of the whole. For then, through charity, the Lord inflows and works in diverse ways, in accordance with the genius of each one; and thus, both in general and in particular, disposes all into order, on earth as in heaven. And then the will of the Lord is done, as he himself teaches, as in the heavens, so also upon the earth.

**1286.** That a "lip" signifies doctrine, is evident from the following passages in the Word. In Isaiah:

The seraphim cried and said, Holy, holy, holy, Jehovah of armies. And the prophet said, Woe is me! For I am cut off, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, Jehovah of armies. Then flew one of the seraphim unto me, and he touched my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is expiated (Isa. 6:3, 5-7).

"Lips" here denote the interior things of man, thus internal worship, from which is adoration, as is here represented with the prophet. That his lips were touched, and that thus his iniquity was taken away and his sin expiated, anyone may see was a representative of interior things that are signified by the "lips," which are things of charity and its doctrine.

[2] Again:

Jehovah shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked (Isa. 11:4).

In the internal sense this does not mean that Jehovah smites with the rod of his mouth, and slays the wicked with the breath of his lips, but that a wicked man does this to himself; “the breath of the lips” is doctrine, which with the wicked is false. Again:

I create the increase of the lips, peace, peace, to him that is far off, and to him that is near, saith Jehovah; and I heal him (Isa. 57:19).

“The increase of the lips” denotes doctrine.

[3] In Ezekiel:

Son of man, go, get thee unto the house of Israel, and speak my words unto them. For thou art not sent to a people deep of lip, and heavy of tongue, but to the house of Israel; not to many peoples deep of lip and heavy of tongue, whose words thou canst not understand. 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 of a hardened forehead, and hard of heart (Ezek. 3:4–7).

“Deep of lip” is predicated of the nations which although in falsity of doctrine were yet in charity, and are therefore said to “hearken”; but they who are not in charity are said to be of “a hardened forehead, and a hard heart.”

[4] In Zephaniah:

Then will I turn to the people with a clear lip, that they may all call upon the name of Jehovah, to serve him with one shoulder (Zeph. 3:9).

“A clear lip” manifestly denotes doctrine. In Malachi:

The law of truth was in his mouth, and perversity was not found in his lips. For the priest’s lips should keep knowledge, and they should seek the law at his mouth; for he is the angel of Jehovah of armies (Mal. 2:6–7).

This is said of Levi, by whom the Lord is represented; “lips” denote doctrine from charity. In David:

Who say, With our tongue will we prevail; our lips are with us (Ps. 12:4).

Here “lips” denote falsities. Again:

My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with lips of songs (Ps. 63:5).

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 armies (Isa. 19:18);

“lip” denotes doctrine.

1287. That “the earth” signifies the church has been shown before (n. 662, 1066).

1288. *Their words were one.* That this signifies that there was one doctrine in particular is evident from what has been said before; for “a lip” signifies doctrine in general, as was shown; and “words” signify doctrine in particular, or the particulars of doctrine. For the particulars cause no disagreement, provided they look to one end, which is to love the Lord above all things and the neighbor as oneself; for then they are particulars of these generals.

[2] That a “word” signifies all doctrine concerning charity and the derivative faith, and that “words” signify the things which are of doctrine, is evident in David:

I will confess unto thee with uprightness of heart, when I shall learn the judgments of thy righteousness; I will keep thy statutes. Wherewithal shall a child make pure his path? By taking heed according to thy word. With my whole heart have I sought thee; make me not to wander from thy precepts. Thy word have I hidden in my heart, that I might not sin against thee. Blessed art thou, O Jehovah; teach me thy

statutes. With my lips have I rehearsed all the judgments of thy mouth. I have rejoiced in the way of thy testimonies. I meditate in thy commandments, and look unto thy ways. I delight in thy statutes; I do not forget thy word (Ps. 119:7–16).

“Word” here denotes doctrine in general. It is evident that a distinction is here made between “precepts,” “judgments,” “testimonies,” “commandments,” “statutes,” “way,” and “lips”; and that all these belong to the Word, or to doctrine. And everywhere else in the Word they signify the same distinct things.

[3] Again:

A song of love. my heart hath willed a good word; my tongue is the pen of a rapid writer. Thou art beauteous above the sons of man; grace is poured upon thy lips. Ride upon the word of truth; and of the gentleness of righteousness; thy right hand shall teach thee wonderful things (Ps. 45:1–2, 4).

“To ride upon the word of truth and of the gentleness of righteousness” is to teach the doctrine of truth and of good. Here, as elsewhere in the Word, the terms “word,” “lip,” and “tongue” signify distinct things; that they are things of doctrine concerning charity is evident, because it is called “a song of loves.” Of this doctrine is predicated beauty above the sons of man, grace of lips, and a right hand that teacheth wonderful things.

[4] In Isaiah:

Jehovah sent a word unto Jacob, and it hath lighted upon Israel (Isa. 9:8).

“A word” denotes the doctrine of internal and of external worship; “Jacob” here denotes external worship, and “Israel” internal. In Matthew:

Jesus said, Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God (Matt. 4:4).

When anyone heareth the word of the Kingdom and heedeth it not, then cometh the evil one and snatcheth away that which hath been sown in his heart (Matt. 13:19);

see also concerning “the word” in the same chapter, verses 20–23. Again:

Heaven and earth shall pass away, but my words shall not pass away (Matt. 24:35).

In these passages, “the word” denotes the Lord’s doctrine; and “words” the things that belong to his doctrine.

[5] Because the expression “words” denotes all things of doctrine, the commandments of the Decalogue were called “words,” in Moses:

Jehovah wrote upon the tables the words of the covenant, the ten words (Exod. 34:28).

He hath declared unto you his covenant, which he commanded you to perform, the ten words; and he wrote them upon two tables of stone (Deut. 4:13; 10:4).

Take heed to thyself, and keep thy soul diligently, lest thou forget the words that thine eyes have seen (Deut. 4:9);

besides other places.

**1289.** Verse 2. *And it came to pass when they journeyed from the east, that they found a valley in the land of Shinar, and they dwelt there.* “When they journeyed from the east” signifies when they went back from charity; “the east” is charity from the Lord; “that they found a valley in the land of Shinar” signifies that their worship became more unclean and profane “and they dwelt there” signifies their life.

**1290.** *When they journeyed from the east.* That this signifies when they went back from charity is evident from the signification in the

Word of “journeying,” and of “the east.” That “journeying” here signifies to go back, is evident from its being said concerning charity which is “the east” whence they journeyed.

1291. That “the east” is charity from the Lord, is evident from what has been shown before (n. 101, 1250).

1292. *That they found a valley in the land of Shinar.* That this signifies that their worship became more unclean and profane, is evident from the signification of “a valley,” and of “the land of Shinar.” In the Word, “mountains” signify love or charity, because these are the highest, or, what is the same, the inmost things in worship, as before shown (n. 795). Hence “a valley” signifies what is beneath the mountains, that is, what is lower in worship, which is the same as what is exterior therein; and “the land of Shinar,” signifies external worship wherein is what is profane, as before shown (n. 1183). And so in this passage, their having found a valley in the land of Shinar signifies that their worship became more unclean and profane.

[2] In the first verse it is said of the church that it was of one lip and that its words were one, which means that it had one doctrine in general and in particular. But in this verse the decline of the church is treated of, in that it is said that they journeyed from the east, that is, they began to go back from charity; for insofar as the church, or a man of the church, goes back from charity, so far his worship goes back from what is holy, or in other words, so far his worship approaches what is unclean and profane. That their having found a valley in the land of Shinar signifies the decline of the church, or of worship, to what is profane, is because a valley is a low place between mountains, by which are signified the holy things of love or of charity in worship, as before said. This may also be seen from the signification of “a valley” in the Word, where valleys are designated, in the original language, by certain terms which signify, when used in that sense, what is more or less profane in worship.

[3] That “valleys” have such a signification is evident in Isaiah:

The burden of the valley of vision. For it is a day of tumult, and of treading down, and of perplexity, to the Lord Jehovih of armies, in the valley of vision (Isa. 22:1, 5).

“The valley of vision” denotes fantasies and reasonings, whereby worship is falsified and at last profaned. In Jeremiah:

How sayest thou I am not defiled, I have not walked after the Baalim? See thy way in the valley (Jer. 2:23).

“The valley” denotes unclean worship. Again:

They have built the high places of Tophet, which is in the valley of the son of Hinnom; wherefore behold the days come, saith Jehovah, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter (Jer. 7:31–32; 19:6).

“The valley of Hinnom” denotes hell, and also the profanation of truth and good.

[4] In Ezekiel:

Thus hath said the Lord Jehovih to the mountains and to the hills, to the watercourses and to the valleys, Behold me, I bring a sword upon you, and I will destroy your high places (Ezek. 6:3).

I will give unto Gog a place there for burial in Israel, the valley of them that pass through toward the east of the sea, and they shall call it the valley of the multitude of Gog (Ezek. 39:11, 15).

This is said of worship in externals; “a valley” denotes such worship. But when the worship has not yet become so profane, this is expressed by the Hebrew word for valley that is used in the verse before us (Gen. 11:2); and also in Isaiah:

I will open rivers upon the slopes, and I will make fountains in the midst of the valleys, the wilderness a pool of waters, and the dry land springs of waters (Isa. 41:18).

This is said of those who are in ignorance, or who are beyond the knowledges of faith and of charity, and yet are in charity. “Valley”

as used here denotes these. In like manner does “valley” in Ezekiel 37:1.<sup>2</sup>

1293. *And they dwelt there.* That this signifies the derivative life may be seen from the signification in the Word of “dwelling,” which is living. The word “dwell” frequently occurs in both the prophetic and the historic parts of the Word, and in the internal sense it usually signifies to live. The reason is that the most ancient people dwelt in tents, and held their most holy worship there; and therefore in the Word “tents” signify what is holy in worship, as before shown (n. 414). And as tents signified the holy in worship, “to dwell,” also, in a good sense, signifies to live, or life. In like manner, because the most ancient people journeyed with their tents, in the internal sense of the Word “to journey” signifies the modes and order of life.

1294. Verse 3. *And they said a man to his fellow, Come, let us make bricks, and let us burn them to a burning. And they had brick for stone, and bitumen had they for mortar.* “And they said a man to his fellow” signifies that it was begun; “Come, let us make bricks” signifies falsities which they fashioned for themselves; “and let us burn them to a burning” signifies evils from the love of self. “And they had brick for stone” signifies that they had falsity instead of truth; “and bitumen had they for mortar” signifies that they had the evil of cupidity instead of good.

1295. *And they said a man to his fellow.* That this signifies that it was begun, or that they had begun, follows from the connection. In this verse the third state of the church is treated of, when falsities had begun to reign; and in fact from yearnings. There are two beginnings of falsities, one from ignorance of truth, the other from yearnings. Falsity from ignorance of truth is not so pernicious as falsity from yearnings. For the falsity of ignorance arises either from one’s having been so instructed from childhood, or from having been diverted by various occupations so that one has not examined whether what professes to be true is really so, or from not having had much faculty of judging concerning what is true and what is false. The falsities from these sources do not inflict much harm,



provided the man has not much confirmed and thus persuaded himself, being incited thereto by some cupidity so as to defend the falsities; for by doing this he would make the cloud of ignorance dense, and turn it into darkness so that he could not see the truth.

[2] But the falsity of yearnings exists when the origin of the falsity is the cupidity or love of self and of the world; as when one seizes upon some point of doctrine and professes it in order to captivate minds and lead them, and explains or perverts the doctrine in favor of self, and confirms it both by reasonings from memory-knowledges, and by the literal sense of the Word. The worship derived from this is profane, however holy it may outwardly appear; for inwardly it is not the worship of the Lord, but the worship of self. Nor does such a man acknowledge anything as true except insofar as he can explain it so as to favor himself. Such worship is that which is signified by “Babel.” But the case is different with those who have been born and brought up in such worship, and who do not know that it is false, and who live in charity. In their ignorance there is innocence, and in their worship there is good from charity. The profanity in worship is not predicated so much from the worship itself, as from the quality of the man who is in the worship.

1296. *Come, let us make bricks.* That this signifies falsities which they fashioned for themselves is evident from the signification of “brick.” In the Word, “stone” signifies truth, and therefore “brick,” because it is made by man, signifies falsity; for brick is stone artificially made. That “brick” has this signification may be further seen from the following passages. In Isaiah:

I have spread out my hands all the day unto a refractory people,  
that walk in a way that is not good, after their own thoughts, sacrificing  
in gardens, and burning incense upon bricks (Isa. 65:2–3).

“Burning incense upon bricks” denotes worship from things fabricated and false; and therefore they are said to walk after their own thoughts. Again:

For the elation and pride of heart of Ephraim and of the inhabitant of Samaria, that say, The bricks have fallen down, but we will build with hewn stone (Isa. 9:9–10).

“Ephraim” denotes an intelligent person who falls into perversities, and calls or makes to be true things that are false, or “bricks”; “hewn stone” denotes what is fabricated. In Nahum:

Draw thee water for the siege, strengthen thy fortresses, go into the mud and tread the clay, repair the brick kiln. There shall the fire devour thee, and the sword shall cut thee off (Nahum 3:14–15).

Here “to tread the clay” denotes falsities; “to repair the brick kiln” denotes the derivative worship; “the fire” is the punishment of yearnings; “the sword” is the punishment of falsities. In Ezekiel:

Take thee a brick, and set it before thee, and grave upon it a city, even Jerusalem (Ezek. 4:1);

and he was commanded to besiege it, in which prophetic matter there is involved that the worship was falsified. That “brick” signifies falsity, may be still further seen from the signification of “stone,” which is truth, concerning which presently.

1297. *And let us burn them to a burning.* That this signifies evils from the love of self, is evident from the signification in the Word of “to burn,” of “a burning,” of “fire,” of “sulfur,” and of “bitumen,” which are predicated of yearnings, especially of those which belong to the love of self. As in Isaiah:

Our house of holiness, and our beauty [*decus*], where our fathers praised thee, hath been made a burning of fire; and all our desirable things have been made a waste (Isa. 64:11).

Conceive chaff, bring forth stubble; your wind is a fire that shall devour you; thus will the peoples be burnings of lime; thorns lopped off, they will be kindled with fire (Isa. 33:11–12).

Not to mention many other similar expressions. “To be burned” and “fire” are predicated of yearnings, because the case as regards them both is much the same.

1298. *And they had brick for stone.* That this signifies that they had falsity for truth, is evident from the signification of “brick,” just now shown to be falsity; and from the signification of “stone,” which in a wide sense is truth, concerning which above (n. 643). Stones have signified truth for the reason that the boundaries of the most ancient people were marked off by stones, and that they set up stones as witnesses that the case was so and so, or that it was true; as is evident from the stone that Jacob set up for a pillar (Gen. 28:22; 35:14), and from the pillar of stones between Laban and Jacob (Gen. 31:46, 47, 52), and from the altar built by the sons of Reuben, Gad, and Manasseh, near the Jordan, as a witness (Josh. 22:10, 28, 34). Therefore in the Word truths are signified by “stones”; insomuch that not only by the stones of the altar, but also by the precious stones upon the shoulders of Aaron’s ephod and upon the breastplate of judgment, there were signified holy truths which are of love.

[2] As regards the altar, when the worship of sacrifices upon altars began, the altar signified the representative worship of the Lord in general; but the stones themselves represented the holy truths of that worship; and therefore it was commanded that the altar should be built of whole stones, not hewn, and it was forbidden that any iron should be moved upon them (Deut. 27:5–7; Josh. 8:31); for the reason that hewn stones, and stones on which iron has been used, signified what is artificial, and thus what is fictitious in worship; that is, what is of man’s own or of the figment of his thought and heart. This was to profane worship, as is plainly said in Exodus 20:25. For the same reason iron was not used upon the stones of the temple (1 Kings 6:7).

[3] That the precious stones upon the shoulders of Aaron’s ephod, and in the breastplate of judgment, signified holy truths, has been shown before (n. 114). The same is evident in Isaiah:

Behold I will make thy stones to lie in carbuncle, and I will lay thy foundation in sapphires, and will put rubies for thy suns (windows), and thy gates in gem stones, and all thy border in stones of desire; and all thy sons shall be taught of Jehovah, and great shall be the peace of thy sons (Isa. 54:11–13).

The stones here named denote holy truths, and therefore it is said, “all thy sons shall be taught of Jehovah.” Hence it is said in John that the foundations of the wall of the city, the holy Jerusalem, were adorned with every precious stone, and the stones are named (Rev. 21:19–20). The “holy Jerusalem” denotes the kingdom of the Lord in heaven and on earth, the foundations of which are holy truths. In like manner the tables of stone, on which the commands of the law, or the ten words, were written, signified holy truths; and therefore they were of stone, or their foundation [*fundus*] was stone, concerning which see Exodus 24:12, 31:18, 34:1; Deut. 5:22, 10:1, for the commands themselves are nothing else than truths of faith.

[4] As then in ancient times truths were signified by stones, and afterwards, when worship began upon pillars and altars, and in a temple, holy truths were signified by the pillars, altars, and temple, therefore the Lord also was called “a stone”; as in Moses:

The mighty one of Jacob, from thence is the shepherd, the stone of Israel (Gen. 49:24).

In Isaiah:

Thus saith the Lord Jehovih, Behold, I lay in Zion for a foundation a stone, a tried stone of the corner, of price, of a sure foundation (Isa. 28:16).

In David:

The stone which the builders rejected is become the head of the corner (Ps. 118:22).

The like is signified in Daniel by “the stone cut out of the rock,” which brake in pieces the statue of Nebuchadnezzar (Dan. 2:34–35, 45).

[5] That “stones” signify truths is evident also in Isaiah:

By this shall the iniquity of Jacob be expiated, and this shall be all the fruit, to take away his sin; when he shall put all the stones of the altar as chalk stones that are scattered (Isa. 27:9);

“the stones of the altar” denote truths in worship, which are dispersed. Again:

Make ye level the way of the people; flatten out, flatten ye out the path; gather out the stones (Isa. 62:10);

“way” and “stone” denote truths. In Jeremiah:

I am against thee, O destroying mountain; I will roll thee down from the rocks, and will make thee into a mountain of burning; and they shall not take of thee a stone for a corner, nor a stone of foundation (Jer. 51:25–26).

This is said of Babel; “a mountain of burning” is the love of self. That “a stone should not be taken from it” means that there is no truth.

1299. *And bitumen had they for mortar.* That this signifies that they had the evil of cupidity instead of good is evident from the signification in the Word of “bitumen” and of “mortar.” As the subject here treated of is the building of the Babylonish tower, such things are set forth as are used in building; here, bitumen, because it is sulfurous<sup>3</sup> and inflammable, and in the Word by such things there are signified yearnings, especially those which belong to the love of self. Here, “bitumen” signifies both the evils of yearnings and the derivative falsities; which also are the evils wherewith the tower was built; concerning which hereafter. That such things are signified, is evident in Isaiah:

The day of vengeance of Jehovah; the torrents shall be turned into pitch, and the dust thereof into sulfur, and the land thereof shall be burning pitch (Isa. 34:8–9).

“Pitch” and “sulfur” denote the falsities and evils of yearnings. And so in other places.

1300. That “mortar” [or “clay”] signifies the good whereof the mind of the man of the church is formed is also evident from the Word. Thus in Isaiah:

Now, O Jehovah, thou art our Father; we are the clay and thou our potter, and we all are the work of thy hand (Isa. 64:8);

“clay” denotes the man himself of the church who is being formed, and thus the good of charity, by means of which comes all the formation of man, that is, his reformation and regeneration. In Jeremiah:

As the clay in the potter’s hand, so are we in thy hand, the house of Israel (Jer. 18:6);

the meaning being similar. It is all the same whether building by means of clay, or formation, is spoken of.

1301. That these things are signified may now be seen by anyone, both from the signification of all the things mentioned in this verse, and from such things being here mentioned as the kind of stones and of mortar that they used; things by no means worthy to be mentioned in the Word of the Lord, unless these arcana were contained within them.

1302. Verse 4. *And they said, Come, let us build us a city and a tower, and its head in heaven; and let us make us a name, lest peradventure we be scattered upon the faces of the whole earth.* “And they said” signifies that it came to pass; “let us build us a city and a tower” signifies that they framed a doctrine and a worship; “a city” is a doctrine, “a tower” is the worship of self; “and its head in heaven” signifies even to their having dominion over the things that are in heaven; “and let us make us a name” signifies that thereby they might have a reputation for power; “lest peradventure we be

scattered upon the faces of the whole earth” signifies that otherwise they would not be acknowledged.

1303. *And they said.* That this signifies that it came to pass, follows from the connection, just as the preceding words, “they said a man to his fellow,” signified that it was begun; for Babel is here described, and what its quality is, by the “tower.”

1304. *Let us build us a city and a tower.* That this signifies that they framed a doctrine and a worship, may be seen from the signification of “a city,” and from that of “a tower,” concerning which presently. The church is of such a nature that when charity toward the neighbor departs, and the love of self succeeds in its place, the doctrine of faith is of no account except insofar as it can be turned into the worship of self; and nothing whatever is accounted holy in worship unless it is for the sake of self, and thus unless it is self-worship. All love of self is attended with this; for he who loves himself more than others, not only hates all who are not subservient to him, and shows them no favor except when they have become subservient, but also, insofar as he is not under restraint, he rushes on even until he exalts himself above God. That this is the nature of the love of self when the reins are given to it, has been shown me to the life. This is what is signified by “a city and a tower.” The love of self and every derivative cupidity is of all things the most filthy and the most profane, and is the veriest infernalism; and from this anyone may conclude what the quality of that worship must be which contains within it an infernalism so absolute.

1305. That “a city” signifies doctrine, or that which is doctrinal, whether genuine or heretical, has been shown before (n. 402).

1306. That “a tower” is the worship of self is evident from the signification of “a tower.” The worship of self exists when a man exalts himself above others even to the point of being worshiped. And therefore the love of self, which is arrogance and pride, is called “height,” “loftiness,” and “being lifted up”; and is described by all things that are high. As in Isaiah:

The eyes of man's pride shall be humbled, and the loftiness of men shall be brought low, and Jehovah himself alone shall be exalted in that day. For the day of Jehovah of armies is upon everyone proud and high and upon everyone that is lifted up, and he shall be humbled; and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan; and upon all the high mountains, and upon all the hills that are lifted up, and upon every lofty tower, and upon every fenced wall (Isa. 2:11–18);

concerning the love of self, which is described by the “cedars,” “oaks,” “mountains,” “hills,” and “tower” that are “high” and “lifted up.”

[2] Again:

There shall be rivers, streams of waters, in the day of the great slaughter, when the towers shall fall (Isa. 30:25);

in like manner denoting the love of self, and the exalting of self in worship. And again:

Behold the land of the Chaldeans; this people was not; Asshur hath founded it in tziim; they will set up their watchtowers, they will raise up their palaces, he will make it a ruin (Isa. 23:13);

said of Tyre and its vastation; “watchtowers,” expressed by another word, denote the fantasies therefrom. In Ezekiel:

I will cause many nations to come up against thee, O Tyre, and they shall ruin the walls of Tyre, and destroy her towers; I will also scrape her dust from her, and will make her the dryness of a rock (Ezek. 26:3–4);

the signification being similar.

[3] The love of self in worship, or the worship of self, is called a “tower,” for the reason that a “city” signifies a doctrine (as before shown, n. 402) and cities were formerly fortified with towers, in which there were watchmen; and there were also towers on the borders, which for this reason were called “towers of watchmen” (2



Kings 9:17; 17:9; 18:8), and “watchtowers” (Isa. 23:13). And besides, when the church of the Lord is compared to a “vineyard,” those things which belong to worship and to its conservation are compared to a “winepress” and to “a tower in the vineyard,” as is evident in Isaiah 5:1, 2; Matt. 21:33; Mark 12:1.

1307. *And its head in heaven.* That this signifies even to their having dominion over the things that are in heaven, follows from what has been said. For “to have the head in heaven” is to exalt self even that far, as is evident from the description of Babel in other places in the Word; and from what has already been said about “lifting up the head” (n. 257). The love of self is that which is least of all in accord with the heavenly life; for all evils come from it, not only hatreds, but also revenges, cruelties, and adulteries; and still less does it accord when it enters into worship, and profanes it. And therefore the hells consist of such persons, who the more they would lift up their heads into heaven, the deeper they press themselves down, and the more frightful are the penalties into which they precipitate themselves.

1308. *And let us make us a name.* That this signifies that thereby they might have a reputation for power, may be seen from the signification of “making oneself a name.” For they knew that everyone desires to be in some worship; for this is common to all, and exists among all nations. For everyone who beholds the universe, and still more who considers the order of the universe, acknowledges some supreme being or entity [*summum ens*], and as he desires his own prosperity, he pays adoration to that entity. Moreover there is something within, which dictates this, for such a dictate flows in from the Lord through the angels who are with every man.

The man who is not like this, and who does not acknowledge a God, is under the dominion of infernal spirits. Knowing this, they who build Babylonish towers make themselves a name by means of doctrinal and holy things, for otherwise they could not be worshiped, which is signified in what next follows by their otherwise being scattered over the faces of the whole earth, that is,

they would not be acknowledged. And from this it follows that the higher such men can lift up the head to heaven, the more they make themselves a name. Their dominion is greatest over those who have some conscience; for these they lead whithersoever they will; but as to those who have not conscience, they rule all such by means of various external bonds.

1309. *Lest we be scattered upon the faces of the whole earth.* That this signifies that otherwise they would not be acknowledged, follows from what has just been said; for to be “scattered abroad upon the faces of the whole earth” is to be lost to their view, and thus not to be received and acknowledged.

1310. Verse 5. *And Jehovah came down to see the city and the tower which the sons of man were building.* “Jehovah came down” signifies judgment upon them; “to see the city and the tower” signifies because they had perverted doctrine and profaned worship; “which the sons of man were building” signifies which they had devised for themselves.

1311. *And Jehovah came down.* That this signifies judgment upon them is evident from what has gone before and from what follows, and also from the signification of “coming down” when predicated of Jehovah; from what has gone before, in that the subject has been the building of the city and tower of Babel; from what follows, in that the subject is the confusion of lips and of dispersion; from the signification of “coming down,” when predicated of Jehovah, in that this is said when judgment takes place. Jehovah or the Lord is everywhere present and knows all things from eternity; and therefore it cannot be said of him that he came down to see, except in the literal sense, where it is so said according to the appearances with man. But in the internal sense it is not so, for in this sense the subject is presented as it is in itself, and not according to the appearances; so that in the passage before us “to come down to see” signifies judgment.

[2] Judgment is predicated of a state when evil has reached its highest, or, as it is termed in the Word, when it is “consummated,”

or when “iniquity is consummated.” For the case herein is that all evil has its limits as far as which it is permitted to go; but when it goes beyond these limits, it incurs the penalty of the evil. This is so both in particular and in general. The punishment of evil is what is then called a judgment. And because it appears at first as if the Lord did not see or observe that the evil exists—for when a man does evil without punishment, he supposes that the Lord troubles not himself about the matter, but when he undergoes the penalty he begins to think that the Lord sees, and even that the Lord inflicts the punishment—it is therefore said, in accordance with these appearances, that Jehovah came down to see.

[3] To “come down” is predicated of Jehovah, because “the highest” is predicated of him, that is, he is said to be in the highest, and this too according to the appearance, for he is not in things highest but in things inmost, and this is the reason why in the Word what is highest and what is inmost have the same signification. On the other hand, judgment or the penalty of evil takes place in lower and lowest things. This explains why he is said to “come down”; as also in David:

O Jehovah, bow thy heavens and come down; touch the mountains and they shall smoke; cast forth lightning and scatter them (Ps. 144:5–6),

where the punishment of evil, or judgment, is signified. In Isaiah:

Jehovah of armies shall come down to fight upon Mount Zion, and upon the hill thereof (Isa. 31:4).

O that thou wouldest come down, that the mountains might flow down at thy presence (Isa. 64:1).

Here in like manner to “come down” denotes the penalty, or judgment, inflicted upon evil. In Micah:

Jehovah cometh forth out of his place, and will come down, and tread upon the high places of the earth, and the mountains shall be molten under him (Micah 1:3–4).

1312. *To see the city and the tower.* That these words signify because they had perverted doctrine and profaned worship, is evident from the signification of a “city” and of a “tower,” concerning which before.

1313. *Which the sons of man were building.* That this signifies which they had devised for themselves, is clear without explication. “The sons of man” here are the sons of the church; for they who are not of the church, and have not the knowledges of faith, cannot devise such things. That such as these cannot profane holy things, has been shown before (n. 301–303, 593).

1314. Verse 6. *And Jehovah said, Behold, the people are one, and they all have one lip, and this is what they begin to do; and now nothing will be withholden from them of all which they have thought to do.* “And Jehovah said” signifies that it was so; “Behold, the people are one, and they all have one lip” signifies that they all had one truth of faith and doctrine; “and this is what they begin to do” signifies that they now begin to become different; “and now nothing will be withholden from them of all which they have thought to do” signifies unless their state is now changed.

1315. *And Jehovah said.* That this signifies that it was so is evident from the fact, that here, as has been shown before, we have not true history, but made-up history; and therefore when it is said that “Jehovah said,” it can signify nothing else than that it was so, as has also been shown before.

1316. *Behold, the people are one, and they all have one lip.* That this signifies that they all had one truth of faith and doctrine is evident from the signification of “people” as being the truth of faith, and from the signification of “lip” as being doctrine. It has been shown before (n. 1259) that “people” signifies the truth of faith, that is, those who are in the truth of faith; and that “lip” signifies the doctrine of faith was shown just above (at verse 1). The people is said to be “one,” and their “lip one,” when all have as their end the common good of society, the common good of the church, and the kingdom of the Lord; for when this is the case the

Lord is in the end, and all are a one from him. But the Lord cannot possibly be present with a man whose end is his own good; the own itself of man estranges the Lord, because thereby the man twists and turns the common good of society, and that of the church itself, and even the kingdom of the Lord, to himself, insomuch that it is as if it existed for him. He thus takes away from the Lord what is his, and puts himself in his place. When this condition reigns in a man, there is the like of it in every single thought he has, and even in the least particulars of his thoughts; for such is the case with whatever is regnant in any man.

[2] This does not appear so manifestly in the life of the body as it does in the other life, for there whatever is regnant in anyone manifests itself by a certain sphere which is perceived by all around him, and which is of this character because it exhales from every single thing in him. The sphere of him who has regard to himself in everything, appropriates to itself, and, as is said there, absorbs everything that is favorable to itself, and therefore it absorbs all the delight of the surrounding spirits, and destroys all their freedom, so that such a person has to be banished from society. But when the people is one, and the lip one, that is, when the common good of all is regarded, one person never appropriates to himself another's delight, or destroys another's freedom, but insofar as he can he promotes and increases it. This is the reason why the heavenly societies are as a one, and this solely through mutual love from the Lord; and the case is the same in the church.

1317. *And this is what they begin to do.* That this signifies that now they began to become different, is evident from the connection. To "begin to do," here signifies their thought or intention, and consequently their end, as also is evident from the words that next follow, "and now nothing will be withholden from them of all which they have thought to do." That in the internal sense their end is signified is because nothing else than the end in a man is regarded by the Lord. Whatever may be his thoughts and deeds—which vary in ways innumerable—provided the end is made good, they are all good; whereas if the end is evil, they are all evil. It is the end that reigns in everything a man thinks and does.

The angels with a man, being the Lord's angels, rule nothing in the man but his ends; for when they rule these, they rule also his thoughts and actions, seeing that all these are of the end. The end with a man is his very life; and all things that he thinks and does have life from the end, for, as was said, they are of the end; and therefore such as is the end, such is the man's life. The end is nothing else than the love; for a man cannot have anything as an end except that which he loves. He who thinks one thing and does another, still has as the end that which he loves; in the dissimulation itself, or in the deceit, there is the end, which is the love of self or the love of the world, and the derivative delight of his life. From these considerations anyone may conclude that such as is a man's love, such is his life. These therefore are the things signified by "beginning to do."

1318. *And now nothing will be withholden from them of all which they have thought to do.* That this signifies unless their state is now changed may be seen from what follows. The internal sense of the Word is of such a nature that it keeps constantly in view the things that follow, and also the conclusion, although this does not appear to be so in the literal sense. As regards those who are of the character described above, unless their state were changed, they could not be withheld from doing all they thought of doing. But that their state was changed is evident from what follows. The thought of doing is nothing else than the intention, that is, the end. The end with a man can never be withheld, that is, changed, unless his state is changed; for the end is the very life of a man, as was said. When the state is changed, the end also is changed; and with the end the thought. The nature of the change of state that took place with the man of this church, will of the Lord's Divine mercy be shown in what follows.

1319. Verse 7. *Come, let us go down, and there confound their lip, that they hear not a man the lip of his fellow.* "Come, let us go down" signifies that a judgment was thus effected; "and there confound their lip" signifies that not anyone has the truth of doctrine; "that they hear not a man the lip of his fellow" signifies that all are at variance with one another.

1320. *Come, let us go down.* That this signifies that a judgment was thus effected is evident from what was said above (at verse 5) about the signification of “going down.” The reason why it is here said, in the plural, “let us go down and confound their lip” is that it is the execution of a judgment, which is effected by means of spirits, and indeed by means of evil spirits.

1321. *And there confound their lip.* That this signifies that not anyone has the truth of doctrine, may be seen from the signification of “lip,” as being doctrine, concerning which see above (at verse 1). Hence it follows that to “confound the lips” is to confound the things that are of doctrine, that is, the truths of doctrine. In the internal sense, “to confound” signifies not only to darken, but also to blot out and dissipate, so that there is not any truth. When the worship of self succeeds in the place of the worship of the Lord, then all truth is not only perverted, but is even abolished, and at last falsity is acknowledged in the place of truth, and evil in the place of good. For all the light of truth is from the Lord, and all darkness is from man; and when man takes the place of the Lord in worship, the light of truth becomes thick darkness; and then the light is seen by men as thick darkness, and thick darkness is seen as the light.

[2] Such moreover is precisely the life of such persons after death; the life of falsity is to them as if it were light, but the life of truth is to them as thick darkness. But when they approach toward heaven, the light of such a life is changed into total darkness. So long as they are in the world, they can indeed speak truth, even with eloquence and apparent zeal; and as there is with all such persons a constant reflection upon self, they seem to themselves to think as they speak; but as their very end is the worship of self, their thoughts derive from the end that they do not acknowledge truth except insofar as self is in the truth. When a man in whose mouth is the truth is of such a character, it is evident that he does not possess the truth; and in the other life this is plainly evident, for there such men not only do not acknowledge the truth which they had professed in the life of the body, but hold it in hatred, and

persecute it; and this just in proportion as their arrogance or their worship of self is not taken away.

1322. *That they hear not a man the lip of his fellow.* That this signifies that all are at variance, or that the one is against the other, is evident from the words themselves. “Not to hear one another’s lip” is not to acknowledge what another says, and in the internal sense not to acknowledge what another teaches, that is, his doctrine, for “lip” is doctrine, as has been shown above (at verse 1). They acknowledge it indeed with the mouth, but not with the heart; but agreement with the mouth is nothing when there is disagreement of the heart. The case in this respect is the same as it is with evil spirits in the other life, who, in like manner as the good, are distinguished into societies, but are kept conjoined together by being attached by the like fantasies and yearnings, so that they act as a one in persecuting truths and goods. Thus there is a certain common interest by which they are held together; but as soon as this common bond is dissolved, they rush one upon another, and then their delight consists in tormenting their associate or associates. The case is similar with such doctrine and worship in this world; those in it acknowledge what pertains to doctrine and ritual harmoniously enough; but the common interest that holds them together is the worship of self; and so far as they can share in this common interest, they acknowledge; but so far as they cannot share or hope to share in it, they are disunited; for the reason given just above, that no one of this character possesses any truth, but everyone has falsity in the place of truth, and evil in the place of good. This therefore is what is signified by their “not hearing a man the lip of his fellow.”

1323. Verse 8. *And Jehovah scattered them from thence upon the faces of all the earth; and they left off to build the city.* “And Jehovah scattered them from thence upon the faces of all the earth” signifies here, as before, that they were not acknowledged; “and they left off to build the city” signifies that such doctrine was not received.

1324. *And Jehovah scattered them upon the faces of all the earth.* That this signifies that they were not acknowledged is evident from



what was said before (at verse 4), where the same words occur. “And they left off to build the city”—that this signifies that such doctrine was not received is evident from the signification of a “city” as being doctrine (as was shown above, n. 402); and from what was said at verses 4 and 5 concerning the building of a city and a tower. From all this it is evident that such doctrine, or such worship, wherein interiorly there is the love of self, or the worship of self, was not permitted to this ancient church, and this for the reason explained in the verse that next follows.

1325. Verse 9. *Therefore he called the name of it Babel, because there did Jehovah confound the lip of all the earth; and from thence did Jehovah scatter them upon the faces of all the earth.* “Therefore he called the name of it Babel” signifies such worship; “because there did Jehovah confound the lip of all the earth” signifies the state of this ancient church, that internal worship began to perish; “the earth” is the church; “and from thence did Jehovah scatter them upon the faces of all the earth” signifies that internal worship was annihilated.

1326. *Therefore he called the name of it Babel.* That this signifies such worship, that is, the kind of worship signified by “Babel,” is evident from what has been said hitherto; that is to say, worship in which interiorly there is the love of self, and therefore all that is filthy and profane. The love of self is nothing else than man’s own; and how filthy and profane this is may be seen from what has been shown before concerning man’s own (n. 210, 215). From self-love [*philautia*], that is, the love of self, or man’s own, all evils flow, such as hatreds, revenges, cruelties, adulteries, deceits, hypocrisies, impiety; and therefore when the love of self, or man’s own, is in the worship, such evils are in it, according to the difference and degree of quantity and quality that are from that love. Hence comes all the profanation of worship. In point of fact, in proportion as anything from the love of self, or from man’s own, is introduced into worship, in the same proportion internal worship departs, that is, it comes to pass that there is no internal worship. Internal worship consists in the affection of good and the acknowledgment of truth, and in proportion as the love of self, that is, in proportion as man’s own, makes its approach, or enters in, the affection of good and the

acknowledgment of truth depart, or go out. The holy can never be with the profane, just as heaven cannot be with hell, but the one must take its departure from the other. Such is the state and order in the Lord's kingdom. This is the reason why there is no internal worship among such men as those whose worship is called "Babel," but only a kind of dead thing, and in fact one inwardly cadaverous, that is worshiped. From this it is evident what must be the quality of the external worship that contains such an internal within it.

[2] That such worship is "Babel" is evident from the Word in various places where Babel is described, as in Daniel, where the image that Nebuchadnezzar the king of Babylon<sup>4</sup> saw in a dream—the head of which was of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet part of iron and part of clay—signifies that from true worship there finally comes such worship as is called "Babel"; and therefore a stone cut out of the rock broke in pieces the iron, the brass, the clay, the silver, and the gold (Dan. 2:31–33, 44, 45). The image of gold that Nebuchadnezzar king of Babylon set up, and which they worshiped, was nothing else (Dan. 3:1 to the end). The like is signified by the king of Babylon with his lords drinking wine out of the vessels of gold that had been brought from the temple at Jerusalem, and praising the gods of gold, of silver, of brass, of iron, and of stone, on which account there appeared the writing upon the wall (Dan. 5:1 to the end). The like is signified also by Darius the Mede commanding that he should be adored as a god (Dan. 6:7 to the end); and likewise by the beasts seen by Daniel in a dream (Dan. 7:1 to the end) and the beasts and the Babylon described by John in the Revelation.

[3] That such worship was signified and represented is very evident, not only in Daniel and John, but also in the prophets. As in Isaiah:

Their faces are faces of flames. The stars of the heavens and the constellations thereof shine not with their light; the sun is darkened in his going forth, and the moon doth not cause her light to shine. There do the Ziim couch, and their houses are filled with the Ochim; and the daughters of the night owl dwell there, and satyrs dance there, and Iim

answer in her palaces, and dragons in the buildings of pleasure (Isa. 13:8, 10, 21–22).

This is said of Babylon, and the internal of such worship is described by “faces of flames,” which are yearnings by “the stars,” which are truths of faith, “not giving their light”; by “the sun,” which is holy love, being “darkened”; by “the moon,” which is the truth of faith, “not shining”; by “the Ziim,” “Ochim,” “daughters of the owl,” “satyrs,” “Iim,” and “dragons,” as being the interiors of their worship; for such things are of the love of self, that is, of man’s own. And therefore also Babylon is called in John “the mother of whoredoms and abominations” (Rev. 17:5); and also “a habitation of dragons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird” (Rev. 18:2); from all which it is evident that with such things within, there cannot be anything of good, or of the truth of faith; and that insofar as the goods of affection and the truths of faith depart, such things enter in. The same are called also “the graven images of the gods of Babylon” (Isa. 21:9).

[4] That it is the love of self, or the own of man, that is in such worship, or that it is the worship of self, is very evident in Isaiah:

Prophesy this parable upon the king of Babylon: 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 assembly, in the sides of the north; I will ascend above the heights of the cloud, I will become like the most high. Yet thou shalt be cast down to hell (Isa. 14:4, 13–15).

Here it is manifest that “Babylon” denotes one who desires to be worshiped as a god; that is, that it is the worship of self.

[5] Again:

Come down, and sit on the dust, O virgin daughter of Babylon; sit in the earth, without a throne, O daughter of the Chaldeans; thou hath trusted in thy wickedness; thou hast said, None seeth me; thy wisdom and thy knowledge, it hath averted thee; thou hast said in thine heart, I, and there is none else besides like me (Isa. 47:1, 10).

In Jeremiah:

Behold, I am against thee, O destroying mountain, that destroyeth all the earth; and I will stretch out my hand upon thee, and will roll thee down from the rocks, and will make thee into a mountain of burning. Though Babylon should mount up to the heavens, and though she should fortify the height of her strength, yet from me shall they that lay waste come to her (Jer. 51:25, 53).

From this passage also it is evident that “Babylon” is the worship of self.

[6] That such persons have no light of truth, but total darkness; that is, that they have no truth of faith, is described in Jeremiah:

The word that Jehovah spoke against Babylon, against the land of the Chaldeans. Out of the north there shall ascend upon her a nation that shall make her land a desolation, and none shall dwell therein; from man even to beast they shall move asunder, they shall be gone (Jer. 50:1, 3);

“the north” denotes thick darkness, or no truth; “no man and no beast,” no good. (See further concerning Babel, below, at verse 28, where Chaldea is treated of.)

1327. *There did Jehovah confound the lip of all the earth.* That this signifies the state of this ancient church, that internal worship began to perish, is evident from its being said, “the lip of all the earth,” and not, as before, at verse 7, “the lip of those who began to build a city and a tower.” By “the face of all the earth” is signified the state of the church, for “the earth” is the church (as has been shown before, n. 662, 1066). As regards the churches after the flood, the case stood thus: there were three of these churches that are specifically mentioned in the Word; namely, the first ancient church, which was named from Noah; the second ancient church, named from Eber; and the third ancient church, named from Jacob, and afterwards from Judah and Israel.

[2] As regards the first of these churches, which was named from Noah, that church was as the parent of those which succeeded it; and, as is wont to be the case with churches in their beginnings, it was more unimpaired and guiltless than its successors, as is evident also from the first verse of this chapter, in that it had "one lip," that is, one doctrine, in consequence of all its members holding charity to be the essential thing. But in process of time, like other churches, this first ancient church began to fall, and this chiefly from the fact that many of them began to aspire after the worship of self, so that they might take precedence of others; as is evident from verse 4, for they said, "Let us build us a city and a tower, and its head in heaven; and let us make us a name." Such men in the church could not but be as a kind of ferment, or as a firebrand causing a conflagration. As the peril of the profanation of what is holy thence impended (see n. 571, 582), of the Lord's providence the state of this church was changed, so that its internal worship perished, while its external worship remained, which is here signified by the statement that Jehovah confounded the lip of all the earth. It is also evident from this that such worship as is called "Babel" did not prevail in the first ancient church, but in those which followed, when men began to be worshiped as gods, especially after their death, whence arose the many gods of the gentiles.

[3] The reason why it was permitted that internal worship should perish and external remain, was that what is holy might not be profaned; for the profanation of what is holy is attended with eternal damnation. No one can profane what is holy except one who is in possession of the knowledges of faith, and who acknowledges the truth of them. A person who does not possess them cannot acknowledge, and still less profane them. It is the internal things that can be profaned; for what is holy abides in internal, and not in external, things. The case in this respect is the same as it is with a man who does what is evil, but does not purpose what is evil. To him the evil that he does cannot be imputed, just as it cannot be imputed to one who does not do it of deliberate intention, or to one who is destitute of reason. Thus a man who does not believe that there is a life after death, and yet performs external worship, cannot profane the things that belong to

eternal life, because he does not believe that there is any such life; but the case is quite different with those who know and who acknowledge these things.

[4] And this is the reason why it is permitted a man rather to live in pleasures and in yearnings, and by them to remove himself from internal things, than to come into the knowledge and acknowledgment of internal things, and profane them. For this reason the Jews are at this day permitted to immerse themselves in avarice, that in this way they may be further removed from the acknowledgment of internal things; for they are of such a character that if they were to acknowledge them, they could not but profane them. Nothing removes men further from internal things than avarice, because it is the lowest earthly cupidity. And the case is the same with many within the church; and it is the same with the gentiles outside the church. These latter, to wit, 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 all the earth, and why these words signify that the state of the church was changed, so that its worship became external, and devoid of all internal worship.

[5] The like was represented and signified by the Babylonish captivity into which the Israelites, and afterwards the Jews, were carried away, concerning which it is thus written in Jeremiah:

And it shall come to pass, that the nation and the kingdom which will not serve the king of Babylon, and whoso will not put his neck under the yoke of the king of Babylon, upon that nation will I visit with the sword, with the famine, and with the pestilence, until I have consumed them by his hand (Jer. 27:8).

“To serve the king of Babylon and to put the neck under his yoke” is to be utterly deprived of the knowledge and acknowledgment of the good and of the truth of faith, and thereby of internal worship.

[6] This is still more plainly evident in the same prophet:

Thus hath said Jehovah to all the people in this city, Your brethren who have not gone forth with you into captivity, thus hath said Jehovah

Zebaoth, Behold, I send upon them the sword, the famine, and the pestilence, and I will make them like horrible figs (Jer. 29:16–17).

“To abide in the city and not go forth to the king of Babylon” represented and signified those who were in the knowledges of internal things, or of the truths of faith, and who profaned them, upon whom it is said there would be sent the sword, the famine, and the pestilence, which are the penalties of profanation; and that they should become like horrible figs.

[7] That by “Babel” are signified those who deprive others of all the knowledge and acknowledgment of truth was also represented and signified by these things in the same prophet:

I will give all Judah into the hand of the king of Babylon, and he shall carry them into Babylon, and shall smite them with the sword. Moreover I will give all the riches of this city, and all the toil thereof, and all the precious things thereof, and all the treasures of the kings of Judah, will I give into the hand of their enemies, and they shall spoil them, and take them (Jer. 20:4–5).

Here by “all the riches, all the toil, all the precious things, and all the treasures of the kings of Judah” are signified the knowledges of faith.

[8] Again:

With the families of the north I will bring up the king of Babylon upon this land, and upon the inhabitants thereof, and upon all these nations round about, and I will give them to the curse, and will make them a desolation, and a hissing, and everlasting wastes; and this whole land shall be a waste (Jer. 25:9, 11).

Here the devastation of the interior things of faith, or of internal worship, is described by “Babylon.” For the man who worships self possesses no truth of faith, as has been shown before. Everything that is true he destroys and lays waste, and carries away into captivity. And therefore Babylon is called “a destroying mountain” (Jer. 51:25). (See what has been further said concerning Babel above, n. 1182.)

1328. *And from thence did Jehovah scatter them upon the faces of all the earth.* That this signifies that internal worship was annihilated, may be seen from the signification of “scattering,” as being to dissipate. In the proximate sense, the scattering over the faces of all the earth, means the dispersion of those who desire to build the city of Babel; but as these are they who deprive others of all the knowledge of truth, as before said, the words signify, at the same time, the deprivation of internal worship; for the one is a consequence of the other; and here we have the consequence, for it is stated for the third time. That the first ancient church was deprived of the knowledges of truth and good, is evident from the fact that the nations which constituted that ancient church became for the most part idolaters, and yet had a certain external worship. The lot of those idolaters who are outside the church is much better than that of those idolaters who are within the church; for the former are external idolaters, whereas the latter are internal idolaters. That the lot of the former is better, is evident from the words the Lord spoke in Luke 13:23, 28–30; Matthew 8:11–12. This therefore is the reason why the state of this ancient church was changed.

1329. Verse 10. *These are the births of Shem: Shem was a son of a hundred years, and begat Arpachshad two years after the flood.* “These are the births of Shem” signifies the derivations of the second ancient church; “Shem” is internal worship in general; “a hundred years” signifies the state of that church at the beginning; “Arpachshad” was a nation so named, by which is signified memory-knowledge; “two years after the flood” signifies the second post-diluvian church.

1330. *These are the births of Shem.* That this signifies the derivations of the second ancient church is evident from the signification of “births,” as being the origin and derivation of doctrinal things and of worships (as before said, n. 1145). Here, and elsewhere in the Word, the “births” are no other than those of the church, that is, of doctrinal things and of worships. The internal sense of the Word enfolds nothing else; and therefore when any church is born, it is said that “these are its births,” as for



instance when the most ancient church was born: “These are the births of the heavens and of the earth” (Gen. 2:4); and in like manner with the other churches which followed, before the flood: “This is the book of the births” (Gen. 5:1). In like manner 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 of these churches is described, the record begins in a similar manner: “These are the births of the sons of Noah” (verse 1 of the preceding chapter). So with this second church, named from Eber, in this verse: “These are the births of Shem.” And with the third also, in the twenty-seventh verse of this chapter: “These are the births of Terah.” So that “births” signify nothing else than the origins and derivations of the doctrinal things and of the worships of the church that is being described. The reason why the births of this second church are derived from Shem, or why its beginning is described by “Shem,” is that “Shem” signifies internal worship, here, the internal worship of this church. Not that the internal worship of this church was such internal worship as that which was signified by “Shem” in the preceding chapter; but merely that it is the internal worship of the church.

1331. From what has been said it is now evident that “Shem” denotes internal worship in general. The quality of the internal worship of this church is evident from those who are named in succession after Shem, namely, that it was characterized by memory-knowledge [*fuert scientificum*], as is confirmed by the numbers of the years, when they are examined and unfolded.

1332. That “a hundred years” signifies the state of that church in general is evident from what has been stated and shown before concerning numbers and years (n. 482, 487–488, 493, 575, 647–648, 755, 813, 893), namely, that they signify times and states. But what and of what quality the states were that are signified by the number “a hundred” years, and by the numbers of years in the following verses of this chapter, it would be tedious to explain; moreover the subject is intricate.

1334. That Arpachshad was a nation so named, and that thereby is signified memory-knowledge, was stated at verse 24 of the preceding chapter (n. 1236).

1335. *Two years after the flood.* That this signifies the second postdiluvian church, may be seen from the fact that by a “year,” in the Word, as also by a “day” and by a “week,” is signified an entire period, greater or less, of fewer or of more years; in fact a period in the abstract, as may be seen from the paragraphs referred to above (n. 488, 493). So here with the “two years after the flood,” by which is signified the second period of the church, which was when this second church began.

1336. Verse 11. *And Shem lived after he begat Arpachshad five hundred years, and begat sons and daughters.* “And Shem lived after he begat Arpachshad five hundred years” signifies the duration and state; “Shem” signifies here, as before, internal worship in general; “Arpachshad” signifies memory-knowledge; “and begat sons and daughters” signifies the doctrinal things.

1337. That these things are signified calls for no confirmation, being evident from the signification of the same words as given above. I shall merely state that the internal worship of this church was no other than a kind of memory-knowledge, thus a kind of love which may be called a love of truth. For when this church began, there was scarcely any charity left, and therefore scarcely any faith, which comes solely from charity; as also is evident from what was said just before concerning the city and the tower of Babel, in that Jehovah did confound the lip of all the earth (verse 9).

1338. *And begat sons and daughters.* That this signifies doctrinal things is evident from the signification of “sons,” as before given (n. 264, 489–491, 533).

1339. Verse 12. *And Arpachshad lived five and thirty years and begat Shelah.* “And Arpachshad lived five and thirty years” signifies the beginning of the second state of this church, as well as that second state itself; “Arpachshad” signifies here, as before, memory-

knowledge; “and begat Shelah” signifies the derivation therefrom. Shelah was a nation so called, whereby is signified that which pertains to memory-knowledge.

1340. That these things are signified calls for no confirmation. That “Shelah” was a nation so called, whereby is signified that which pertains to memory-knowledge, has been stated before, at verse 24 of the preceding chapter.

1341. Verse 13. *And Arpachshad lived after he begat Shelah four hundred and three years, and begat sons and daughters.* “And Arpachshad lived after he begat Shelah four hundred and three years” signifies the duration and state; “Arpachshad” here, as before, signifies memory-knowledge; and “Shelah” is that which pertains to memory-knowledge; “and begat sons and daughters” signifies the doctrinal things.

1342. Verse 14. *And Shelah lived thirty years and begat Eber.* “And Shelah lived thirty years” signifies the beginning of a third state; “Shelah” here, as before, signifies that which pertains to memory-knowledge; “and begat Eber” signifies a derivation therefrom; “Eber” was a nation called, from Eber as its father, the Hebrew nation, whereby is signified the worship in general of the second ancient church.

1343. That “Eber” was a nation called, from Eber as its father, the Hebrew nation, and that thereby is signified the worship in general of the second ancient church, is evident from those historical parts of the Word wherein it is spoken of. From that nation, because the new worship commenced there, all were called Hebrews who had a similar worship. Their worship was of the kind that was afterwards restored among the descendants of Jacob; and its chief characteristic consisted in their calling their God “Jehovah,” and in their having sacrifices. The most ancient church with unanimity acknowledged the Lord, and called him Jehovah, as is evident from the first chapters of Genesis, and elsewhere in the Word. The ancient church, that is, the church after the flood, also acknowledged the Lord, and called him Jehovah, especially those

who had internal worship, and were called “sons of Shem.” The others, who were in external worship, also acknowledged Jehovah, and worshiped him. But when internal worship became external, and still more when it became idolatrous, and when each nation began to have its own god whom it worshiped, the Hebrew nation retained the name Jehovah, and called their God Jehovah; and hereby were distinguished from the other nations.

[2] Together with their external worship, the descendants of Jacob in Egypt lost this also—that they called their God Jehovah; nay, Moses himself did so; and therefore they were instructed first of all that Jehovah was the God of the Hebrews, and the God of Abraham, of Isaac, and of Jacob; as may be seen from these words in Moses:

Jehovah said unto Moses, thou shalt come in, thou and the elders of Israel, to the king of Egypt, and ye shall say unto him, Jehovah the God of the Hebrews hath met with us; and now let us go, we pray thee, a three days' journey into the wilderness, and we will sacrifice to Jehovah our God (Exod. 3:18).

Pharaoh said, Who is Jehovah, that I should hearken unto his voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go. And they said, The God of the Hebrews hath met with us; let us go, we pray thee, a three days' journey into the wilderness, and we will sacrifice to Jehovah our God (Exod. 5:2–3).

[3] That together with the worship the descendants of Jacob in Egypt lost also the name of Jehovah, may be seen from these words in Moses:

Moses said unto God, Behold, when I come unto the sons of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I Am Who I Am. And he said, Thus shalt thou say unto the sons of Israel, I Am hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the sons 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 to eternity (Exod. 3:13–15).

[4] From these words it is evident that even Moses did not know Jehovah; and that they were distinguished from others by the name of Jehovah the God of the Hebrews. Hence in other places also 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. 7:16).

Go in unto Pharaoh, and tell him, Thus saith Jehovah the God of the Hebrews (Exod. 9:1, 13).

And Moses and Aaron went in unto Pharaoh, and said unto him, Thus saith Jehovah the God of the Hebrews (Exod. 10:3).

And in Jonah:

I am a Hebrew; and I fear Jehovah the God of the heavens (Jonah 1:9).

And also in Samuel:

The Philistines heard the voice of the shouting, and said, What meaneth the 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 Philistines said, Woe unto us! Who shall deliver us out of the hand of these august gods? These are the gods that smote the Egyptians with all manner of plagues in the wilderness. Be like men, O ye Philistines, that ye be not servants unto the Hebrews (1 Sam. 4:6, 8-9).

Here also it is evident that the nations were distinguished by the gods on whose name they called, and the Hebrew nation by Jehovah.

[5] That the second essential of the worship of the Hebrew nation consisted in sacrifices, is also evident from passages cited above (Exod. 3:18, 5:2, 3); as well as from the fact that the Egyptians abominated the Hebrew nation on account of this worship, as is evident from these words in Moses:

Moses said, It is not right so to do, for we shall sacrifice the abomination of the Egyptians to Jehovah our God; lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? (Exod. 8:26).

For this reason the Egyptians so abominated the Hebrew nation that they would not eat bread with them (Gen. 43:32). It is also evident from all this that the posterity of Jacob was not the only Hebrew nation, but all who had such worship; and therefore in Joseph's time the land of Canaan was called the land of the Hebrews:

Joseph said, I was stolen away out of the land of the Hebrews (Gen. 40:15).

[6] That there were sacrifices among the idolaters in the land of Canaan may be seen from many passages, for they sacrificed to their gods—to the Baals and others; and moreover Balaam, who was from Syria where Eber dwelt and whence the Hebrew nation came, not only offered sacrifices before the descendants of Jacob came into the land of Canaan, but also called Jehovah his God. That Balaam was from Syria, whence came the Hebrew nation, see Numbers 23:7; that he offered sacrifices, 22:39–40; 23:1–3, 14, 29; that he called Jehovah his God, 22:18, and throughout the chapter. What is said of Noah (Gen. 8:20), that he offered burnt offerings to Jehovah, is not true history, but is history so made up, because by burnt offerings there is signified the holy of worship, as may there be seen. From all this it is now evident what is signified by “Heber,” or by the Hebrew nation.

1344. Verse 15. *And Shelah lived after he begat Eber four hundred and three years, and begat sons and daughters.* “And Shelah lived after he begat Eber four hundred and three years” signifies the duration and state; “Shelah” here, as before, signifies that which pertains to memory-knowledge; “Eber” here, as before, signifies the worship of this church in general; “and begat sons and daughters” signifies the doctrinal things.

1345. Verse 16. *And Eber lived four and thirty years, and begat Peleg.* “And Eber lived four and thirty years” signifies the beginning of the fourth state of this church; “Eber” here, as before, signifies the worship of this church in general; “and begat Peleg” signifies a derivation from it. “Peleg” was a nation so called from him as its father, whereby there is signified external worship. That “Peleg” here signifies external worship follows from the series of the derivations of worship, and thus from his derivation. In the preceding chapter, verse 25, there is another meaning from the signification of this name, that “in his days the earth was divided,” and because there he together with his brother Joktan represented that second ancient church.

1346. Verse 17. *And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.* “And Eber lived after he begat Peleg four hundred and thirty years” signifies the duration and state; “Eber” and “Peleg” signify the same here as before; “and begat sons and daughters” signifies doctrinal things which are rituals.

1347. Verse 18. *And Peleg lived thirty years, and begat Reu.* “And Peleg lived thirty years” signifies the beginning of the fifth state; “Peleg” signifies the same here as before; “and begat Reu” signifies a derivation therefrom. Reu was a nation so named from him as its father, whereby there is signified a worship still more external.

1348. Verse 19. *And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.* “And Peleg lived after he begat Reu two hundred and nine years” signifies the duration and state; “Peleg” and “Reu” signify the same here as before; “and begat sons and daughters” signifies rituals.

1349. Verse 20. *And Reu lived two and thirty years, and begat Serug.* “And Reu lived two and thirty years” signifies the beginning of the sixth state; “Reu” signifies the same here as before; “and begat Serug” signifies a derivation therefrom. Serug was a nation so named from him as its 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.* “And Reu lived after he begat Serug two hundred and seven years” signifies the duration and state; “Reu” and “Serug” signify the same here as before; “and begat sons and daughters” signifies the rituals of such worship.

1351. Verse 22. *And Serug lived thirty years, and begat Nahor.* “And Serug lived thirty years” signifies the beginning of the seventh state of this church; “Serug” signifies the same here as before “and begat Nahor” signifies a derivation therefrom. Nahor was a nation so named from him as its father, whereby is signified worship verging to what is idolatrous.

1352. Verse 23. *And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.* “And Serug lived after he begat Nahor two hundred years” signifies the duration and state; “Serug” and “Nahor” signify the same here as before; “and begat sons and daughters” signifies the rituals of that worship.

1353. Verse 24. *And Nahor lived nine and twenty years, and begat Terah.* “And Nahor lived nine and twenty years” signifies the beginning of the eighth state of this church; “Nahor” signifies here, as before, worship verging to what is idolatrous; “and begat Terah” signifies a derivation therefrom. Terah was a nation so named from him as its father whereby idolatrous worship is signified.

1354. Verse 25. *And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters.* “And Nahor lived after he begat Terah a hundred and nineteen years” signifies the duration and state; “Nahor” signifies here, as before, worship verging to what is idolatrous; “Terah” signifies idolatrous worship; “and begat sons and daughters” signifies idolatrous rituals.

1355. Verse 26. *And Terah lived seventy years, and begat Abram, Nahor, and Haran.* “And Terah lived seventy years” signifies the beginning of the ninth state, which was the last; “Terah” signifies here, as before, idolatrous worship; “and begat Abram, Nahor, and Haran” signifies the derivations therefrom. Abram, Nahor, and



Haran were persons, from whom also nations were named that were idolaters.

1356. That by “Terah” is signified idolatrous worship, may be seen from the derivations spoken of from the twentieth verse to this place. This second ancient church degenerated from a kind of internal worship, and was so adulterated that at last it became idolatrous; as churches are wont to do, in that from internal things they go to external, and finally terminate in mere external things, internal things being blotted out. That such was the case with this church, insomuch that a great part of them did not acknowledge Jehovah as God, but worshiped other gods, is evident in Joshua:

Joshua said unto all the people, Thus hath said Jehovah the God of Israel, Your fathers dwelt of old time beyond the river, even Terah, the father of Abraham, and the father of Nahor; and they served other gods. Now therefore fear Jehovah, and serve him in integrity and in truth; and put away the gods that your fathers served beyond the river, and in Egypt, and serve ye Jehovah. And if it be evil in your eyes to serve Jehovah, choose ye this day whom ye will serve; whether the gods that your fathers served, that were beyond the river, or the gods of the Amorites (Joshua 24:2, 14–15).

Here it is very plain that Terah, Abram, and Nahor were idolaters.

[2] That Nahor was a nation in which there was idolatrous worship, is also evident from Laban the Syrian, who dwelt in the city of Nahor, and worshiped the images or teraphim which Rachel carried away (Gen. 24:10; 31:19, 26, 32, 34). And that there was one god of Abraham, another god of Nahor, and another of their father, that is, of Terah, is evident from Genesis 31:53. It is also plainly stated by Moses concerning Abram, that Jehovah was not known to him:

I Jehovah appeared unto Abraham, unto Isaac, and unto Jacob, in God Shaddai, but by my name Jehovah I was not known to them (Exod. 6:3).

From all this it is evident how much this church fell away among this nation into the idolatrous worship which is here signified by

Terah; and because it is signified by Terah, it is also signified by Abram, Nahor, and Haran.

1357. There are three universal kinds of idolatry. The first comes of the love of self; the second, of the love of the world; the third, of the love of pleasures. All idolatrous worship has one or other of these for its end. The worship of idolaters can have no other ends; for they know not and care not for eternal life; they even deny it. 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 that were idolaters, is evident from the historical parts of the Word. As regards Nahor this has been already shown; for the city was called the city of Nahor (Gen. 24:10). At that time cities were nothing else than families that dwelt together; and a number of families constituted a nation. That a number of nations were born of Abraham is evident not only from the posterity of Ishmael, or the Ishmaelites, but also from that of his several sons by his wife Keturah, who are named in Genesis 25:1–4.

1359. Verse 27. *And these are the births of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.* “And these are the births of Terah” signifies the origins and derivations of the idolatry from which came the representative church. Terah was the son of Nahor, and was also a nation named from him as its father. By him there is signified idolatrous worship. Abram, Nahor, and Haran were sons of Terah, and also nations named from them as their fathers. By them are here signified the idolatrous worships derived from that one. From Lot also there came two nations that were idolaters.

1360. *And these are the births of Terah.* This signifies the origins and derivations of the idolatry from which came the representative church. It has been shown above (at verse 10 of this chapter) that “births” signify origins and derivations. Here now the third church after the flood is treated of, which succeeded when the second—treated of from verse 10 to this—became idolatrous in

Terah. It has been shown that Terah, Abram, Nahor, and Haran were idolaters, as well as the nations derived from them, as the Ishmaelites and Midianites, and others who were descendants of Abram; besides others in Syria that were derived from Nahor; and also the Moabites and Ammonites, who were descendants of Lot.

1361. That from being idolatrous the church became representative, no one can know unless he knows what a representative is. The things that were represented in the Jewish church, and in the Word, are the Lord and his kingdom, consequently the celestial things of love, and the spiritual things of faith: these are what were represented, besides many things that pertain to these, such as all things that belong to the church. The representing objects are either persons or things that are in the world or upon the earth; in a word, all things that are objects of the senses, insomuch that there is scarcely any object that cannot be a representative. But it is a general law of representation that there is no reflection upon the person or upon the thing which represents, but only upon that thing itself which is represented.

[2] For example, every king, whoever he was, in Judah and Israel, and even in Egypt and elsewhere, could represent the Lord. Their royalty itself is what is representative. So that the worst of all kings could represent, such as the Pharaoh who set Joseph over the land of Egypt, Nebuchadnezzar in Babylon (Dan. 2:37–38), Saul, and the other kings of Judah and of Israel, of whatever character they were. The anointing itself—from which they were called Jehovah's anointed—involved this. In like manner all priests, how many soever they were, represented the Lord; the priestly function itself being what is representative; and so in like manner the priests who were evil and impure; because in representatives there is no reflection upon the person, in regard to what his quality is. And not only did men represent, but also beasts, such as all that were offered in sacrifice; the lambs and sheep representing celestial things; the doves and turtledoves, spiritual things; and in like manner the rams, goats, bullocks, and oxen represented lower celestial and spiritual things.

[3] And not only were animate things used as representatives, but also inanimate things, such as the altar and even the stones of the altar, the ark and the tabernacle with all that was in them, and, as everyone may know, the temple with all that was therein, such as the lamps, the breads, and the garments of Aaron. Nor these things only, but also all the rites in the Jewish church were representative. In the ancient churches, representatives extended to all the objects of the senses, to mountains and hills, to valleys, plains, rivers, brooks, fountains, and pools, to groves and trees in general, and to every tree in particular, insomuch that each tree had some definite signification; all which, afterwards, when the significative church had ceased, were made representatives. From all this it may be seen what is meant by representatives. And as things celestial and spiritual—that is—the things of the Lord's kingdom in the heavens, and of the Lord's kingdom on earth could be represented not only by men, whosoever and of what quality soever they were, but also by beasts, and even by inanimate things, it may now be seen what a representative church is.

[4] The representatives were of such an efficacy that all things that were done according to the rites commanded appeared holy before the spirits and angels, as for instance when the high priest washed himself with water, when he ministered clothed in his pontifical garments, when he stood before the burning lights, no matter what kind of man he was, even if most impure, and in his heart an idolater. The case was the same with all the other priests. For, as before said, in representatives the person was not reflected upon, but only the thing itself that was represented, quite abstractly from the person, as it was abstractly from the oxen, the bullocks, and the lambs that were sacrificed, or from the blood that was poured round about the altar, and also abstractly from the altar itself; and so on.

[5] This representative church was instituted—after all internal worship was lost, and when worship had become not only merely external, but also idolatrous—in order that there might be some conjunction of heaven with earth, that is, of the Lord through heaven with man, even after the conjunction by the internal things

of worship had perished. But what kind of conjunction this is by representatives alone, shall of the Lord's Divine mercy be told in what follows. Representatives do not begin until the following chapter; in which, and in those that follow, all things in general and in particular are purely representative. Here, the subject treated of is the state of those who were the fathers, before certain of them and their descendants became representative; and it has been shown above that they were in idolatrous worship.

1362. That Terah was the son of Nahor, and also a nation named from him as its father, and that by him is signified idolatrous worship, has been shown before. That Terah was a nation, may be seen from the fact that the nations which originated from his sons acknowledged him as their father, just as the sons of Jacob, or the Jews and Israelites, and also the Ishmaelites, Midianites, and others, acknowledged Abraham; and the Moabites and Ammonites acknowledged Lot. Although these nations were not named from them, but from their sons, yet when all acknowledge a common father and call themselves his sons—as the sons of Terah, the sons of Abraham, or the sons of Lot—in a general sense a nation is signified by each one of these, as here by Terah, by Abram, by Nahor, and by Lot; for they are the stocks or roots of the nations. So with the descendants of Jacob, who were all named from his twelve sons, and yet were called Jacob and Israel, as also the seed and the sons of Abraham (John 8:33, 39).

1363. That Abram, Nahor, and Haran were sons of Terah, and that they were also nations named from them as their fathers, and that by them idolatrous worships are here signified, is evident from the explanations given above; and also from the fact that idolatry is signified by Terah, whose sons they were. But what idolatrous worships are here signified by the three sons of Terah, and afterwards by Lot the son of Haran, may be seen if idolatrous worships are examined according to their kinds. There are in general four idolatrous worships, one more interior than another. The three more interior ones are as the sons of one parent; the fourth is as the son of the third. Idolatrous worships are internal and external; the internal are those which condemn man; the

external not so much. The more interior the idolatrous worship is, the more it condemns; but the more exterior, the less. Internal idolaters do not acknowledge God, but adore themselves and the world, and make idols of all their yearnings; whereas external idolaters are able to acknowledge God, although they do not know who is the God of the universe. Internal idolaters are known from the life they have acquired; and in proportion as this life departs from the life of charity, in the same proportion are they more interior idolaters. External idolaters are known solely from their worship; and, although idolaters, they can still have the life of charity. Internal idolaters can profane holy things, but external idolaters cannot; and therefore external idolatry is tolerated, in order to prevent the profanation of holy things; as may be seen from what has been said before (n. 571, 582; and at verse 9, n. 1327).

1364. That from Lot there sprang two nations that were idolaters is evident from his two sons, Moab and Ben-Ammi, by his daughters (Gen. 19:37, 38), from whom descended the Moabites and the Ammonites, who, as is evident from the Word, were idolaters. Lot is mentioned here as the father of the idolatrous worships signified by Moab and Ben-Ammi.

1365. Verse 28. *And Haran died upon the faces of Terah his father, in the land of his nativity, in Ur of the Chaldees.* “And Haran died upon the faces of Terah his father, in the land of his nativity, in Ur of the Chaldees” signifies that interior worship was blotted out and became merely idolatrous; by “Haran” is signified interior idolatrous worship; by “Terah his father,” as before, idolatrous worship in general; by “the land of his nativity,” the origin whence it was derived; by “Ur of the Chaldees,” external worship in which there are falsities.

1366. *And Haran died upon the faces of Terah his father, in the land of his nativity, in Ur of the Chaldees.* That this signifies that interior worship was blotted out and became merely idolatrous is evident from the signification of “Haran,” of “Terah,” of “nativity,” and of “Ur of the Chaldees”; and also from its being said that he

“died upon the faces of Terah his father.” As regards the fact that interior worship was blotted out, or that there came to be none, the case is this. The church cannot come forth anew among any nation until it has been so vastated that nothing of evil and falsity remains in its internal worship. So long as there is evil in its internal worship, the things that are good and true, which constitute its internal worship, are impeded; for so long as evils and falsities are present, goods and truths cannot be received. This may be seen from the fact that they who have been born in any heresy, and have so confirmed themselves in its falsities that they are entirely persuaded, can with difficulty, if ever, be brought to receive the truths which are contrary to their falsities. But with gentiles who do not know what is the truth of faith, and yet live in charity, the case is different. This was the reason why the Lord’s church could not be restored among the Jews, but among gentiles who had no knowledges of faith. The former, by their falsities, entirely darken and thus extinguish the light of truth; but the gentiles not so much, for they do not know what is the truth of faith; and what they do not know they cannot darken and extinguish.

[2] As a new church was now to be restored,<sup>5</sup> those were taken to form it with whom goods and truths could be implanted, being those with whom all knowledge of the good and of the truth of faith had been blotted out, and who, like the gentiles, had become external idolaters. As regards Terah and Abram, it has been shown above that they were of this character, that is to say, they worshiped other gods, and had no knowledge of Jehovah, nor consequently of what is the good and the truth of faith. They had thus become better fitted to receive the seed of truth than others in Syria among whom knowledges as yet remained. That they did remain with some is evident from Balaam, who was from Syria, and who not only worshiped Jehovah, but also offered sacrifice, and was at the same time a prophet. These therefore are the things contained in this verse, namely, that interior worship had been blotted out and had become merely idolatrous.

1367. That by “Haran” is signified interior idolatrous worship, and by “Terah” idolatrous worship in general, has been stated and shown before. That the origin is signified by “the land of his

nativity”; and that their idolatrous worship was thence derived, is evident from the signification of “nativity” as being origin and derivation, concerning which see under verses 10 and 27.

1368. That by “Ur of the Chaldees” is signified external worship in which there are falsities is evident from the signification in the Word of “the Chaldeans.” It has been shown above, at verse 9, that by “Babel” is signified worship in which interiorly there are evils; but by “Chaldea” is signified worship in which interiorly there are falsities. Consequently by “Babel” is signified worship in which there is inwardly nothing of good; and by “Chaldea,” worship in which there is inwardly nothing of truth. Worship in which there is inwardly nothing good and nothing true is a worship wherein there is interiorly what is profane and idolatrous. That such worship is signified in the Word by “Chaldea” may be seen from the following passages. In Isaiah:

Behold the land of the Chaldeans; this people is no more; Asshur founded it in Ziim; they shall set up the watchtowers thereof, they shall raise up her palaces; he shall make it a ruin (Isa. 23:13).

“The land of the Chaldeans which is not a people” denotes falsities; “Asshur founded it” denotes reasonings; “the watchtowers,” fantasies. Again:

Thus hath said Jehovah, your Redeemer, the holy one of Israel, For your sake I have sent to Babylon, and have thrown down the bars, all of them, and the Chaldeans in whose ships is a cry (Isa. 43:14).

“Babylon” denotes worship in which inwardly there is evil; “the Chaldeans,” worship in which inwardly there is falsity; the “ships” are knowledges of truth which are corrupted.

[2] Again:

Sit thou silent and get thee into darkness, O daughter of the Chaldeans; for they shall no more call thee the lady of kingdoms. I was wroth with my people, I profaned my inheritance, and gave them into thy hand; these two things shall come to thee suddenly in one day, the



loss of children and widowhood together; to the full shall they come upon thee, because of the multitude of thy sorceries, and because of the greatness of thine enchantments (Isa. 47:5–6, 9).

Here it is evident that “Chaldea” is the profanation of truth, and is called “sorceries” and “enchantments.” Again:

Go ye forth out of Babylon, flee ye from the Chaldeans (Isa. 48:20);

that is, from the profanation of good and of truth in worship. In Ezekiel:

Cause Jerusalem to know her abominations; thy father was an Amorite, and thy mother a Hittite; thou hast committed whoredom with the sons of Egypt; thou hast committed whoredom with the sons of Asshur; hence thou hast multiplied thy whoredom even into the land of Chaldea (Ezek. 16:2–3, 26, 28–29).

This is said specifically of the Jewish church; “the sons of Egypt” denote memory-knowledges; “the sons of Assyria,” reasonings; “the land of Chaldea into which she multiplied her whoredom,” the profanation of truth. That countries are not meant by Egypt, Assyria, and Chaldea, and that no other whoredom is spoken of, may be seen by anyone.

[3] Again:

Oholah hath committed whoredom, and hath doted on her lovers the Assyrians, her neighbors; and she hath not forsaken her whoredoms from Egypt; she hath added to her whoredoms; and she saw men, it was portrayed upon the wall, images of the Chaldeans portrayed with vermilion, girded with girdles upon their loins, dyed turbans hanging down on their heads, all of them leaders to look upon, the likeness of the sons of Babylon, of the Chaldeans, the land of their nativity. As soon as she saw them she loved them lewdly, and sent messengers unto them into Chaldea; the sons of Babylon polluted her by their whoredoms (Ezek. 23:5, 8, 14–17).

Here the Chaldeans are called “sons of Babylon,” and denote truths profaned in worship. “Oholah” denotes the spiritual church, which is called Samaria.

[4] In Habakkuk:

I stir up the Chaldeans, a bitter and hasty nation, that march through the breadths of the earth, to possess dwelling places that are not theirs, a horrible and a terrible one, and from itself doth its judgment and its exaltation go forth; whose horses are swifter than leopards, and keener<sup>6</sup> than the evening wolves; and the horsemen thereof spread themselves, yea, the horsemen thereof come from afar; they fly as an eagle that hasteth to devour; wholly doth it come for violence; the panting desire of its faces is toward the east (Hab. 1:6-9).

The Chaldean nation is here described by many representatives that are significant of the profanations of truth in worship.

[5] Moreover, Babylon and Chaldea are described in two entire chapters in Jeremiah (chapters 50 and 51), where what is signified by each is plainly evident, namely, by Babylon the profanation of celestial things, and by Chaldea the profanation of spiritual things, in worship. From all this therefore it is evident what is signified by “Ur of the Chaldees,” namely, external worship in which there is inwardly profane idolatry. Moreover it has been permitted that I should be instructed by themselves that such was the character of their worship.

1369. Verse 29. *And Abram and Nahor took them wives; and the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.* “And Abram and Nahor took them wives; and the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah” signifies marriages of evil with falsity in idolatrous worship; which stand in the relationship here indicated. By the husbands are signified evils; by the wives, falsities.

1370. That these things are signified it would take too long to set forth; for it would involve a setting forth of the genera and derivations of idolatries. These cannot be known except from the opposite things, that is, from profanations, as of the celestial things of love, of the spiritual things of the same, and of the rational things therefrom, and lastly of memory-knowledges. The profanations themselves of these things constitute the genera and species of idolatries; but not the worships of idols, which are external idolatries, and which worships can be conjoined with affections of good and truth, and thus with charity, as takes place among gentiles who live in mutual charity. It is interior idolatrous worships that are signified in the Word by the external idolatrous worships. The births, the generations, and also the marriages of them, which are those of evil and falsity, are circumstanced precisely as are these relationships and these marriages, which have been described in the 27th verse, and also in this one.

1371. Verse 30. *And Sarai was barren, she had no offspring.* These words signify that what was evil and false reproduced itself no further.

1372. This may be seen from the signification of “barren,” concerning which elsewhere. For, as before shown, a son and a daughter signify truth and good; and in the opposite sense, evil and falsity. Hence “barren” signifies that the evil and falsity of idolatrous worship reproduced itself no further.

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, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came even unto Haran, and stayed there.* These words signify that those who had been in idolatrous worship were instructed in the celestial and spiritual things of faith, in order that a representative church might come forth from that source.

1374. That this is signified may be seen from what has been said above, and from what is to be said in the following chapter.

1375. Verse 32. *And the days of Terah were two hundred and five years; and Terah died in Haran.* “And the days of Terah were two hundred and five years” signifies the duration and state of the idolatrous worship meant by Terah; “and Terah died in Haran” signifies the end of idolatry, and the beginning of a representative church through Abram.

CONTINUATION CONCERNING SITUATION AND  
PLACE, AND ALSO CONCERNING DISTANCE  
AND TIME IN THE OTHER LIFE

1376. I have frequently conversed with spirits concerning the idea of place and of distance among them—that it is not anything real, but appears as if it were, being nothing else than their states of thought and of affection, which are thus varied, and are in this manner presented to view in the world of spirits; but not so much so in heaven among the angels, since these are not in the idea of place and time, but in that of states. But the spirits to whom bodily and earthly ideas adhere, do not apprehend this, for they suppose that the case is exactly as they see it to be. Such spirits can hardly be brought to believe otherwise than that they are living in the body, and are not willing to be persuaded that they are spirits; and thus scarcely that there is any appearance, or any fallacy, in relation to the matter, for they desire to live in fallacies. Thus do they preclude themselves from the apprehension and acknowledgment of truths and goods, which are as far as possible from fallacies. It has been shown them many times that change of place is nothing but an appearance, and also a fallacy of sense. For there are two kinds of mutation of place in the other life; one is that which has been spoken of before, when it is said that all spirits and angels in the grand man constantly keep their own situation therein; which is an appearance. The other is that spirits appear in a place when in fact they are not there, which is a fallacy.

1377. That in the world of spirits place, change of place, and distance, are an appearance, has been evidenced from the fact that all souls and spirits whatever who have existed from the first creation, appear constantly in their own places, and never change their places except when their state is changed; and that as their

state is changed, so are the places and distances with them varied. But as everyone has a general state which is regnant, and as the particular and individual changes of state have regard to the general state, therefore after these changes all return to their own situation.

1378. I have been informed, both by conversation with angels, and by living experience, that spirits, as spirits, in regard to the organic forms which constitute their bodies, are not in the place where they are seen, but may be far away, and yet appear there. I know that they who suffer themselves to be carried away by fallacies will not believe this, but still the case is so. This has been illustrated to those spirits who have believed nothing to be true that they did not see with their eyes—even if this were mere fallacy—by the fact that something similar is exhibited among men in the world. Take for instance the sound of a speaker's voice coming to the ear of another person: if the person who hears it did not know to the contrary, by the discriminations of sound, learned by experience from infancy, and did not see the speaker at a distance, he would have no other belief than that the speaker was close to his ear. So with a man who sees remote objects: if he did not at the same time see intervening objects, and know from them, or judge of the distance by what he knows, he would believe a distant object to be near his eye. Much more is this the case with the speech of spirits, which is interior speech; and with their sight, which is interior sight.

[2] And the spirits were told, further, that when plain experience declares a fact, they ought not to doubt, and still less deny it, on the ground that it does not so appear to the senses, and that they do not perceive it. For even within the realm of nature there are many things that are contrary to the fallacies of the senses, but are believed because visible experience teaches them. For example, the sailing of a ship around the globe: they who suffer themselves to be carried away by the fallacies of the senses, might believe that ship and sailors would fall off when they came to the opposite side, and that the people at the antipodes could never stand upon their feet. Such also is the case with the subject before us, and with many things in the other life that are contrary to the fallacies of the

senses, and yet are true—as that man has no life of himself, but from the Lord; and very many other things. By these and other considerations, incredulous spirits could be brought to believe that the case is as we have stated it.

1379. From all this it may also be seen that the walking and removal of spirits from place to place, and their advancements, which are so frequently seen, are nothing but changes of state; that is to say, they appear in the world of spirits as changes of place; but in heaven, as changes of state. The case is similar with many other things that are representative, and are there presented to view, concerning which of the Lord's Divine mercy hereafter.

1380. That in the other life place, change of place, and distance are a fallacy, has been evidenced by the fact that spirits can by fantasy be carried up on high in a moment, even to a very great height, and can also at the same moment be carried into the depths below; and also as it were from one end of the universe to the other. Nay, the sorceresses and magicians there, can by fantasies induce others to believe that when they are in one place they are also at the same time in another, even in several places, thus counterfeiting as it were a universal presence. They who in the life of the body have aspired to exalted station, and also those who have been deceitful, often appear above the head, while really they are in a hell under the feet; and as soon as their soaring arrogance is taken away, they sink down into their own hell, as has been shown me. Their appearance on high is not an appearance, but a fallacy; for, as already said, there are two kinds of mutation of place; that arising from all spirits and angels keeping constantly in their own situation, being an appearance; and their appearing in one place when their real situation is not there, being a fallacy.

1381. The souls and spirits who have not as yet been allotted a constant situation in the grand man, are carried to various places, now to this, now to that; now are seen on one side, now on another; now above, now below. These are called wandering souls or spirits, and are comparable to the fluids in the human body, which rise up from the stomach, sometimes to the head, sometimes

to other parts, and are carried about. So is it with these spirits, until they come to their designated place, and to a situation in conformity with their general state. It is their states that are thus changed, and that are Wandering.

1382. Men cannot but confound the Divine infinity with infinity of space; and as they have no apprehension of infinity of space except as of a nothing, which in fact it is, they do not believe in the Divine infinity. Such also is the case with the eternity, which men cannot conceive of except as an eternity of time, since it is presented by means of time to those who are in time. The true idea of the Divine infinity is insinuated into the angels by the fact that they are instantly present under the Lord's sight, with no intervening space or time, even though they were at the furthest extremity of the universe; and the true idea of the Divine eternity is insinuated by the fact that thousands of years do not appear to them as time, but scarcely otherwise than as if they had lived only a minute; and both ideas are insinuated by the fact that in their present they have past and future things together. Hence they have no solicitude about future things; nor have they ever any idea of death, but only the idea of life; so that in all their present there is the Lord's eternity and infinity.

## Genesis 12

CONCERNING THE PERCEPTION OF SPIRITS

AND OF ANGELS AND CONCERNING

SPHERES IN THE OTHER LIFE

1383. Among the wonderful things in the other life are perceptions, of which there are two kinds. One kind, which is angelic perception, consists in perceiving what is true and good, and what is from the Lord, and what from the persons themselves; and also in perceiving the source and quality of their thoughts, words, and actions, when these are from themselves. The other kind is common to all, to angels in the highest perfection, and to spirits according to their respective qualities, and consists in knowing the quality of another on his first approach.

1384. As regards the first kind of perception, which is angelic, and which consists in perceiving what is true and good, also what is from the Lord and what from the persons themselves; and also in perceiving the source and quality of their thoughts, words, and actions, when these are from themselves—it has been granted me to converse with the sons of the most ancient church concerning their perception. They said that of themselves they neither think nor can think anything, nor of themselves will anything; but that in all things whatever which they think and will, both in general and in particular, they perceive what comes from the Lord, and what from other sources; and they perceive not only how much is from the Lord, and how much is as from themselves, but also, when it is as from themselves, they perceive whence it is, from what angels, and likewise the quality of the angels and what their thoughts are, distinguishing every difference; thus they perceive what the influx is, and numberless other things. Perceptions of this kind exist in



much variety. With the celestial angels, who are in love to the Lord, there is a perception of good, and from this, of all things of truth; and as they perceive truth from good, they do not admit of any speaking, and still less of any reasoning, about truth; but they say that it is so, or that it is not so. Whereas the spiritual angels, who likewise have perception, although not such as the celestial have, speak concerning truth and good; but still they perceive them, although with a difference; for there are innumerable varieties of this perception, the varieties having reference to their perception as to whether a thing is of the Lord's will, as to whether it is of his leave, or as to whether it is of his permission, all of which are perfectly distinct from each other.

1385. There are spirits who belong to the province of the skin, especially the scaly skin, who desire to reason about everything; they have no perception of what is good and true; indeed the more they reason, the less they perceive; they make wisdom consist in reasoning, and on this base their claim to seem wise.<sup>1</sup> They have been told that it is of angelic wisdom to perceive without reasoning whether a thing is good and true; but they do not apprehend that such perception is possible. These are they who in the life of the body had confused truth and good by means of matters of knowledge and of philosophy, and thereby had seemed to themselves to be pre-eminently learned; but as they had not previously adopted any principles of truth from the Word, they have less common sense than others.

1386. So long as spirits suppose that they are under their own guidance and think from themselves, and that they have knowledge, understanding, and wisdom from themselves, they cannot have perception, but believe it to be a fable.

1387. I have several times conversed about perception with those in the other life who, while they lived in the world, had regarded themselves as able to penetrate and understand all things; telling them that angels perceive that they think and speak, and will and act from the Lord. But still they could not conceive what perception is, but supposed that if all things were to inflow in this

way, they would be bereaved of all life; because in that case they would think nothing from themselves, or from what is their own; and in this they had made life to consist; and that in that case it would be another who was thinking, and not themselves; so that they would be mere organs devoid of life. But they were told that between having perception, and not having it, the difference of life is like that between light and darkness; and that men first begin to feel alive when they receive such perception; for then they live from the Lord, and also have what is their own, which is given together with all happiness and delight. It was also shown them by varied experience how the case is with perception, and at the time they acknowledged the possibility of it; but after a while they again did not know, doubted, and denied. From this it has been made evident how difficult it is for man to comprehend what perception is.

1388. The second kind of perception, as has been said, is what is common to all, in the highest perfection to angels, and to spirits according to their quality. It consists in knowing the quality of another at his first approach, even if he does not speak. He manifests himself forthwith by a certain wonderful influx. It is known of a good spirit, not only of what goodness he is, but also of what faith; and when he speaks, this is known from every word. Of an evil spirit it is known of what evil he is and of what unbelief; and when he speaks, this is known from every word, and so manifestly that there can be no mistake. Something similar appears with men, who likewise can sometimes know from another's gesture, looks, or speech, what he is thinking, even although it is contrary to what he says; and this knowledge is natural to man, deriving its origin and character from the nature of spirits, and thus from the spirit of the man himself, and its communication with the world of spirits. This communicative perception has its beginning in the fact that the Lord wills that all goods may be communicable, and that all may be affected by mutual love, and so be happy. Hence such a perception reigns universally also among spirits.

1389. Souls that have come into the other life have wondered that there is such a communication of another's thoughts, and that

they at once know the quality of another person's faith, as well as that of his disposition. But they were told that the spirit receives much more excellent faculties when it has been separated from the body. During the bodily life there is an influx of the objects of the senses; and also of fantasy from those things which thence inhere in the memory; besides anxieties for the future; various yearnings that are excited by external things; cares for food, clothing, place of abode, children; and other things, concerning which they take no thought in the other life; and therefore on the removal of these obstacles and hindrances, together with the corporeal parts that are of gross sensation, they cannot but be in a more perfect state. The same faculties remain, but are much more perfect, clear, and free; especially with those who have lived in charity and faith in the Lord, and in innocence; for the faculties of all such are immensely elevated above those which they had in the body, being finally elevated even to the angelic faculties of the third heaven.

1390. Nor is there a communication merely of another's affections and thoughts, but also of his memory-knowledge, to such an extent that one spirit supposes that he has known what another knows, even if he had known nothing about such matters. Thus there is a communication of all the other's knowledge. Some spirits retain what is thus communicated, and some do not.

1391. Communications are made both by conversation with one another, and by ideas together with representations; for the ideas of thought of spirits are simultaneously representative, and by this means all things are set forth in great fullness. They can represent more by a single idea than they can utter by a thousand words. But the angels perceive what is within the idea, what the affection is, what the origin of the affection, what its end; besides other things that are interior.

1392. The delights and happiness in the other life are wont to be communicated from one to many by a real transmission that is wonderful, by which they too are affected in a similar manner; and these communications are effected without any loss to him who makes the communication. It has been granted me also thus to

communicate delights to others by transmissions. From this may be seen what must be the happiness of those who love the neighbor more than themselves, and who desire nothing more than to transfer their happiness to others; a condition that originates in the Lord, who in this manner communicates felicities to the angels. The communications of happiness are such continual transmissions; but without any reflection that they are from such an active origin, and from a determination as it were open and voluntary.

1393. Communications are also effected in a wonderful way by means of removals, the nature of which cannot be perceived by man. Sad and troublesome things are removed in an instant, and thus things that give delight and happiness are presented without any hindrances; for when these have been removed, the angels flow in, and communicate their happy feelings.

1394. It is owing to the existence of such perception as enables one to know in an instant what is the quality of another in respect to love and faith, that spirits and angels are joined together into societies in accordance with their agreement, and are separated from fellowship according to their disagreement; and this so exquisitely that there is not the smallest difference which does not dissociate or consociate. Hence the societies in the heavens are so distinct from one another that nothing can be conceived to be more so; and this in accordance with all the differences of love to the Lord, and of faith in him, which cannot be numbered. Hence comes the form of heaven, which is such as to represent one man; and this form is continually being perfected.

1395. As regards this kind of perception, I have learned many things from experience, but it would be tedious to relate them all. Often have I heard the deceitful speaking, and have perceived not only that there was deceit, but also what the deceit was, and what special wickedness there was in it. There is as it were an image of the deceit in every tone of the voice. I could also perceive whether the deceit belonged to him who was speaking, or to others who spoke through him. The case is similar with those who are in

hatred: the nature of the hatred is at once perceived, and more things that are in it than man can in any wise be induced to believe. When the persons are presented against whom the hatred has been felt, a lamentable state results, for whatever had been thought and plotted against them stands forth to view.

1396. A certain spirit who while he lived in the world had desired to arrogate to himself merit for his acts and his teaching, went away to the right and came to those who were not of such a character. In order that he might be associated with them, he said that he was nothing, and that he desired to serve them; but instantly, on his first approach, and indeed while he was still far away, they perceived what he was; and they at once replied that he was not what he professed to be, but that he desired to be great, and therefore could not be in agreement with them, who were little. Being ashamed at this, he withdrew, wondering that they knew him so far away.

1397. As the perceptions are so exquisite, evil spirits cannot approach a sphere, or any society, where there are good spirits who are in mutual love. When they merely approach it they begin to be distressed, and they complain and lament. In his audacity and self-confidence, a spirit who was evil obtruded himself into a certain society that is at the first threshold of heaven; but from the moment of his arrival he was scarcely able to breathe, and became sensible of a cadaverous stench from himself, and therefore fell back.

1398. There were a number of spirits about me who were not good. An angel came, and I saw that the spirits could not endure his presence; for, as he came nearer, they fell back more and more. I wondered at this, but it was given me to know that the spirits could not stay in the sphere which he had with him. From this, and also from other experience, it has been made evident that one angel can put to flight myriads of evil spirits, for they cannot endure the sphere of mutual love. And yet it was perceived that the sphere of the angel had been tempered by means of others who were associated with him: if it had not been tempered, they would all

have been dissipated. From all this it is evident what a perfect perception exists in the other life; and how those who are there are associated together, and also separated from fellowship, in accordance with the perceptions.

1399. Every spirit has communication with the interior and with the inmost heaven, though he is wholly ignorant of it, and without this communication he could not live. What he is inwardly is known by the angels who are in his interiors, and he is also ruled by the Lord by means of these angels. Thus there are communications of his interiors in heaven, as there are of his exteriors in the world of spirits. By means of interior communications he is fitted for the use into which he is led without his being aware of it. The case is the same with man: he likewise communicates with heaven by means of angels—although of this he is wholly ignorant—for otherwise he could not live. The things which flow in therefrom into his thoughts are only the ultimate effects; all his life is from this source, and from this are ruled all the endeavors [*conatus*] of his life.

1400. A continuation concerning perceptions and the spheres that arise from them, will be found at the end of this chapter.

## GENESIS 12

*1. And Jehovah said unto Abram, Get thee out of thy land, and from thy birth, and from thy father's house, to the land that 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 had spoken unto him, and Lot went with him. And Abram was a son of five years and seventy years, when he went forth out of Haran.*

5. *And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gotten, and the soul that they had gained 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, even unto the place Shechem, even unto the oak grove Moreh: and the Canaanite was then in the land.*

7. *And Jehovah was seen of Abram, and said, To thy seed will I give this land. And there he built an altar to Jehovah, who was seen of him.*

8. *And he removed from thence into the mountain on the east of Bethel, and spread his tent; having Bethel toward 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, going and journeying, toward the south.*

10. *And there was a famine in the land. And Abram went down into Egypt to sojourn there; because the famine was grievous in the land.*

11. *And it came to pass that when he drew nigh to come into Egypt, he said unto Sarai his wife, Behold I pray, I know that thou art a woman beautiful to look upon:*

12. *And it shall come to pass, when the Egyptians shall see thee, that they will say, This is his wife; and they will kill me, and will make thee to live.*

13. *Say, I pray, thou art my sister; 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 was come into Egypt, that the Egyptians saw the woman, that she was very beautiful.*

15. *And the princes of Pharaoh saw her, and praised her to Pharaoh; and the woman was taken to Pharaoh's house.*

16. *And he did well unto Abram for her sake; and he had flock and herd, and he-asses and menservants, and maidservants and she-asses, 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 unto me? Why didst thou not tell me that she is thy wife?*

19. *Why saidst thou, She is my sister? And I might have taken her to me for a woman. And now, behold thy wife; take her, and go.*

20. *And Pharaoh commanded the men concerning him; and they sent him away, and his wife, and all that he had.*

## THE CONTENTS

1401. True historical things begin here, all of which are representative, and each word significative. The things related in this chapter concerning Abram represent the Lord's state from earliest childhood up to youth. As the Lord was born in the same way as other men, he also advanced from an obscure state to one more lucid. "Haran" is the first state, which was obscure; "Shechem" is the second; "the oak grove Moreh" is the third; "the mountain which had Bethel toward the sea and Ai on the east" is the fourth; and the "journey thence toward the south into Egypt" is the fifth.

1402. The things told of Abram's sojourn in Egypt represent and signify the Lord's first instruction. "Abram" is the Lord; "Sarai," as a wife, is truth to be adjoined to the celestial; "Sarai," as a sister, is intellectual truth; "Egypt" is memory-knowledge [*scientia*]. The progress from memory-knowledges [*a scientificis*] even to celestial truths is described; this was according to Divine order, that the Lord's human essence might be conjoined with his Divine essence, and at the same time become Jehovah.

## THE INTERNAL SENSE

1403. From the first chapter of Genesis up to this point, or rather to the mention of Eber, the historicals have not been true but made-up historicals, which in the internal sense signify celestial and spiritual actualities. But in this chapter and in those which follow,



the historicals are not made-up but true historicals; and in the internal sense these in like manner signify celestial and spiritual actualities, as anyone may see from the single consideration that it is the Word of the Lord.

1404. In these things now before us, which are true historicals, all the statements and words both in general and in particular have in the internal sense an entirely different signification from that which they bear in the sense of the letter; but the historicals themselves are representative. Abram, who is first treated of, represents in general the Lord, and specifically the celestial man; Isaac, who is afterwards treated of, in like manner represents in general the Lord, and specifically the spiritual man; Jacob also in general represents the Lord, and specifically the natural man. Thus they represent the things which are of the Lord, of his kingdom, and of the church.

1405. But the internal sense, as has already been clearly shown, is of such a nature that all things in general and in particular are to be understood abstractly from the letter, just as if the letter did not exist; for in the internal sense is the Word's soul and life, which does not become manifest unless the sense of the letter as it were vanishes. Thus, from the Lord, do the angels perceive the Word when it is being read by man.

1406. What the historicals in this chapter represent is evident from the contents that have been premised; what is signified by the statements and the words may be seen from what follows, where they are explained.

1407. Verse 1. *And Jehovah said unto Abram, Get thee out of thy land, and from thy birth, and from thy father's house, to the land that I will cause thee to see.* These and the things which follow occurred historically, as they are written; but the historicals are representative, and each word is significative. By "Abram" in the internal sense is meant the Lord, as has been said before. By "Jehovah said unto Abram" is signified the first mental observation of all; "get thee out of thy land" signifies the corporeal and worldly things from which he was to recede; "and from thy birth" signifies

the more exterior corporeal and worldly things; “and from thy father’s house” signifies the more interior of such things; “to the land that I will cause thee to see” signifies the spiritual and celestial things that were to be presented to view.

1408. These and the things which follow occurred historically as they are written; but the historicals are representatives and all the words are significative. The case is the same with all the historicals of the Word, not only with those in the books of Moses, but also with those in the books of Joshua, Judges, Samuel, and Kings. In all these, nothing is apparent but mere history; but although it is history in the sense of the letter, still in the internal sense there are arcana of heaven, which lie stored up and hidden there, and which can never be seen so long as the mind, together with the eye, is kept in the historicals; nor are they revealed until the mind is removed from the sense of the letter. The Word of the Lord is like a body that contains within it a living soul; the things belonging to the soul do not appear while the mind is so fixed in corporeal things that it scarcely believes that there is a soul, still less that it will live after death; but as soon as the mind withdraws from corporeal things, those which are of the soul and life become manifest. And this also is the reason, not only why corporeal things must die before man can be born anew, or be regenerated, but also why the body itself must die so that he may come into heaven and see heavenly things.

[2] Such also is the case with the Word of the Lord: its corporeal things are those which are of the sense of the letter; and when the mind is kept in these, the internal things are not seen at all; but when the former are as it were dead, then for the first time are the latter presented to view. But still the things of the sense of the letter are similar to those which are with man while in the body, to wit, to the knowledges of the memory that come from the things of sense, and which are general vessels that contain interior or internal things within them. It may be known from this that the vessels are one thing, and the essentials contained in the vessels another. The vessels are natural; the essentials contained in the vessels are spiritual and celestial. So likewise the historicals of the Word, and

all the expressions in the Word, are general, natural, and indeed material vessels, in which are things spiritual and celestial; and these in no wise come into view except by the internal sense.

[3] This will be evident to everyone from the mere fact that many things in the Word are said according to appearances, and indeed according to the fallacies of the senses, as that the Lord is angry, that he punishes, curses, kills, and many other such things; when yet in the internal sense they mean quite the contrary, namely, that the Lord is in no wise angry and punishes, still less does he curse and kill. And yet to those who from simplicity of heart believe the Word as they apprehend it in the letter, no harm is done while they live in charity. The reason is that the Word teaches nothing else than that everyone should live in charity with his neighbor, and love the Lord above all things. They who do this have in themselves the internal things; and therefore with them the fallacies taken from the sense of the letter are easily dispelled.

1409. That the historicals are representative, but all the words significative, is evident from what has already been said and shown concerning representatives and significatives (n. 665, 920, 1361); nevertheless, since representatives begin here, it is well to give briefly a further explanation of the subject. The most ancient church, which was celestial, looked upon all earthly and worldly, and also bodily things, which were in any wise objects of the senses, as being dead things; but as each and all things in the world present some idea of the Lord's kingdom, consequently of things celestial and spiritual, when they saw them or apprehended them by any sense, they thought not of them, but of the celestial and spiritual things; indeed they thought not from the worldly things, but by means of them; and thus with them things that were dead became living.

[2] The things thus signified were collected from their lips by their posterity and were formed by them into doctrinals, which were the Word of the ancient church, after the flood. With the ancient church these were significative; for through them they learned internal things, and from them they thought of spiritual

and celestial things. But when this knowledge began to perish, so that they did not know that such things were signified, and began to regard the terrestrial and worldly things as holy, and to worship them, with no thought of their signification, the same things were then made representative. Thus arose the representative church, which had its beginning in Abram and was afterwards instituted with the posterity of Jacob. From this it may be known that representatives had their rise from the significatives of the ancient church, and these from the celestial ideas of the most ancient church.

[3] The nature of representatives may be manifest from the historicals of the Word, in which all the acts of the fathers, Abram, Isaac, and Jacob, and afterwards those of Moses, and of the judges and kings of Judah and Israel, were nothing but representatives. Abram in the Word, as has been said, represents the Lord; and because he represents the Lord, he represents also the celestial man; Isaac likewise represents the Lord, and thence the spiritual man; Jacob in like manner represents the Lord, and thence the natural man corresponding to the spiritual.

[4] But with representatives the character of the person is not considered at all, but the thing which he represents; for all the kings of Judah and of Israel, of whatever character, represented the Lord's kingly function; and all the priests, of whatever character, represented his priestly function. Thus the evil as well as the good could represent the Lord and the celestial and spiritual things of his kingdom; for, as has been said and shown above, the representatives were altogether separated from the person. Hence then it is that all the historicals of the Word are representative; and because they are representative, it follows that all the words of the Word are significative, that is, that they have a different signification in the internal sense from that which they bear in the sense of the letter.

1410. *Jehovah said unto Abram.* That this signifies the first mental observation of all depends upon the fact that this historical is representative, and the words themselves significative. Such was the style in the ancient church, that when anything was true, they said

“Jehovah said,” or, “Jehovah spoke,” which signified that it was so; as has been shown above. But after significatives had been turned into representatives, then Jehovah or the Lord did actually speak with men; and when it is then said that Jehovah said, or, Jehovah spoke with anyone, it signifies the same as before; for the Lord’s words in the true historicals involve the same as his words in the made-up ones. There is only this difference, that the latter are composed to be like true history, and the former are not so composed. Wherefore that “Jehovah said unto Abram” signifies nothing else than the first mental observation; as when in the ancient church anyone was admonished by conscience, or by some other dictate, or by their Word, that a thing was so, it was then said in like manner that “Jehovah said.”

1411. *Get thee out of thy land.* That this signifies the corporeal and worldly things from which he was to recede, is evident from the signification of “land” or “earth,”<sup>2</sup> which is variable, adapting itself to the person or thing of which it is predicated—as in the first chapter of Genesis, where likewise “earth” signifies the external man (see also n. 82, 620, 636, 913). That it here signifies corporeal and worldly things is because these are of the external man. A “land,” in the proper sense, is the land, region, or kingdom itself; it is also the inhabitant thereof; and also the people itself and the nation itself, in the land. Thus the word “land” not only signifies in a broad sense the people or the nation, but also in a limited sense the inhabitant. When the word “land” is used with reference to the inhabitant, its signification is then in accordance with the thing concerning which it is used. It is here used respecting corporeal and worldly things; for the land of his birth, out of which Abram was to go, was idolatrous. In the historical sense, therefore, the meaning here is that Abram should go out from that land; but in the representative sense, that he should recede from the things which are of the external man; that is, that external things should not resist, nor bring in disturbance; and because this is concerning the Lord, it signifies that his externals should agree with his internals.

1412. *And from thy birth.* That this signifies the more exterior corporeal and worldly things, and that “from thy father’s house”

signifies the more interior of such things, may be seen from the signification of “birth,” and from the signification of a “father’s house.” There are in man corporeal and worldly things more exterior and more interior; the more exterior are those which are proper to the body, such as pleasures and the things of sense; the more internal are affections and things of memory-knowledge; and these are what are signified by “birth” and a “father’s house.” That these are their significations may be confirmed by many passages of the Word, but as it is evident from the connection, and from looking at the things in the internal sense, there is no need to dwell on the confirmation.

1413. *To the land that I will cause thee to see.* That this signifies the spiritual and celestial things that would be presented to view, is evident from the signification of “land” (n. 662, 1066), and here indeed of the land of Canaan, by which the Lord’s kingdom is represented, as may be seen from many other passages in the Word. The land of Canaan is therefore called the Holy Land, and also the heavenly Canaan. And because it represented the Lord’s kingdom, it also represented and signified the celestial and spiritual things that belong to his kingdom; here, those which belong to the Lord himself.

1414. As the Lord is here treated of, more arcana are contained than can ever be thought of and declared. For here, in the internal sense, is meant the Lord’s first state, when born; which state, because most deeply hidden, cannot well be set forth to the comprehension. Suffice it to say that the Lord was like other men, except that he was conceived of Jehovah, but still was born of a virgin mother, and by birth derived infirmities from the virgin mother like those of man in general. These infirmities are corporeal, and it is said of them in this verse that he should recede from them, in order that celestial and spiritual things might be presented for him to see. There are two hereditary natures connate in man, one from the father, the other from the mother. The Lord’s heredity from the Father was the Divine, but his heredity from the mother was the infirm human. This infirm nature which a man derives hereditarily from his mother is something corporeal

that is dispersed when he is being regenerated, while that which a man derives from his father remains to eternity. But the Lord's heredity from Jehovah, as was said, was the Divine. Another arcanum is that the Lord's human also was made Divine. In him alone there was a correspondence of all the things of the body with the Divine—a most perfect correspondence, infinitely perfect, giving rise to a union of the corporeal things with Divine celestial things, and of sensuous things with Divine spiritual things; and thus he was the perfect man, and the only man.

1415. Verse 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.* "I will make thee into a great nation" signifies the kingdom in the heavens and on the earth; it is said "a great nation," from things celestial and from goods; "and I will bless thee" signifies the fructification of celestial things and the multiplication of spiritual things; "and will make thy name great" signifies glory; "and thou shalt be a blessing" signifies that from the Lord are all things both in general and in particular.

1416. *I will make thee into a great nation.* That this signifies the kingdom in the heavens and on the earth is evident from the signification of a "nation" as being in the internal sense the celestial of love and the derivative good, thus all in the universe in whom is the celestial of love and of charity; and as in the internal sense the Lord is here treated of, there is meant all the celestial and all the derivative good, thus his kingdom, which is with those who are in love and charity. In the supreme sense the Lord is himself the "great nation," because he is the celestial itself, and good itself; for all the good of love and of charity is from him alone; and therefore the Lord is his kingdom itself, that is, he is the all in all of his kingdom, as is also acknowledged by all the angels in heaven. Hence now it is evident that "I will make thee into a great nation" signifies the Lord's kingdom in the heavens and on earth.

[2] That in the internal sense, where the Lord and the celestial things of love are treated of, a "nation" signifies the Lord and all celestial things is evident from the things adduced above

concerning the signification of a “nation,” and of “nations” (n. 1258, 1259). This may also be further confirmed by the following passages. Concerning Abraham it is said:

Thy name shall not any more be called Abram, and thy name shall be Abraham, for the father of a multitude of nations have I given thee (Gen. 17:5).

The letter *h* in “Abraham” was taken from the name Jehovah, on account of his representation of Jehovah or the Lord. In like manner it is said of Sarai:

Thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and also give thee a son of her; thus I will bless her, and she shall become nations; kings of peoples shall be of her (Gen. 17:15–16);

where “nations” denote the celestial things of love, and “kings of peoples” the spiritual things of faith thence derived, which belong to the Lord alone.

### [3] Concerning Jacob in like manner:

Thy name shall no more be called Jacob, but Israel shall be thy name, and he called his name Israel: and God said, I am God the thunderer; increase and multiply; a nation and a congregation of nations shall be from thee, and kings shall go forth out of thy loins (Gen. 35:10–11);

where “Israel” denotes the Lord, and that he himself is “Israel” in the supreme sense is well known to some; and when he is “Israel,” it is evident that “a nation” and “an assemblage of nations,” and “kings out of his loins,” are the celestial and the spiritual things of love, and therefore all who are in the celestial and the spiritual things of love. Concerning Ishmael, Abram’s son by Hagar, it is said:

The son of the handmaid I will make him into a nation, because he is thy seed (Gen. 21:13, 18).



What is represented by Ishmael will be seen in its place; the “seed” of Abram is love itself, and from this the term “nation” is used for those begotten of Ishmael.

[4] That a “nation” signifies the celestial things of love is evident in Moses:

If hearing ye will hear my voice, and will keep my covenant, ye shall also be a peculiar treasure unto me out of all peoples, and ye shall be unto me a kingdom of priests, and a holy nation (Exod. 19:5, 6);

where “a kingdom of priests,” which is the Lord’s kingdom in the heavens and on earth, being so named from the celestial things of love, is manifestly called “a holy nation”; whereas the Lord’s kingdom from his kingly function was named from the spiritual things of love, and is called “a holy people”; and for this reason “kings out of the loins,” in the passage quoted above, are spiritual things. In Jeremiah:

If these statutes have departed from before me, saith Jehovah, the seed of Israel also shall cease, that it be not a nation before me all the days (Jer. 31:36);

“the seed of Israel” denotes the celestial of charity; and when this ceases, there is no longer a nation before the Lord.

[5] In Isaiah:

The people that walk in darkness have seen a great light; thou hast multiplied the nation (Isa. 9:2–3).

This is said of the church of the nations specifically; but in general of all who are in ignorance and live in charity; these are a “nation,” because they are of the Lord’s kingdom. 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 (Ps. 106:5).

Here “nation” plainly denotes the Lord’s kingdom. As the signification of “nation” is the celestial of love and the derivative good, there originated, from a perception of this signification, the fact that the men of the most ancient church were distinguished into households, families, and nations; and thereby they perceived the Lord’s kingdom, and consequently the celestial itself. From this perceptive arose the significative, and from this the representative.

1417. That “a great nation” is so called from celestial things and goods, is evident from what has just been said and shown, and also from what was said above (n. 1259). Hence it may be known what in the proper sense is the church of the nations.

1418. *And I will bless thee.* That this signifies the fructification of celestial things and the multiplication of spiritual things, is evident from the signification in the Word of “to bless,” concerning which presently.

1419. *And I will make thy name great.* That this signifies glory, is evident without explication. In the external sense, by “making a name,” and by “glory,” there is signified something worldly; but in the internal sense, something celestial. This celestial is not to strive to be the greatest, but to be the least, by serving all; as the Lord himself said in Matthew:

It shall not be so among you; but whosoever would be great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matt. 20:26–28; Mark 10:44–45).

It is the celestial of love not to desire to be one’s own, but to belong to all; so that we desire to give others all that is our own; in this consists the essence of celestial love. The Lord, being love itself, or the essence and life of the love of all in the heavens, wills to give to the human race all things that are his; which is signified by his saying that the son of man came to give his life a ransom for many. From this it is evident that in the internal sense “name” and “glory” are altogether different from what they are in the external sense. In

heaven therefore all are rejected who desire to become great and the greatest; because this is contrary to the essence and life of heavenly love, which are from the Lord. Hence also it is that nothing is more contrary to heavenly love than the love of self. Concerning these things see what is related from experience above (n. 450, 452, 952).

1420. *And thou shalt be a blessing.* That this signifies that all things both in general and in particular are from the Lord is evident from the signification of “a blessing.” A “blessing” is predicated of all goods; in the external sense, of corporeal, worldly, and natural goods; in the internal sense, of spiritual and celestial goods. “To be a blessing” is to be the source of all goods, and the giver of all goods. This can by no means be said of Abram, and hence it is evident that by Abram is represented the Lord, who alone is “a blessing.” In like manner in regard to what is said of Abraham hereafter:

Abraham shall surely become a great and numerous nation, and in him shall all the nations of the earth be blessed (Gen. 18:18);

of Isaac:

In thy seed shall all the nations of the earth be blessed (Gen. 26:4),

and of Jacob:

In thee and in thy seed shall all the families of the earth be blessed (Gen. 28:14).

That nations cannot be blessed, and are not blessed, in Abraham, Isaac, and Jacob, and in their seed, but in the Lord, may be seen by everyone. This is clearly said in David:

His name shall endure forever; before the sun shall the name of his son endure; and all nations shall be blessed in him (Ps. 72:17);

where the Lord is treated of. Again:

Thou shalt set him for blessings forever (Ps. 21:6);

where also the Lord is treated of. In Jeremiah:

The nations shall be blessed in him, and in him shall they glory  
(Jer. 4:2).

From these passages it is now evident that “a blessing” signifies the Lord, and that when he is called “a blessing,” it signifies that from him are all celestial and spiritual things, which alone are goods; and because they alone are goods, they alone are truths; and therefore in proportion as there are celestial and spiritual goods in natural, worldly, and corporeal ones, in the same proportion these are goods, and are “blessed.”

1421. Verse 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.* “I will bless them that bless thee” signifies all happiness to those who acknowledge the Lord from the heart; “and will curse him that curseth thee” signifies unhappiness to those who do not acknowledge him; “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 this signifies all happiness to those who acknowledge the Lord from the heart is evident from the signification of a “blessing” as involving all and each of the things that are from the Lord, as well those that are good as those that are true; thus celestial, spiritual, natural, worldly, and corporeal things; and because in the universal sense “blessing” embraces all these, it may be seen in each passage, from the connection, what is signified by “to bless”; for this adapts itself to the things of which it is predicated. From this it is evident that “I will bless them that bless thee,” signifies all happiness to those who acknowledge the Lord from the heart; for in the internal sense, as already said, the Lord is here treated of.

[2] Among the ancients, “to bless Jehovah,” or “the Lord,” was a customary form of speech, as is evident from the Word. Thus in David:

Bless ye God in the congregations, the Lord from the fountain of Israel (Ps. 68:26).

Sing to Jehovah, bless his name, proclaim his salvation from day to day (Ps. 96:2).

In Daniel:

Then was the secret revealed in a vision of the night; therefore Daniel blessed the God of the heavens; he said, Blessed be the name of God himself for ever and ever, for wisdom and power are his (Dan. 2:19–20).

Of Zacharias and Simeon we also read that they “blessed God” (Luke 1:64, 2:28). Here it is evident that “to bless the Lord” is to sing to him, to proclaim the good tidings of his salvation, to preach his wisdom and power, and 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 which belong to blessing, namely, with celestial, spiritual, natural, worldly, and corporeal good; these, when they follow each other in this order, are the goods in which there is happiness.

[3] As “to bless Jehovah,” or “the Lord,” and “to be blessed by Jehovah,” or “the Lord,” was a common form of speech, it was therefore common also to say “Blessed be Jehovah.” As in David:

Blessed be Jehovah, because he hath heard the voice of my supplications (Ps. 28:6).

Blessed be Jehovah, for he hath made his mercy wonderful to me (Ps. 31:21).

Blessed be God, who hath not turned away my prayers, nor his mercy from me (Ps. 66:20).

Blessed be Jehovah God, the God of Israel, who only doeth wondrous things and blessed be his glorious name for ever, and let the whole earth be filled with his glory (Ps. 72:18–19).

Blessed art thou, O Jehovah; teach me thy statutes (Ps. 119:12).

Blessed be Jehovah, my Rock, that teacheth my hands (Ps. 144:1).

In Luke:

Zacharias, filled with the Holy Spirit, prophesied, saying, Blessed be the God of Israel, for he hath visited and wrought deliverance for his people (Luke 1:67–68).

1423. *And will curse him that curseth thee.* That this signifies the unhappiness of those who do not acknowledge the Lord is evident from the signification of “being cursed,” and of “cursing,” as being to turn one’s self away from the Lord, as has been shown before (n. 245, 379), and consequently not to acknowledge him; for they who do not acknowledge, turn themselves away. Thus “to curse” here involves all things opposite to those involved in “blessing.”

1424. *And in thee shall all the families of the ground be blessed.* That this signifies that all goods and truths are from the Lord is evident from the signification of “to bless,” which is treated of in this verse and the preceding; also from the signification of “the families of the ground” as being all good and truth; for in the Word “families” signify the like as do “nations” and “peoples,” being predicated of both; and it is said, “families of the nations,” and “families of the peoples.” “Nations,” as has been shown, signify goods; and “peoples,” as has also been shown, signify truths (n. 1259); and therefore “families” signify goods and also truths (n. 1261). The reason why these are called “all the families of the ground” is that all goods and truths are of the faith of love, which is of the church. That by “the ground” is signified the church, consequently the faith of the church, was shown above (n. 566).

1425. Verse 4. *And Abram went as Jehovah spoke unto him; and Lot went with him. And Abram was a son of five years and seventy*

*years when he went forth out of Haran.* By “Abram,” as already said, is represented the Lord as to his human essence. “And Abram went as Jehovah spoke unto him” signifies his progression toward Divine things; “and Lot went with him” signifies what is sensuous; by “Lot” is represented the Lord as to his sensuous and corporeal man; “and Abram was a son of five years and seventy years” signifies that as yet there was not very much of the Divine; “when he went forth out of Haran” signifies an obscure state of the Lord.

1426. That by “Abram” is represented the Lord as to his human essence is evident from everything that is said of Abram. Afterwards he represents the Lord both as to the human and also the Divine essence, and he is then called “Abraham.” The things that have so far been said, from the first verse, represent and signify the Lord’s first mental observation that he was to put on celestial and thus Divine things. Here there commence the progressions of his human essence to his Divine essence.

1427. *And Abram went as Jehovah spoke unto him.* That this signifies progression toward Divine things is evident from what has just been said.

1428. *And Lot went with him.* That this signifies what is sensuous, and that by “Lot” is represented the Lord as to his sensuous and corporeal man, is evident from the representation of Lot in what follows, where it is said that he was separated from Abram, and was saved by angels; but afterwards, when he was separated, Lot put on another representation, concerning which, of the Lord’s Divine mercy hereafter. It is evident that the Lord was born as are other men, but of a virgin mother, and that he possessed what is sensuous and corporeal as do other men; but he differed from other men in the fact that his sensuous and corporeal was afterwards united to celestial things, and was made Divine. The Lord’s sensuous and corporeal itself, or what is the same, his sensuous and corporeal man, as it was in his state of childhood—not as it became when united by means of celestial things to the Divine—is represented by Lot.

1429. *Abram was a son of five years and seventy years.* That this signifies that as yet there was not very much of the Divine, is evident from the signification of the number “five” as being a little, and of the number “seventy” as being what is holy. That “five” denotes a little, has been shown above (n. 649); and also that “seventy,” like “seven,” signifies what is holy (n. 395, 433, 716, 881): here, because “seventy” is a predicated of the Lord, it signifies the holy Divine. That in the internal sense the numbers of Abram’s years also signify other things is evident from what has been said and shown before concerning years and numbers (n. 482, 487, 493, 575, 647–648, 755, 813); and also from the fact that there is not a syllable or iota in the Word which has not an internal sense; and unless spiritual and celestial things were involved, it would not have been mentioned that Abram was then five years and seventy years old; neither would this have taken place at this age of Abram; as is evident also from other numbers, both of years and of measures, that occur in the Word.

1430. *When he went forth out of Haran.* That this signifies an obscure state of the Lord, like that of man’s childhood, is evident from the signification of “Haran” in the preceding chapter, whither Terah first came with Abram, and where Terah the father of Abram died (Gen. 11:31–32); and also from what follows, in that Jacob went to Haran, where Laban dwelt (Gen. 27:43; 28:10; 29:4). Haran was a region where worship was external; and indeed, as regards Terah, Abram, and Laban, it was idolatrous; yet in the internal sense the same is not signified as in the external, but only something that is obscure. When from the external sense we pass to the internal the idea of idolatry does not remain, but is wiped away, just as the idea of holy love arises from the mention of a mountain (see n. 795); in passing from the external sense to the internal, the idea of a mountain first perishes, and there remains the idea of height, and by height is represented holiness. So in all other cases.

1431. Verse 5. *And Abram took Sarai his wife, and Lot his brother’s son, and all their substance that they had gotten, and the soul that they had gained 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 has been adjoined; by “Abram,” as has been said, is meant the Lord; here, when he was a child; by “Sarai” as a “wife” is meant truth: “and Lot his brother’s son” signifies sensuous truth, thus the first that is instilled into a child; “and all their substance that they had gotten” signifies all things that are sensuous truths; “and the soul that they had gained in Haran” signifies every living essential that was possible in that obscure state; “and they went forth to go into the land of Canaan” signifies that he thus advanced to the celestial things of love; “and into the land of Canaan they came” signifies that he attained to the celestial things of love.

1432. *And Abram took Sarai his wife.* That this signifies good to which truth has been adjoined is evident from that which is signified in the Word by a man and his wife (see n. 915); thus here, in the internal sense, by “Sarai” is signified truth. In all things of man both in general and in particular there is an image of a marriage; nor can there possibly be anything so small as not to contain this image within it, whether it be in the external man and each and everything belonging to it, or in the internal man and each and everything belonging to it. The reason is that all things both in general and in particular come forth and subsist from the Lord, and from the union of his human essence, as in a marriage, with his Divine essence; and from the conjunction or heavenly marriage of both with his kingdom in the heavens and on earth. In the present case therefore, where there was to be represented the truth that is joined to the Lord’s good, and this by historic facts concerning Abram, it could be represented in no other way than by a “wife.” That there is an image of a marriage in all things both in general and in particular, may be seen 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, is evident from what has been already said.

1434. *And Lot his brother’s son.* That this signifies sensuous truth, and thus the first that was instilled into the Lord when a child, is

evident from the signification of “Lot” as being the sensuous—as stated in the explication of the preceding verse— and from the signification of “son” as being truth (see n. 264, 489, 491, 533); and also from the signification of “brother” as being the truth of faith (n. 367). Thus sensuous truth is what is here signified, for in the internal sense there is no reflection on the persons and words, but only upon their signification. In heaven they do not know who Lot is, but only the quality that is represented by him; nor do they know what a son is, but the spiritual state by which one is relatively as a son; nor do they know what a brother is, except from brotherhood such as there is in heaven. As regards sensuous truth, it is the first truth that insinuates itself; for in childhood the judgment does not go higher. Sensuous truth consists in seeing all earthly and worldly things as being created by God, and each and every thing for a purpose, and in all things whatsoever a certain image of God’s kingdom. This sensuous truth is instilled solely with the celestial man; and as the Lord alone was a celestial man, these and similar sensuous truths were instilled into him in earliest childhood: whereby he was prepared for the reception of celestial things.

1435. *And all the substance that they had gotten.* That this signifies all things that are sensuous truths is evident from what has already been said. All the memory-knowledge from which a man thinks is called “acquisition” or “substance.” Without the acquisition of memory-knowledges, a man cannot as a man have any idea of thought. The ideas of thought are founded upon those things which have been impressed on the memory from the things of sense; and therefore memory-knowledges are vessels of spiritual things; and affections that are from good pleasures of the body are vessels of celestial things. All these are called “the substance gotten,” and indeed in Haran, by which is signified an obscure state, such as is that of infancy up to childhood.

1436. *And the soul that they had gained in Haran.* That this signifies every living essential that was possible in that obscure state is evident from the signification of “soul” as being what is living essential; and from the signification of “Haran” as being an obscure

state, concerning which see the preceding verse. The soul in the proper sense signifies that which lives in man, and thus his very life. That in man which lives is not the body, but the soul, and the body lives by means of the soul. The life itself of man, or the living part of him, is from celestial love; there cannot possibly be anything living which does not derive its origin from this; and therefore by “soul” is here signified the good which lives from celestial love, which good is the living essential itself. In the literal sense, by “soul” is here meant every man, and also every beast that was alive, and which they had procured for themselves; but in the internal sense nothing else is signified than what is living essential.

1437. *And they went forth to go into the land of Canaan.* That this signifies that he thus advanced to the celestial things of love, is evident from the signification of “the land of Canaan.” That the land of Canaan represents the Lord’s kingdom in the heavens and on earth, is evident from many things in the Word. The reason is that the representative church was instituted there, in which all things both in general and in particular represented the Lord and the celestial and spiritual things of his kingdom. Not only were the rites representative, but everything connected with them, as well the persons who ministered, as the things by which they ministered, and also the places of the ministration. As the representative church was there, the land was called the Holy Land, although it was anything but holy, for it was inhabited by the idolatrous and the profane. This then is the reason why by “the land of Canaan,” here and in what follows, are signified the celestial things of love; for the celestial things of love, and these alone, are in the Lord’s kingdom, and constitute his kingdom.

1438. *And into the land of Canaan they came.* That this signifies that he attained to the celestial things of love is evident from what has just been said concerning the land of Canaan. There is here described the first thing in the Lord’s life—from birth to childhood—namely, that he attained to the celestial things of love. The celestial things of love are the very essentials; the rest come from them. With these he was first of all imbued; for from these as from their seed were all things afterwards made fruitful. The seed

itself in him was celestial, because he was born of Jehovah; and therefore he was the only one who had this seed in himself. All men whatever have no other seed than something filthy and infernal, in and from which is what is their own; and this is from what is inherited from the father, as is known to everyone; wherefore, unless they receive from the Lord a new seed and a new own, that is, a new will and a new understanding, they cannot be otherwise than accursed to hell; from which all men, spirits, and angels, are drawn forth, and are continually withheld by the Lord.

1439. Verse 6. *And Abram passed through the land, even unto the place Shechem, even unto the oak grove Moreh: and the Canaanite was then in the land.* “Abram passed through the land, even unto the place Shechem” signifies the Lord’s second state, when the celestial things of love became apparent to him, which are signified by “Shechem”; “even unto the oak grove Moreh” signifies the third state, namely, the first perception, which is “the oak grove Moreh”; “and the Canaanite was then in the land” signifies the evil heredity from the mother in his external man.

1440. *Abram passed through the land, even unto the place Shechem.* That this signifies the Lord’s second state, when the celestial things of love became apparent to him, is evident from what precedes and from the order of all these events—from what precedes, in that he advanced to the celestial things of love and attained to them, which is signified by “they went forth to go into the land of Canaan,” and by “they came into the land of Canaan”; and from the order of the events, in that after he had advanced to celestial things and had attained to them, they then became apparent to him. In celestial things there is the very light of the soul; because the Divine itself, that is, Jehovah himself, is in them; and as the Lord was to conjoin the human essence to the Divine essence, when he attained to celestial things it could not be otherwise than that Jehovah appeared to him.

1441. That these things are signified by “Shechem” is also evident from the fact that Shechem is as it were the first station in the land of Canaan, in journeying from Syria, or from Haran; and

as the celestial things of love are signified by “the land of Canaan,” it is evident that their first appearing is signified by Shechem. When Jacob returned from Haran into the land of Canaan, he in like manner came to Shechem, as is evident from the following passage:

Jacob journeyed to Succoth, and built him a house, and made booths 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 Paddan-aram, and encamped before the city. And he erected there an altar (Gen. 33:17–20);

where also by “Shechem” is signified the first of light. In David:

God hath spoken in his holiness; I will exult, I will divide Shechem, and will mete out the valley of Succoth; Gilead is mine, and Manasseh is mine, and Ephraim is the strength of mine head; Judah is my lawgiver; Moab is my wash pot; upon Edom will I cast my shoe; over Philistia will I sound in triumph (Ps. 60:6–8; 108:7–9);

where the signification of “Shechem” is similar. That names signify nothing else than actual things [*res*], and that so also does “Shechem,” may be plainly seen from these prophetic sayings of David; for otherwise they would be little but an accumulation of names. That Shechem was made a city of refuge (Josh. 20:7), and also a city of the priests (Josh. 21:21), and that a covenant was made there (Josh. 24:1, 25), involve also what is similar.

1442. *Unto the oak grove Moreh.* That this signifies the first perception is also evident from the order. As soon as Jehovah appeared to the Lord in his celestial things it is evident that he attained perception; all perception is from celestial things. What perception is has been declared and shown before (n. 104, 202, 371, 483, 495, 503, 521, 536, 865). Everyone receives perception from the Lord when he comes to celestial things. They who have become celestial men, such as those of the most ancient church, have all received perception, as before shown (n. 125, 597, 607, 784, 895). They who become spiritual men, that is, who receive charity from the Lord, have something analogous to perception, or rather they have a dictate of conscience, more or less clear, in

proportion as they are in the celestial things of charity. The celestial things of charity are attended with this; for in them alone the Lord is present, and in them he appears to man. How much more must this have been the case with the Lord, who from infancy advanced to Jehovah, and was conjoined and united to him, so that they were one.

1443. As regards “the oak grove Moreh” being the first perception, the case is this. There are with man things intellectual, things rational, and things of memory [*scientifica*]; his inmost things are intellectual, his interior things are rational, and his exterior things are those of the memory; all these are called his spiritual things, which are in the order here given. The intellectual things of the celestial man are compared to a garden of trees of every kind; his rational things, to a forest of cedars and similar trees, such as there were in Lebanon; but his memory-knowledges are compared to oak groves, and this from their intertwined branches such as are those of the oak. By trees themselves are signified perceptions; as by the trees of the garden of Eden eastward, inmost perceptions, or those of intellectual things (as before shown, n. 99, 100, 103) by the trees of the forest of Lebanon, interior perceptions, or those of rational things; but by the trees of an oak grove, exterior perceptions, or those of memory-knowledges, which belong to the external man. Hence it is that “the oak grove Moreh” signifies the Lord’s first perception; for he was as yet a child, and his spiritual things were not more interior than this. Besides, the oak grove Moreh was where the sons of Israel also first came when they passed over the Jordan and saw the land of Canaan, concerning which in Moses:

Thou shalt put the blessing upon Mount Gerizim, and the curse upon Mount Ebal. Are they not beyond Jordan, behind the way of the going down of the sun, in the land of the Canaanite that dwelleth in the plain over against Gilgal, beside the oak groves of Moreh (Deut. 11:29–30);

by which also is signified the first of perception, for the entrance of the sons of Israel represents the entrance of the faithful into the Lord’s kingdom.

1444. *And the Canaanite was then in the land.* That this signifies the evil heredity from the mother, in his external man, is evident from what has been already said concerning that which was inherited by the Lord; for he was born as are other men, and inherited evils from the mother, against which he fought, and which he overcame. It is well known that the Lord underwent and endured the most grievous temptations (concerning which, of the Lord's Divine mercy hereafter), temptations so great that he fought alone and by his own power against the whole of hell. No one can undergo temptation unless evil adheres to him; he who has no evil cannot have the least temptation; evil is what the infernal spirits excite.

[2] In the Lord there was not any evil that was actual, or his own, as there is in all men, but there was hereditary evil from the mother, which is here called "the Canaanite then in the land." Concerning this, see what was said above, at verse 1 (n. 1414), namely, that there are two hereditary natures connate in man, one from the father, the other from the mother; that which is from the father remains to eternity, but that which is from the mother is dispersed by the Lord while the man is being regenerated. The Lord's hereditary nature from his Father, however, was the Divine. His heredity from the mother was evil, and this is treated of here, and is that through which he underwent temptations (see Mark 1:12–13; Matt. 4:1; Luke 4:1–2). But, as already said, he had no evil that was actual, or his own, nor had he any hereditary evil from the mother after he had overcome hell by means of temptations; on which account it is here said that there was such evil at that time, that is, that the "Canaanite was then in the land."

[3] The Canaanites were those who dwelt by the sea and by the coast of Jordan, as is evident in Moses. The spies on their return said:

We came unto the land whither thou sentest us, and surely it floweth with milk and honey, and this is the fruit of it. Howbeit the people that dwelleth in the land is strong, and the cities are fenced, very great; and moreover we saw the children of Anak there; Amalek dwelleth in the south; and the Hittite and the Jebusite and the Amorite

dwelt in the mountains; and the Canaanite dwelleth by the sea, and by the coast of Jordan (Num. 13:27–29).

That the Canaanites dwelt by the sea and by the coast of Jordan, signified evil thence in the external man, such as is the heredity from the mother; for the sea and the Jordan were boundaries.

[4] That such evil is signified by “the Canaanite” is also evident in Zechariah:

In that day there shall be no more a Canaanite in the house of Jehovah Zebaoth (Zech. 14:21);

where the Lord’s kingdom is treated of, and it is signified that the Lord will conquer the evil meant by the Canaanite and will expel it from his kingdom. All kinds of evils are signified by the idolatrous nations in the land of Canaan, among which were the Canaanites (see Gen. 15:18–21; Exod. 3:8, 17; 23:23, 28; 33:2; 34:11; Deut. 7:1; 20:17; Josh. 3:10; 24:11; Judges 3:5). What evil is signified by each nation specifically, shall of the Lord’s Divine mercy be told elsewhere.

1445. Verse 7. *And Jehovah was seen of Abram, and said, To thy seed will I give this land. And there he built an altar to Jehovah, who was seen of him.* “Jehovah was seen of Abram” signifies that Jehovah appeared to the Lord while yet a child; “and said, To thy seed will I give this land” signifies that celestial things should be given to those who should have faith in him; “and there he built an altar to Jehovah, who was seen of him” signifies the first worship of his Father from the celestial of love.

1446. *Jehovah was seen of Abram.* That this signifies that Jehovah appeared to the Lord while yet a child is evident from the things that precede; also from the very representation of the Lord by Abram; and also from the order, in that he attained to celestial things, then to perception, from which there follows that Jehovah was seen.



1447. *And said, To thy seed will I give this land.* That this signifies that celestial things should be given to those who should have faith in him is evident from the signification of “seed,” and from the signification of “land.” That “seed” signifies faith in the Lord, was shown above (n. 255, 256); and that “land” signifies celestial things, was also shown above, at verse 1 of this chapter (and also n. 620, 636, 662, 1066). In the sense of the letter, by “the seed of Abram” is meant his posterity from Jacob, and by “land” is meant the land of Canaan itself, which would be given them for a possession, so that they might represent the celestial and spiritual things of the Lord’s kingdom and church, and that the representative church might be instituted among them, and because the Lord was to be born there; but in the internal sense nothing else is signified by “seed” than faith in the Lord, and by “land” nothing else than celestial things, and in the present passage that celestial things should be given those who should have faith in him. What is meant by having faith in the Lord has already been shown repeatedly.

1448. *And there he built an altar to Jehovah who was seen of him.* That this signifies the first worship of his Father from the celestial of love is evident from the signification of “an altar,” as being the principal representative of worship (n. 921).

1449. Verse 8. *And he removed from thence into the mountain on the east of Bethel, and spread his tent; having Bethel toward the sea, and Ai on the east. And there he built an altar to Jehovah, and called on the name of Jehovah.* “He removed from thence into the mountain on the east of Bethel” signifies the Lord’s fourth state when a child, namely, the progression of the celestial things of love, signified by being transferred to a mountain on the east of Bethel; “and spread his tent” signifies the holy things of faith; “having Bethel toward the sea, and Ai on the east” signifies that his state was still obscure; “and there he built an altar to Jehovah” signifies the external worship of his Father from that state; “and called on the name of Jehovah” signifies the internal worship of his Father from that state.

1450. *And he removed from thence into the mountain on the east of Bethel.* That this signifies the Lord's fourth state when a child is evident from what precedes and from what follows, and also from the order itself. The order was that the Lord should first of all be imbued from infancy with the celestial things of love. The celestial things of love are love to Jehovah and love to the neighbor, and innocence itself in these. From these, as from the veriest fountains of life, flow all other things both in general and particular, for all other things are merely derivations. These celestial things are instilled into man chiefly in his state of infancy up to childhood, and in fact without knowledges; for they flow in from the Lord, and affect him, before the man knows what love is and what affection is; as may be seen from the state of infants, and afterwards from the state of early childhood. These things in man are the remains which have been spoken of several times; and which are instilled by the Lord and stored up for use in afterlife (concerning which see n. 468, 530, 560–561, 660–661). As the Lord was born as are other men, he was also introduced according to order into celestial things, and in fact by degrees from infancy to childhood, and afterwards into knowledges; and how the case was with him in regard to these is described in this verse, and is represented in what follows by Abraham's sojourn in Egypt.

1451. That to be "removed into the mountain on the east of Bethel" signifies the progression of the celestial things of love is evident from the signification of a "mountain," as being what is celestial, as has been shown above (n. 795–796); and from the signification of "the east" as being Jehovah himself as to love; for he is the East itself, as has also been shown above (n. 101, and elsewhere); and also from the signification of "Bethel," as being the knowledge of celestial things. Celestial things are instilled into man both without knowledges, and with knowledges; celestial things without knowledges from infancy up to childhood, as said just above; but celestial things with knowledges from childhood onward to adult age. And as the Lord was to advance into the knowledges of celestial things, which are signified by "Bethel," it is here said that Abram passed over thence to a mountain on the east of Bethel.

1452. *And spread his tent.* That this signifies the holy things of faith is evident from the signification of a “tent,” as being the holy of love, and consequently the holy of faith from love, as before shown (n. 414). That “he spread his tent” there signifies that this was now beginning.

1453. *Having Bethel toward the sea, and Ai on the East,* signifies that the Lord’s state was still obscure, that is to say, in regard to the knowledges of celestial and spiritual things; for it is one thing to be in celestial things, and another to be in the knowledges of celestial things. Infants and children are in celestial things more than adults, because they are in love toward their parents, and in mutual love, and also in innocence; but adults are in the knowledges of celestial things more than infants and children, while very many of them are not in the celestial things of love. Before man is instructed in the things of love and faith, he is in an obscure state, that is, in regard to knowledges; which state is here described by having Bethel toward the sea, that is on the west, and Ai on the east. By “Bethel,” as has been said, is signified the knowledges of celestial things; but by “Ai” the knowledges of worldly things. The knowledges of celestial things are said to be “on the west” when they are in obscurity, for in the Word “the west” signifies what is obscure; and the knowledges of worldly things are said to be “on the east” when they are in clearness, for relatively to the west, the east is clearness. That the west and the east have this signification needs no confirmation, for it is evident to everyone without confirmation.

[2] And that “Bethel” signifies the knowledges of celestial things, may be seen from other passages in the Word where Bethel is named; as in the next chapter, where it is said that

Abram went on his journeys from the south even to Bethel, unto the place where his tent was in the beginning, between Bethel and Ai, unto the place of the altar which he made there (Gen. 13:3–4);

where “on his journeys from the south to Bethel” signifies progression into the light of knowledges, on which account it is not here said that Bethel was on the west and Ai on the east. When Jacob saw the ladder, he said:

This is none other but the House of God, and this is the gate of heaven; and he called the name of that place Bethel (Gen. 28:17, 19);

where the knowledge of celestial things is in like manner signified by “Bethel”; for man is a Bethel, that is a house of God, and also a gate of heaven, when he is in the celestial things of knowledges. When a man is being regenerated, he is introduced by means of the knowledges of spiritual and celestial things; but when he has been regenerated, he has then been introduced, and is in the celestial and spiritual things of the knowledges. Afterwards:

God said unto Jacob, Arise, go up to Bethel, and dwell there; make there an altar to God who appeared unto thee (Gen. 35:1, 6–7);

where in like manner “Bethel” signifies knowledges.

[3] That the ark of Jehovah was in Bethel, and that the sons of Israel came thither and inquired of Jehovah (Judges 20:18, 26, 27; 1 Sam. 7:16, 10:3) signify similar things; also that the king of Assyria sent one of the priests whom he had brought from Samaria, and he dwelt in Bethel, and taught them how they should fear Jehovah (2 Kings 17:27, 28). In Amos:

Amaziah said unto Amos, O thou seer, go flee thee away into the land of Judah, and there eat bread, and there shalt thou prophesy; but prophesy not again any more at Bethel, for this is the king’s sanctuary, and this is the house of the kingdom (Amos 7:12–13).

[4] After Jeroboam had profaned Bethel (1 Kings 12:32; 13:1–8; 2 Kings 23:15) it had an opposite representation (see Hosea 10:15; Amos 3:14–15; 4:5–7). But that “Ai” signifies the knowledges of worldly things, may also be confirmed from the historical and the prophetic parts of the Word (see Josh. 7:2; 8:1–28; Jer. 49:3–4).

1454. *And he built an altar to Jehovah.* That this signifies the external worship of his Father from that state is evident from the signification of “an altar” as being the principal representative of worship (n. 921).

1455. *And called on the name of Jehovah.* That this signifies the internal worship of his Father from that state is evident from the signification of “calling on the name of Jehovah” (n. 440). Everybody can see that it is external worship to build an altar to Jehovah, and internal to call on the name of Jehovah.

1456. Verse 9. *And Abram journeyed, going and journeying toward the south.* “And Abram journeyed, going and journeying” signifies further progression; “toward the south” signifies into goods and truths, and thus into a state of light as to the interiors.

1457. *And Abram journeyed, going and journeying.* That this signifies further progression is evident from the signification of “to go,” and “to journey.” Among the ancients, travels, journeys, and sojournings, signified nothing else; hence also in the internal sense they signify nothing else in the Word. Here commence the Lord’s advancements into knowledges. That the Lord was also instructed as are other men, may be seen in Luke:

The child<sup>3</sup> grew and waxed strong in spirit, and was in the deserts till the day of his appearing to Israel (Luke 1:80).

The child grew and waxed strong in spirit, and was filled with wisdom, and grace was upon him (Luke 2:40).

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 amazed at his understanding and answers. Seeing him they wondered; but he said unto them, How is it that ye sought me? Knew ye not that I must be in the things that are my Father’s? (Luke 2:46–49).

That he was then twelve years old is stated in verse 42 of the same chapter. Again:

Then Jesus advanced in wisdom and in age, and in grace with God and men (Luke 2:52).

1458. That “toward the south” signifies into goods and truths, and thus into a state of light as to the interiors is evident from the signification of “the south.” That “the south” signifies a state of light, comes from the fact that there are neither quarters nor times in the other life, but states which are signified by quarters and times. The states of intellectual things are as the states of the times of the day and of the year, and also as the states of the quarters. The states of the day are those of evening, night, morning, and noon; the states of the year are those of autumn, winter, spring, and summer; and the states of the quarters are those of the sun, in its relation to the west, the north, the east, and the south. Similar to these are the states of intellectual things. And, what is wonderful, in heaven those are in light who are in a state of wisdom and intelligence, exactly according to their state; those being in the greatest light who are in a state of the highest wisdom and intelligence; but the wisdom there is that of love and charity, and the intelligence is that of faith in the Lord. That in the other life there is light to which the light of the world can scarcely be compared, is to me a fact established by much experience (concerning which, of the Lord’s Divine mercy hereafter), and because there is in heaven such a correspondence between light and intellectual things, therefore in the Word, in this and in other passages, nothing else is signified in the internal sense by “the south.” “The south” here signifies the intelligence which is procured by means of knowledges. These knowledges are celestial and spiritual truths, which in heaven are so many radiations of light, and they are also presented visibly by means of the light, as before stated. As the Lord was now to be imbued with knowledges in order that as to the human essence also he might become the very light of heaven, it is here said that “Abram journeyed, going and journeying toward the south.”

[2] That this is the signification of “the south,” may be seen 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 end of the earth  
(Isa. 43:6);

“the north” denotes those who are in ignorance; “the south” those who are in knowledges; “sons” truths; and “daughters” goods. Again:

If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in the darkness, and thy thick darkness as the noonday [or, south—*meridies*] (Isa. 58:10);

to “draw out the soul to the hungry and to satisfy the afflicted soul” denotes the goods of charity in general; the “light rising in the darkness” means that they shall have the intelligence of truth; and “the thick darkness as the south” means that they shall have the wisdom of good; “the south,” from its heat, signifies good, and from its light, truth.

[3] In Ezekiel:

In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, whereon was as it were the building of a city on the south (Ezek. 40:2);

concerning the new Jerusalem, or the Lord’s kingdom, which, because it is in the light of wisdom and intelligence, is “on the south.” In David:

Jehovah shall bring forth thy righteousness as the light, and thy judgment as the noonday (Ps. 37:6).

Thou shalt not be afraid for the terror of the night, for the arrow that flieth by day, for the pestilence that walketh in the thick darkness, for the destruction that wasteth at noonday [or, in the south] (Ps. 91:5–6);

“not to fear for the destruction that wasteth in the south” means not to be afraid because of the damnation which comes upon those who are in knowledges and pervert them. In Ezekiel:

Son of man, set thy face toward the south, and drop [thy word] to 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 in her (Ezek. 20:46–47);

“the forest of the south” denotes those who are in the light of truths, and who extinguish it, and thus those of this character who are within the church.

[4] In Daniel:

Out of one of them there went forth a little horn, and it grew exceedingly toward the south, and toward the east, and toward beauty [*decus*], and it grew even to the army of the heavens (Dan. 8:9–10);

meaning those who fight against goods and truths. In Jeremiah:

Give glory to Jehovah your God, before he maketh it grow dark, and before your feet stumble upon the mountains of twilight; and ye look for light, and he turn it into the shadow of death, he shall make it thick darkness; the cities of the south shall be shut, and there is none to open (Jer. 13:16, 19);

“the cities of the south” denote the knowledges of truth and good. In Obadiah:

The captivity of Jerusalem which is in Sepharad shall inherit the cities of the south (Obad. 20);

“the cities of the south” denote in like manner truths and goods; hence the very truths and goods of which they are the heirs; the Lord’s kingdom is here treated of.

[5] That Abram’s journeying, going and journeying toward the south, signifies, as before said, the Lord’s progression into goods and truths, and thus into a state of light as to the interiors, is to be thus understood: knowledges are the things that open the way for seeing celestial and spiritual things; by means of knowledges the way is opened for the internal man to advance toward the external, in which latter are the receiving vessels, which are as many as are the knowledges of good and truth; into these knowledges, as into their vessels, do celestial things inflow.

1459. Verse 10. *And there was a famine in the land. And Abram went down into 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 a child; “and Abram went down into Egypt to sojourn” signifies instruction in knowledges from the Word; “Egypt” is the memory-knowledge of knowledges [*scientia cognitionum*]; “to sojourn” is to be instructed; “because the famine was grievous in the land” signifies much scarcity in his external man.

1460. *There was a famine in the land.* That this signifies a scarcity of knowledges as yet with the Lord when a child is evident from what has been already said. During childhood the knowledges in a man never come from that which is interior, but from the objects of the senses, especially from the hearing. For, as before said, there are in the external man receiving vessels, called the things of the memory, and these are formed by means of knowledges—as everybody may know—the internal man flowing in and helping; consequently knowledges are learned and are implanted in the memory in accordance with the influx of the internal man. Thus also was it with the Lord when he was a child—for he was born as are other men and was instructed as are other men—but with him the interiors were celestial, which adapted the vessels for the reception of the knowledges, and in such a way that the knowledges should afterwards become vessels to receive the Divine. The interiors with him were Divine, from Jehovah his Father; the exteriors were human, from Mary his mother. Hence it may be seen that with the Lord, equally as with other men, there was in his external man, during his childhood, a scarcity of knowledges.

[2] That “famine” signifies a scarcity of knowledges is evident from the Word in other places, as in Isaiah:

They do not look into the work of Jehovah, and see not the doing of his hands. Therefore my people go into captivity because they have no knowledge [*cognitio*], and their glory are mortals of famine, and their multitude are parched with thirst (Isa. 5:12–13);

“mortals of famine” denote a scarcity of the knowledges of celestial things; a “multitude parched with thirst,” a scarcity of the knowledges of spiritual things. In Jeremiah:

They have lied against Jehovah, and have said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine; and the prophets shall become wind, and the word is not in them (Jer. 5:12–13);

“sword and famine” denote the deprivation of the knowledges of truth and of good; “the prophets” are those who teach, in whom the word is not. That “to be consumed by the sword and famine” is to be deprived of the knowledges of truth and of good; and that vastation is denoted by “the sword” as to spiritual things, and by “famine” as to celestial things, is evident in various places in the Word (as Jer. 14:13–16, 18; Lam. 4:9; and elsewhere).

[3] So too in Ezekiel:

And I will increase famine upon you, and will break your staff of bread; and I will send upon you famine, and the evil wild beast; and they shall bereave thee, and I will bring the sword upon thee (Ezek. 5:16–17);

“famine” denotes the deprivation of the knowledges of celestial things, or of the knowledges of good, whence come falsities and evils. In David:

And he called for a famine upon the land, he broke the whole staff of bread (Ps. 105:16);

“to break the staff of bread” signifies to be deprived of heavenly food; for the life of good spirits and angels is sustained by no other food than the knowledges of good and truth, and the goods and truths themselves, whence comes the signification of “famine” and of “bread,” in the internal sense. Again:

He hath satisfied the longing soul, and hath filled the hungry soul with good (Ps. 107:9);

denoting those who desire knowledges. In Jeremiah:

Lift up thy hands for the soul of thy young children, who faint for hunger at the head of all the streets (Lam. 2:19);

“hunger” denotes the lack of knowledges; “the streets,” truths. In Ezekiel:

They shall dwell confidently, and none to make afraid.<sup>4</sup> And I will raise up for them a plant for a name, and they shall be no more consumed with famine in the land (Ezek. 34:28–29),

denoting that they shall no longer be made destitute of the knowledges of good and truth.

[4] In John:

They shall hunger no more, neither thirst anymore (Rev. 7:16);

concerning the Lord’s kingdom, where there is an abundance of all celestial knowledges and goods, which is “not to hunger”; and of spiritual knowledges and truths, which is “not to thirst.” In like manner spoke the Lord in John:

I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst (John 6:35).

And in Luke:

Blessed are ye that hunger now, for ye shall be filled (Luke 6:21).

He hath filled the hungry with good things (Luke 1:53);

where celestial goods and their knowledges are treated of. That “famine” signifies a scarcity of knowledges, is plainly said in Amos:

Behold, the days are coming, that I will send a famine upon the land; not a famine of bread, nor a thirst for waters, but of hearing the words of Jehovah (Amos 8:11–12).

1461. *And Abram went down into Egypt to sojourn.* That this signifies instruction in knowledges [*cognitiones*] from the Word is evident from the signification of “Egypt,” and from the signification of “sojourning.” That “Egypt” signifies the memory-knowledge of knowledges, and that “to sojourn” signifies to be

instructed, will be seen presently. That in his childhood the Lord was instructed as are other men is evident from the passages in Luke that were adduced in the explication of verse 9 (n. 1457); and also from what has been said just above concerning the external man, which cannot be reduced to correspondence and agreement with the internal except by means of knowledges. The external man is corporeal and sensuous; nor does it receive anything celestial and spiritual unless knowledges are implanted in it, as in ground; for in these celestial things can have their recipient vessels. But the knowledges must be from the Word. Knowledges from the Word are such that they are open from the Lord himself; for the Word itself is from the Lord through heaven, and the Lord's life is in all things of the Word, both in general and in particular, although it does not so appear in the external form. Hence it may be seen that in his childhood the Lord did not will to imbue himself with any other knowledges than those of the Word, which was open to him, as before said, from Jehovah himself, his Father, with whom he was to be united and become one; and this the more, because nothing is said in the Word that does not in its inmosts have regard to him, and that has not first come from him; for the human essence was only a something that was added to his Divine essence that was from eternity.

1462. That relatively to the Lord, "Egypt" is the memory-knowledge of knowledges, but relatively to all other men is memory-knowledge in general, is evident from its signification in the Word (concerning which above in various places, especially in n. 1164, 1165). For the ancient church was in Egypt as well as in many other places (n. 1238); and when this church was there, memory-knowledges flourished there more than anything else; hence by Egypt has been signified memory-knowledge. But after the people desired to enter by means of memory-knowledges into the mysteries of faith, and thus from their own power to investigate the truth of Divine arcana, Egypt became addicted to magic, and signified things of memory-knowledge which pervert, whence come falsities, and from these evils, as is evident in Isaiah 19:11.

[2] That useful memory-knowledges are signified by "Egypt," thus in the present passage the memory-knowledge of knowledges,

which is able to serve as vessels for celestial and spiritual things, is evident from the following passages in the Word. In Isaiah:

They have seduced Egypt, the cornerstone of the tribes (Isa. 19:13),

where it is called “the cornerstone of the tribes,” as it should serve for a support to the things that are of faith, which are signified by “the tribes.” Again:

In that day there shall be five cities in the land of Egypt that speak with the lip of Canaan, and swear to Jehovah Zebaoth; each shall be called the city of the sun. In that day there shall be an altar to Jehovah in the midst of the land of Egypt, and a pillar to Jehovah at the border thereof. And it shall be for a sign and for a witness unto Jehovah Zebaoth in the land of Egypt; for they shall cry unto Jehovah because of the oppressors, and he shall send them a savior and a prince, and he shall deliver them; and Jehovah shall become known to Egypt, and the Egyptians shall know Jehovah in that day; and they shall offer sacrifice and meat offering, and shall vow a vow to Jehovah, and shall perform it. And Jehovah shall smite Egypt in smiting and in healing, and they shall return unto Jehovah, and he shall be entreated of them, and shall heal them (Isa. 19:18–22).

Here Egypt is spoken of in a good sense, denoting those who are in memory-knowledges. that is, in natural truths, which are the vessels of spiritual truths.

[3] Again:

In that day there shall be a path from Egypt to Assyria, and Assyria shall come into Egypt, and Egypt into Assyria, and the Egyptians shall serve Assyria. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land, which Jehovah Zebaoth shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance (Isa. 19:23–25).

Here by “Egypt” is signified the memory-knowledge of natural truths; by “Assyria,” reason or rational things; by “Israel,” spiritual things; all of which succeed one another; and therefore it is said that “in that day there shall be a path from Egypt to Assyria,” and that “Israel shall be the third with Egypt and with Assyria.”

[4] In Ezekiel:

Fine linen with brodered work from Egypt was thine expansion,  
that it might be to thee for an ensign (Ezek. 27:7);

concerning Tyre, by which is signified the possession of knowledges; “fine linen with brodered work” denotes the truths of memory-knowledges, that serve; for memory-knowledges, being of the external man, ought to serve the internal man. Again:

Thus saith the Lord Jehovih, At the end of forty years will I gather  
Egypt from the peoples whither they have been scattered, and I will  
bring back the captivity of Egypt (Ezek. 29:13–14);

denoting the same that is said in many places concerning Judah and Israel, in that they should be gathered from the peoples and brought back from captivity. In Zechariah:

And it shall come to pass that whoso of the families of the earth  
goeth not up unto Jerusalem to worship the King Jehovah Zebaoth,  
upon them there shall be no rain; and if the family of Egypt go not up  
and come not (Zech. 14:17–18);

also concerning Egypt in a good sense, and by which the like is meant.

[5] That memory-knowledge, or human wisdom, is signified by “Egypt,” is evident also in Daniel, where the memory-knowledges of celestial and spiritual things are called “the hidden things of gold and silver,” and also “the desirable things of Egypt” (Dan. 11:43). And it is said of Solomon that “his wisdom was multiplied above the wisdom of all the sons of the east, and above all the wisdom of the Egyptians” (1 Kings 4:30). The house built by Solomon for Pharaoh’s daughter represented nothing else (1 Kings 7:8, etc.).

[6] That the Lord when an infant was brought into Egypt, signified the same that is here signified by Abram; and it took place for the additional reason that he might fulfill all the things that had been represented concerning him. In the inmost sense the migration of Jacob and his sons into Egypt represented the first

instruction of the Lord in knowledges from the Word, as is also manifest from the following passages. It is said of the Lord in Matthew:

An angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee. And he arose and 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 (Matt. 2:13–15, 19–21);

concerning which it is said in Hosea:

When Israel was a child then I loved him, and called my son out of Egypt (Hos. 11:1);

from which it is evident that by the “child Israel” is meant the Lord; and that his instruction when a child is meant by the words, “I called my son out of Egypt.”

[7] Again in Hosea:

By a prophet the Lord made Israel to go up out of Egypt, and by a prophet was he kept (Hos. 12:13–14);

where in like manner by “Israel” is meant the Lord; by “a prophet” is signified one who teaches, and thus the doctrine of knowledges. In David:

Turn us again, O God Zebaoth, cause thy face to shine, and we shall be saved. Thou didst bring a vine out of Egypt, thou didst drive out the nations, and planted it (Ps. 80:7–8);

where also the Lord is treated of, who is called “a vine out of Egypt” in regard to the knowledges in which he was being instructed.

1463. That “to sojourn” means to be instructed is evident from the signification of “sojourning” in the Word, as being to be

instructed; and this for the reason that sojourning and migration, or proceeding from place to place, is in heaven nothing but change of state, as before shown (n. 1376, 1379); and therefore, whenever traveling, sojourning, and passing from place to place, occur in the Word, nothing else is suggested to the angels than such change of state as exists with them. There are changes of state of both the thoughts and the affections; changes of the state of the thoughts are knowledges, and in the world of spirits these changes are presented by means of instructions; which also was the reason why the men of the most ancient church, having communication with the angelic heaven, by sojourning perceived nothing else. So in the passage before us, Abram's going down into Egypt to sojourn signifies nothing else than the instruction of the Lord.

[2] Similar, too, is the signification of Jacob and his sons' going down into Egypt; as in Isaiah:

Thus hath said the Lord Jehovih, My people went down in the beginning into Egypt to sojourn there; and Assyria oppressed them without cause (Isa. 52:4);

where "Assyria" denotes reasonings. Hence also in the Jewish church, those who were being instructed were called "sojourners, sojourning in the midst of them," concerning whom it was commanded that they should be treated as the homeborn (Exod. 12:48–49; Lev. 24:22; Num. 15:13–16, 26, 29; 19:10). Of them it is thus written in Ezekiel:

Ye shall divide this land unto you according to the tribes of Israel. And it shall come to pass that ye shall divide it by lot, for an inheritance unto you and to the sojourners that sojourn in the midst of you; and they shall be unto you as the homeborn among the sons of Israel; with you shall they cast the lot for an inheritance in the midst of the tribes of Israel; and it shall come to pass that in what tribe the sojourner sojourneth, there shall ye give him his inheritance (Ezek. 47:21–23).

This is concerning the new Jerusalem, or the Lord's kingdom; by "the sojourners sojourning" are meant those who suffer themselves to be instructed, consequently the gentiles; that those are meant who are being instructed is evident from its being said that in the



tribe with which he has sojourned, there his inheritance should be given; “tribes” denote the things that are of faith.

[3] “Sojourning” has also nearly the same signification as “journeying,” and “dwelling.” By “journeying” are signified the arrangements and order of life, and by “dwelling” is signified to live (see above, n. 1293); on which account the land of Canaan is also called the land of the sojournings of Abraham, Isaac, and Jacob (Gen. 28:4; 36:7; 37:1; Exod. 6:4); and Jacob said unto Pharaoh:

The days of the years of my sojournings, few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers, in the days of their sojournings (Gen. 47:9);

where “sojourning” denotes life and instructions.

1464. *Because the famine was grievous in the land.* That this signifies much scarcity in his external man is evident from the signification of “famine,” as given above in this verse. The arcana here contained are more than can be briefly told. The Lord had the power of learning above every other man; but because, unlike other men, he was to be instructed in celestial things before he was instructed in spiritual things, this is here declared; and also for the further reason that there was hereditary evil from the mother in his external man, against which he was to fight, and which he was to overcome; and also for other reasons innumerable.

1465. Verse 11. *And it came to pass, when he drew nigh to come into Egypt, that he said unto Sarai his wife, Behold I pray, I know that thou art a woman beautiful to look upon.* “And it came to pass, when he drew nigh to come into Egypt” signifies when he began to learn; “Egypt,” as before said, means the memory-knowledge of knowledges [*scientia cognitionum*]; “he said unto Sarai his wife” signifies that he so thought concerning the truths to which celestial things were adjoined; “Sarai” as a wife is the truth adjoined to the celestial things that were in the Lord; “Behold I pray, I know that thou art a woman beautiful to look upon” signifies that truth from a celestial origin is delightful.

1466. *And it came to pass, when he drew nigh to come into Egypt.* That this signifies when he began to learn is evident from the signification of “Egypt,” as being the memory-knowledge of knowledges; and when the expression “to draw nigh” is used with reference to this, it can mean nothing else.

1467. That “Egypt” is the memory-knowledge of knowledges, is evident from what was said and shown concerning Egypt under the preceding verse.

1468. *He said to Sarai his wife.* That this signifies that he so thought concerning the truths to which celestial things were adjoined is evident from the signification of Sarai when she is called a wife. A “wife,” in the internal sense of the Word, signifies nothing else than truth conjoined with good; for the conjunction of truth with good is circumstanced precisely as is a marriage. In the Word, when a “husband” is mentioned, the husband signifies good, and the wife signifies truth; but when he is not called the husband, but the “man,” then he signifies truth, and the wife signifies good: this is the constant usage in the Word, as before said (n. 915). In the passage before us, as Abram is named, Sarai his wife signifies truth. To say thus to Sarai his wife is, in the internal sense, to think so concerning the truths with which celestial things were conjoined. It is historically true that Abram so said to his wife, when journeying into Egypt; but as before said, all the historicals of the Word are representative, and all the words are significative. No other historicals are recorded in the Word, and in no other order, and no other words are used to express them, than such as in the internal sense may express these arcana.

1469. That “Sarai,” as a wife, is the truth that was adjoined to the celestial things which were in the Lord, is evident from what has just been said concerning the signification of Sarai his wife. It is said, “the truth that was adjoined to celestial things,” because the Lord possessed all truth previous to his instruction. What is celestial has truth with it, the one being inseparable from the other, as light is from flame; but this truth was stored up in the Lord’s internal man, which was Divine. The knowledges [*scientifica et*

*cognitiones*] that he learned are not truths [*vera seu veritates*], but are only recipient vessels; just as whatever is in man's memory is by no means truth, although it is so called; but the truth is therein, as in vessels. These vessels were to be formed, or rather to be opened, by the Lord, through instruction in knowledges from the Word; not only that celestial things might be instilled into them, but also that the celestial things might in this way be made Divine; for the Lord conjoined the Divine essence with the human essence in order that his human things might likewise be made Divine.

1470. *Behold I pray, I know that thou art a woman beautiful to look upon.* That this signifies that truth from a celestial origin is delightful, is evident from the signification of "a woman beautiful to look upon." All truth that is celestial, or that is produced from the celestial, 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 kinds of happiness in the internal man, to which correspond two kinds of delight in the external man; one is of good, the other is of truth; celestial happiness and delight are of good, spiritual happiness and delight are of truth. It is also known that truth itself is attended with happiness and delight, but these are essentially such only when the truth is from what is celestial, for then the truth itself also becomes celestial, and is called celestial truth. To speak comparatively, truth is then like the light of the sun in the springtime, which has heat in its bosom, from which all things on the earth are made to vegetate, and are as it were animated. This celestial truth is the beautiful itself, or beauty itself. This is the truth which is here called "a woman beautiful to look upon." What further arcana are involved in these words will be manifest from what follows.

1471. Verse 12. *And it shall come to pass, when the Egyptians shall see thee, that they will say, This is his wife, and they will kill me, and will make thee to live.* "And it shall come to pass, when the Egyptians shall see thee" signifies the memory-knowledge of knowledges, which is described as to what it is when they see celestial knowledges; "that they will say, This is his wife" signifies

that they will call the knowledges celestial; “and they will kill me, and will make thee to live,” signifies that they would not care for the celestial things, but only for the mere knowledges, which they would carry off.

1472. *And it shall come to pass, when the Egyptians shall see thee.* That this signifies the memory-knowledge of knowledges, which is described as to what it is when they see celestial knowledges, is evident from the signification of “Egypt,” which is the memory-knowledge of knowledges, as before shown; and from this it is evident what is signified by the words “when the Egyptians see,” namely, that this memory-knowledge is such as is described in this verse. The memory-knowledge of knowledges is attended with this, and it is something natural in it, as is manifested in children when they first begin to learn, namely, that the higher things are, the more they desire them; and still more when they hear that they are celestial and Divine. But this delight is natural, and arises from a desire that is of the external man. With other men this desire causes them to feel delight in the mere memory-knowledge of knowledges, without any further end; when yet the memory-knowledge of knowledges is nothing but an instrumental agency having for its end a use, namely, that the knowledges may serve celestial and spiritual things as vessels; and when they are thus serving, they are then for the first time in their use, and receive from the use their delight. Anyone can see, if he pays attention, that in itself the memory-knowledge of knowledges is nothing but a means whereby a man may become rational, and thence spiritual, and at last celestial; and that by means of the knowledges his external man may be adjoined to his internal; and when this is done, he is in the use itself.

The internal man regards nothing but the use. For the sake of this end also, the Lord insinuates the delight that childhood and youth perceives in memory-knowledges. But when a man begins to make his delight consist in memory-knowledge alone, it is a bodily cupidity which carries him away, and in proportion as he is thus carried away (that is, makes his delight consist in mere memory-knowledge), in the same proportion he removes himself from what

is celestial, and in the same proportion do the memory-knowledges close themselves toward the Lord, and become material. But in proportion as the memory-knowledges are learned with the end of use—as for the sake of human society, for the sake of the Lord’s church on earth, for the sake of the Lord’s kingdom in the heavens, and still more for the Lord’s own sake—the more are they opened toward him. On this account also the angels, who are in the memory-knowledge of all knowledges, and indeed to such a degree that scarcely one part in ten thousand can be presented to the full apprehension of man, yet esteem such knowledge as nothing in comparison with use.

From what has been said it may be seen what is signified by the words, “When the Egyptians shall see thee, they will say, This is his wife; and they will kill me, and will make thee to live.” These things were said because the Lord when a child knew this and thought in this way, namely, that if he should be carried away by a mere desire for the memory-knowledge of knowledges, this memory-knowledge is of such a character that it would care no more for celestial things, but only for the knowledges [*cognitiones*] which the desire for memory-knowledge would carry away. On these subjects more follows.

1473. *And they will say, This is his wife.* That this signifies that they will call the knowledges celestial is evident from the signification of a “wife” as being the truth that was adjoined to celestial things; hence “this is his wife” signifies that which is celestial.

1474. *And they will kill me, and will make thee to live.* That this signifies that they would not care for celestial things, but only for mere knowledges is evident from what has just been said.

Verse 13. *Say, I pray, thou art my sister, that it may be well with me for thy sake, and that my soul may live because of thee.* “Say, I pray, thou art my sister” signifies intellectual truth which is a “sister”; “that it may be well with me for thy sake” signifies that so the

celestial could have no violence done to it; “and that my soul may live because of thee” signifies that so the celestial could be saved.

1475. *Say, I pray, thou art my sister.* That this signifies intellectual truth, which is a “sister,” is evident from the signification of a “sister” as being intellectual truth when celestial truth is a “wife,” concerning which hereafter. These things stand thus: it is the nature of memory-knowledge to desire nothing more than to introduce itself into celestial things and explore them; but this is contrary to order, for it thus does violence to celestial things. Order itself is that the celestial by means of the spiritual introduces itself into the rational, and thus into the memory-knowledge [*in scientificum*], and adapts this to itself; and unless this order is observed, there cannot possibly be any wisdom. In the passage before us are also contained the arcana as to how the Lord was instructed by his Father according to all order; and thus how his external man was conjoined with his internal, that is, how his external man was made Divine, like the internal; thus how he became Jehovah as to each essence; which was done by means of knowledges, which are the means. Without knowledges as means, the external man cannot even become man.

1476. *That it may be well with me for thy sake.* That this signifies that so the celestial could have no violence done to it, is evident from what has been said above; for as has been repeatedly said, the order is that the celestial flows into the spiritual, the spiritual into the rational, and this into the faculty of memory-knowledge. When there is this order, then the spiritual is adapted by the celestial, the rational by the spiritual, and the memory-knowledge by the rational. The memory-knowledge in general then becomes the ultimate vessel; or what is the same, memory-knowledges, specifically and particularly, become the ultimate vessels which correspond to rational things, rational things to spiritual things, and spiritual things to celestial things. When this is the order, the celestial cannot suffer any violence; otherwise, it does so suffer. As in the internal sense the Lord’s instruction is here treated of, the method of his progress therein is here described.

1477. *That my soul may live because of thee.* That this signifies that thus the celestial could be saved is evident from the signification of the “soul” as being the celestial; for this is the soul itself, because the very life itself. Hence it is evident what is signified by the words “that my soul may live because of thee.” It will be evident from what follows, that celestial or Divine things were not so adjoined to the Lord that they made one essence, until he endured temptations, and thus expelled the evil heredity from the mother. Here and in the following verses it is described how meanwhile the celestial itself suffered no violence, but was saved.

1478. Verse 14. *And it came to pass when Abram was come into Egypt, that the Egyptians saw the woman, that she was very beautiful.* “It came to pass when Abram was come into Egypt” signifies when the Lord began to be instructed; “and the Egyptians saw the woman, that she was very beautiful” signifies that the memory-knowledge of knowledges is of such a nature as to be highly pleasing to itself.

1479. *It came to pass when Abram was come into Egypt.* That this signifies when the Lord began to be instructed is evident from the representation of Abram, which in the internal sense is the Lord when a child; and from the signification of “Egypt” as being the memory-knowledge of knowledges, as before shown, at verse 10. Hence it is evident that “to come into Egypt” is to be instructed.

1480. *And the Egyptians saw the woman, that she was very beautiful.* That this signifies that the memory-knowledge of knowledges is of such a nature as to be highly pleasing to itself, is evident from what was before said, at verse 11, that such is the nature of memory-knowledge during childhood; for this is as it were innate in memory-knowledge, because it is innate in man, that at the very first it pleases for no other end than for the sake of knowing. Such is every man; his spirit is greatly delighted to know, so that there is scarcely anything it desires more; this is its food, by which it is sustained and refreshed, as the external man is by earthly food. This sustenance, which is that of his spirit, is communicated to the external man, to the end that this may be adapted to the

internal man. But the various foods succeed one another in 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 foods the angels live; and from them comes forth the food, likewise celestial and spiritual, but of a lower angelic degree, on which angelic spirits live; from this again there comes a still lower celestial and spiritual food, which is that of reason and thence of memory-knowledge, on which good spirits live; and lastly comes corporeal food, which is proper to man while he lives in the body. These foods correspond to one another in a wonderful manner. From this it is also evident why and how memory-knowledge is very pleasing to itself; for the case therewith is the same as it is with appetite and taste; and therefore eating, with man, corresponds to memory-knowledges in the world of spirits; and appetite and taste themselves correspond to the desire for these knowledges; as is evident from experience, concerning which, of the Lord's Divine mercy hereafter.

1481. Verse 15. *And the princes of Pharaoh saw her, and praised her to Pharaoh; and the woman was taken to Pharaoh's house.* "The princes of Pharaoh saw her" signifies the primary precepts, which are "the princes of Pharaoh"; "and they praised her to Pharaoh" signifies that they were pleasing; "and the woman was taken to Pharaoh's house" signifies that they captivated the lower mind [*animus*].

1482. *The princes of Pharaoh saw her.* That this signifies the primary precepts, which are "the princes of Pharaoh," is evident from the signification of "princes," and of "Pharaoh." In both the historical and prophetic parts of the Word, "princes" signify the things which are primary; and "Pharaoh" signifies the same as "Egypt"; and here "Egypt," or "Pharaoh," is used in the best sense, because predicated of the memory-knowledge of knowledges which the Lord first acquired in childhood. That they were primary precepts from the Word is evident from the signification of these things in the internal sense. That, speaking generally, by "Pharaoh" in the Word is signified the same as by "Egypt" may be confirmed from many passages; as also that by the kings of other kingdoms,



who are named, the same is signified as by the names of the kingdoms; but by “princes” are signified their primary things, as in Isaiah:

The princes of Zoan are foolish, the wise counselors of Pharaoh; how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings? The princes of Zoan are become fools, the princes of Noph are deceived (Isa. 19:11, 13).

Here “the princes of Zoan,” and “the wise counselors of Pharaoh,” denote the primary memory-knowledges; and as wisdom first flourished in Egypt, as before said, it is called “the son of the wise,” and “the son of ancient kings.” So “princes” frequently denote in the Word primary things.

1483. *And they praised her to Pharaoh.* That this signifies that they were pleasing may be seen without explication.

1484. *And the woman was taken to Pharaoh's house.* That this signifies that they captivated the lower mind is evident from the signification of “woman,” and from the signification of “house.” A “woman” signifies truth, here the truth that was in the memory-knowledges with the delights of which the Lord was captivated in childhood. The delights of truth are those which come from the intellectual truth which is signified by a “sister.” A “house” signifies the things that are in man, especially those which are of his will, as before shown (n. 710); here therefore those which are of the lower mind, or of the affection of knowing and learning.

1484a. Verse 16. *And he did well unto Abram for her sake; and he had flock and herd, and he-asses and menservants, and maidservants and she-asses, and camels.* “He did well unto Abram for her sake” signifies that memory-knowledges were multiplied with the Lord; “and he had flock and herd, and he-asses and menservants, and maidservants and she-asses, and camels” signifies all the things in general that belong to memory-knowledges.

1485. *And he did well unto Abram for her sake.* That this signifies that memory-knowledges were multiplied with the Lord is evident from the signification of “doing well unto” as being to enrich. This is said of the memory-knowledge that is signified by “Pharaoh,” that it did well unto Abram, that is to the Lord when a child; and this for her sake, that is, for the sake of the intellectual truth that he desired. It was this desire for truth from which the enriching came.

1486. *And he had flock and herd, and he-asses and menservants, and maidservants and she-asses, and camels.* That these words signify all things in general that belong to memory knowledges is evident from the signification of all these things in the Word. But it would be too tedious to show what is signified by each in particular, as what by the “flock and herd,” the “he-asses and menservants,” the “maidservants and she-asses,” and the “camels.” Each has its own peculiar signification. In general they signify all things that belong to the memory-knowledge of knowledges, and to memory-knowledges. Regarded in themselves, memory-knowledges are “he-asses and menservants”; their pleasures are “maidservants and she-asses”; “camels” are general things of service; “flock and herd” are possessions; and so in the Word throughout. All things whatever that are in the external man, are nothing but things of service, that is, they are for the service of the internal man. So it is with all memory-knowledges, which belong solely to the external man; for they are procured from earthly and worldly things by means of sensuous impressions, in order that they may serve the interior or rational man, and this the spiritual man, this the celestial, and this the Lord. Thus are they subordinated one to another, as are the more external things to the more internal, in their order; and thus all things whatever, both in general and in particular, are, in their order, subordinated to the Lord. Memory-knowledges are therefore the lowest and outermost things, in which are terminated in their order the things that are more interior; and because they are the lowest and outermost things, they must be pre-eminently things of service. Everyone may know for what such knowledges may be serviceable, if he reflects or inquires in himself for what use they are; and when he is thus reflecting upon their use, he can also apprehend the quality of the use. Every memory-knowledge must be for the sake of some use, and this is its service.

Verse 17. *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 the memory-knowledges were destroyed; "and his house" signifies which he had collected; "because of the word of Sarai, Abram's wife" signifies because of the truth that was to be adjoined to the celestial.

1487. *And Jehovah smote Pharaoh with great plagues.* That this signifies that the memory-knowledges were destroyed is evident from the signification of "Pharaoh" as being memory-knowledge in general, consequently the memory-knowledges that belong to such knowledge; and from the signification of being "smitten with plagues" as being to be destroyed. As regards memory-knowledges the case is this. In childhood they are acquired for no other end than that of knowing; with the Lord, they were acquired from the delights and affection of truth. The memory-knowledges acquired in childhood are very numerous, but are disposed by the Lord into order so as to serve for use; first, to give the ability to think; then that they may be of use by means of thought; and lastly that this may take effect, that is to say that the very life may consist in use, and be a life of uses. These are the things performed by the memory-knowledges that are acquired in childhood; and without them the external man can never be conjoined with the internal, and at the same time become use. When man becomes use, that is, when he thinks all things from the end of use, and does all things for the end of use—if not by manifest reflection, still by tacit reflection from a nature acquired by so doing—then the memory-knowledges which have served the first use—that the man may become rational—being no longer of service, are destroyed; and so on. These are the things here meant by the words "Jehovah smote Pharaoh with great plagues."

1488. *And his house.* That this signifies which he had collected, is evident from the signification of a "house," as being, in this place, the memory-knowledges that are collected. To collect memory-knowledges, and by their means frame the external man, and build it up, is not unlike building a house; and therefore such things are

signified in many passages of the Word by “building,” and by “building houses,” as in Isaiah:

I create new heavens 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 (Isa. 65:17, 21–22);

here “houses” mean where there are wisdom and intelligence, thus where there are the knowledges of good and truth; for the Lord’s kingdom is here treated of, namely, the new heavens and the new earth. In Jeremiah:

Build ye houses and dwell in them; and plant gardens, and eat the fruit of them (Jer. 29:5);

where the meaning is similar. In David:

Blessed is the man that feareth Jehovah, that delighteth greatly in his commandments; wealth and riches are in his house, and his righteousness endureth forever (Ps. 112:1, 3);

where “wealth and riches” denote the wealth and riches of wisdom and intelligence, thus knowledges; which are “in his house,” that is, are in him.

[2] “House” is used in the opposite 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 for a spoil, and their houses a desolation; and they shall build houses and shall not inhabit them, and they shall plant vineyards but shall not drink the wine thereof (Zeph. 1:12–13).

In Haggai:

Go up into 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 my house, which is deserted, while ye run everyone to his own house; therefore upon you are the heavens shut from dew (Hag. 1:8–10);

“houses” denote memory-knowledges by which, through reasoning, come falsities. In Isaiah:

Woe unto them that join house to house, that cause field to draw near to field, till there be no place, and ye dwell alone in the midst of the land. Shall not many houses be for a desolation, great and good, without an inhabitant? The vineyard of Jehovah is the house of Israel (Isa. 5:7–9);

also denoting memory-knowledges by means of which come falsities. In Amos:

Behold, Jehovah commandeth, and will smite the great house with breaches, and the little house with clefts. Shall horses run upon the rock? Will one plow there with oxen? But you have turned judgment into gall, and the fruit of righteousness into wormwood (Amos 6:11–12);

where “houses” denote in like manner falsities and the derivative evils; “horses,” reasoning; “judgment,” truths, which are “turned into gall”; and “the fruit of righteousness,” goods which are “turned into wormwood.”

[3] Thus throughout the Word, “houses” denote human minds, in which there should be intelligence and wisdom. In the passage before us, “the house of Pharaoh” denotes memory-knowledges by means of which comes intelligence, and thereby wisdom. The like is also signified by the house which Solomon built for the daughter of Pharaoh (1 Kings 7:8, etc.). Because “houses” denote minds, in which are intelligence and wisdom, and in which are affections belonging to the will, the word “house” in the Word is of a wide signification; but what its specific signification is, may be seen from the things of which it is predicated. Man himself is also called “a house.”

1489. *Because of Sarai, Abram’s wife.* That this signifies because of the truth that was to be adjoined to what is celestial is evident from the signification of a “wife,” and consequently of “Sarai the wife,” as being truth that is to be adjoined to the celestial, concerning

which above, at verse 12. The case is this: unless the knowledges which in childhood have performed the use of making the man rational are destroyed, so that they are as nothing, truth can never be conjoined with what is celestial. These first memory-knowledges are for the most part earthly, corporeal, and worldly. However Divine may be the precepts that a child learns, he still has no other idea concerning them than that which is obtainable from such knowledges; and therefore, so long as those lowest knowledges cling to him, from which are his ideas, his mind cannot be elevated. With the Lord it was the same, because he was born as are other men, and was to be instructed as are others, but according to Divine order, which is such as has been stated. In these things which are said concerning Abram in Egypt, there is described the Divine order—how in the Lord the external man was conjoined with the internal, so that the external also might become Divine.

1490. Verse 18. *And Pharaoh called Abram, and said, What is this that thou hast done unto me? Why didst thou not tell me that she is thy wife?* “And Pharaoh called Abram” signifies that the Lord bethought himself; “and said, What is this that thou hast done unto me?” signifies that it grieved him; “Why didst thou not tell me that she is thy wife?” signifies seeing that he knew that he ought not to have any other truth than that which would be conjoined with what is celestial.

1491. *And Pharaoh called Abram.* That this signifies that the Lord bethought himself is evident from the signification of “Pharaoh” as being memory-knowledge. The memory-knowledge itself, that is, the matters of memory-knowledge, which the Lord acquired when a child, are here called “Pharaoh”; thus it is that knowledge itself which thus addresses the Lord, that is, it is Jehovah who does so by means of that knowledge. Hence it is evident that these things signify that the Lord bethought himself. Mental observation comes by means of memory-knowledge, thus by means of Pharaoh, by whom, as before said, this knowledge is signified.

1492. *And said, What is this that thou hast done unto me?* That this signifies that it grieved him is also evident from the very

indignation in which this is said: the grief itself is thus expressed. The internal sense is such that the affection itself that lies hidden in the words is what constitutes it; the words of the letter are not attended to, but are as if they had no existence. The affection in these words is the indignation as it were of the memory-knowledge, and the Lord's grief; and in fact grief from this, that the memory-knowledges which he had learned with pleasure and delight should be thus destroyed. The case herein is like that of little children who when they love something their parents see to be hurtful to them, and it is taken away from them, are thereby grieved.

1493. *That she was thy wife.* That this signifies that he ought to have no other truth than that which was to be conjoined with what is celestial, is evident from the signification of a "wife" as being the truth that was to be conjoined with what is celestial (concerning which above, at verse 12). There is here described the order in which the Lord advanced to intelligence, and thus to wisdom; so that, as he was wisdom itself as to his Divine essence, so he should become wisdom itself as to his human essence.

1494. Verse 19. *Why saidst thou, She is my sister? And I might have taken her to me for a woman. And now behold thy wife; take her and go.* "Why saidst thou, She is my sister?" signifies that he then knew no otherwise than that he had intellectual truth; "and I might have taken her to me for a woman" signifies that so he might have done violence to the truth that was to be conjoined with what is celestial; "and now behold thy wife; take her and go" signifies that truth was to be conjoined with what is celestial.

1495. *Why saidst thou, She is my sister?* That this signifies that he then knew no otherwise than that he had intellectual truth is evident from the signification of a "sister" as being intellectual truth; and also from the fact that Abram had said so (as is evident from verse 13), which was done to the end that the celestial might not suffer any violence, but might be saved. From all this it is evident that when the Lord as a child learned memory-knowledges, he first of all knew no otherwise than that those knowledges were solely for the sake of the intellectual man, that is, in order that he

might get to know truths from them; but it was afterwards disclosed that they had existed in order that he might attain to celestial things; and this took place to prevent celestial things from suffering violence, and in order that they might be saved. When man is being instructed, there is a progression from memory-knowledges to rational truths; further, to intellectual truths; and finally, to celestial truths, which are here signified by the “wife.” If the progression is made from memory knowledges and rational truths to celestial truths without intellectual truths as media, the celestial suffers violence, because there can be no connection of rational truths—which are obtained by means of memory-knowledges—with celestial truths, except by means of intellectual truths, which are the media. What celestial truths are, and what intellectual truths are, will be seen presently.

[2] That it may be known how these things stand, something shall be said respecting order. The order is for the celestial to inflow into the spiritual and adapt it to itself; for the spiritual thus to inflow into the rational and adapt it to itself; and for the rational thus to inflow into the memory-knowledge and adapt it to itself. But when a man is being instructed in his earliest childhood, the order is indeed the same, but it appears otherwise, namely, that he advances from memory-knowledges to rational things, from these to spiritual things, and so at last to celestial things. The reason it so appears is that a way must thus be opened to celestial things, which are the inmost. All instruction is simply an opening of the way; and as the way is opened, or what is the same, as the vessels are opened, there thus flow in, as before said, in their order, rational things that are from celestial spiritual things; into these flow the celestial spiritual things; and into these, celestial things. These celestial and spiritual things are continually presenting themselves, and are also preparing and forming for themselves the vessels which are being opened; which may also be seen from the fact that in themselves the memory-knowledge and rational are dead, and that it is from the inflowing interior life that they seem to be alive. This can become manifest to anyone from the thought, and the faculty of judgment.



[3] In these lie hidden all the arcana of analytical art and science, which are so many that they can never be explored even as to the ten-thousandth part; and this not with the adult man only, but also with children, whose every thought and derivative expression of speech is most full of them (although man, even the most learned, is not aware of this), and this could not possibly be the case unless the celestial and spiritual things within were coming forth, flowing in, and producing all these things.

1496. *I might have taken her to me for a woman.* That this signifies that so the truth that was to be conjoined with what is celestial might have suffered violence, is evident from what has just been said; and also from what was said above at verse 13. As regards truth being conjoined with what is celestial, the case is this. Regarded in itself, the truth learned from childhood is nothing but a vessel adapted to the reception of what is celestial. Truth has no life from itself, but only from the celestial that flows in. The celestial is love and charity; all truth is thence, and because all truth is thence it is nothing but a kind of vessel; and so are truths themselves plainly presented in the other life; truths there are never regarded from truths, but from the life which is in them; that is, from the celestial things which are of love and charity in the truths; from these it is that truths become celestial, and are called celestial truths. We can now see what intellectual truth is, as also that with the Lord intellectual truth opened the way to celestial things. Truth in the memory [*verum scientificum*] is one thing; rational truth is another; and intellectual truth is another; they succeed one another. Truth in the memory is a matter of memory-knowledge; rational truth is this truth confirmed by reason; intellectual truth is conjoined with an internal perception that it is so. This intellectual truth existed with the Lord in his childhood, and with him opened the way to celestial things.

1497. *And now behold thy wife; take her and go.* That this signifies that truth was to be conjoined with what is celestial is evident from the signification of a “wife” as being truth that is to be conjoined with what is celestial (as before shown, at verses 11 and 12, and also from what has just been 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 they sent him away]” signifies that memory-knowledges left the Lord; “and his wife” signifies that they also left the truths that were conjoined with celestial things; “and all that he had” signifies that they left all things that belonged to celestial truths.

1499. *And Pharaoh commanded the men concerning him; [and they sent him away].* That this signifies that memory-knowledges left the Lord, is evident from the signification of “Pharaoh,” as being memory-knowledge; and also from the signification of “men,” as being intellectual things (as before shown, n. 158). “The men” here, because attributed to Pharaoh, or to memory-knowledge, signify intellectual things adapted thereto. As regards memory-knowledges leaving the Lord, the case is this. When celestial things are being conjoined with intellectual truths, and these are becoming celestial, then all things that are empty are dissipated of themselves; this is in the nature of the celestial.

1500. *And his wife.* That this signifies that they left the truths that were conjoined with celestial things, that is to say, that memory-knowledges left them, is evident from the signification of “wife” as being truth conjoined with what is celestial (spoken of above), and also from what has just been said. Empty memory-knowledges leave celestial things, as vain things are wont to leave wisdom; they are as crusts and scales that separate themselves of their own accord.

1501. *And all that he had.* That this signifies that they left all things that belonged to celestial truths follows in the series.

1502. From all this it is now evident that Abram’s sojourn in Egypt represents and signifies nothing else than the Lord, and in fact his instruction in childhood. This is also confirmed by what is said in Hosea:

Out of Egypt have I called my son (Hos. 11:1; Matt. 2:15);

and again from what is said in Moses:

The dwelling of the sons of Israel who dwelt in Egypt was thirty years and four hundred years; and it came to pass at the end of the four hundred and thirty years, and it came to pass on the selfsame day, that all the armies of Jehovah went out from the land of Egypt (Exod. 12:40–41);

which years were not reckoned from Jacob's going down into Egypt, but from the sojourning of Abram in Egypt, counting from which the years were four hundred and thirty. Thus by the "son out of Egypt" (in Hosea 11:1) in the internal sense is signified the Lord. This is further confirmed by the fact that in the Word "Egypt" signifies memory-knowledge (as shown, n. 1164–1165, 1462).

[2] And that these arcana are contained is also evident from the fact that the same is said of Abram during his sojourn in Philistia, namely, that he called his wife his sister (Gen. 20:1–18); and similar things are said of Isaac when he also was sojourning in Philistia, in that he too called his wife his sister (Gen. 26:6–13). These things would not have been related in the Word, and with almost the same circumstances, unless these arcana had been concealed within them. Moreover this is the Word of the Lord, which can in no wise have any life, unless there is an internal sense that has regard to him.

[3] The arcana which lie stored up in these things, as also in those said concerning Abram and Isaac in Philistia, are—how the Lord's human essence was conjoined with his Divine essence, or what is the same, how the Lord became Jehovah as to his human essence also; and that his inauguration went on from childhood, which inauguration is here treated of. Moreover these things also involve more arcana than man can ever believe; but those which can be told are so few as to be almost nothing. Besides the most profound arcana concerning the Lord, they also involve arcana concerning the instruction and regeneration of man, that he may become celestial; as also concerning his instruction and regeneration, that he may become spiritual; and not only concerning the instruction

of the individual man, but also concerning that of the church in general. And, further, they involve arcana concerning the instruction of little children in heaven; in a word, concerning the instruction of all who become images and likenesses of the Lord. These things do not at all appear in the sense of the letter, for the reason that the historical narrative veils them over and obscures them; but they appear in the internal sense.

CONTINUATION CONCERNING PERCEPTION;  
AND CONCERNING SPHERES IN THE OTHER LIFE

1504.<sup>5</sup> It has already been said that it is known in the other life what another is on his first approach, even though he does not speak. From this it may be known that a man's interiors are in a kind of unconscious activity, and that from this the quality of the spirit is perceived. That it is so has been evidenced by the fact that this sphere of the activity not only extends itself to a distance, but that sometimes also, when the Lord permits, it is in various ways made perceptible to the senses.

1505. I have also been informed how these spheres, which in the other life become so perceptible to the senses, are acquired. Take as an example one who has formed a high opinion of himself and of his own preeminent excellence. He at last becomes imbued with such a habit, and as it were with such a nature, that wherever he goes, though he looks at others and speaks with them, he keeps himself in view; and this at first manifestly, but afterwards not manifestly, so that he is not aware of it; but still it is regnant, both in the particulars of his affection and thought, and in those of his bearing and speech. Men can see this in others. And this is the kind of thing that in the other life makes a sphere, which is perceived, but no more frequently than the Lord permits. The same is the case with other affections; and therefore there are as many spheres as

there are affections and combinations of affections, which are innumerable. The sphere is as it were the man's image extended outside of himself, the image in fact of all things that are in him. In the world of spirits that which is presented to the view or perception is only something general; what the man is as to particulars, is known in heaven; but what as to the least particulars is known to none but the Lord.

1506. In order that the nature of spheres may be known, I may adduce some things from experience. A certain spirit who had been known to me and with whom I had conversed while he lived in the body, appeared many times afterwards among the evil; and as he had a high opinion of himself, he had acquired a sphere of preeminent excellence, because of which the spirits suddenly fled away, so that none appeared but himself alone; and he filled the whole surrounding sphere, which was one of self-regard. Being deprived of companions, he presently fell into another state; for in the other life one who is deprived of the society in which he is, at first becomes as if he were half dead, for his life is then supported solely by the influx of heaven into his interiors. He then began to lament and feel torment. The other spirits afterwards said that they could not endure his presence, because he desired to be greater than others. Being at last brought into association with others, he was carried up on high, so that it seemed to him that he alone governed the universe; to such a degree does the love of self puff itself up when left to itself. He was then cast down among the infernals. Such a lot awaits those who think themselves greater than others. More than any other love is the love of self contrary to mutual love, which is the life of heaven.

1507. A certain person during his bodily life had seemed to himself to be greater and wiser than others; in other respects he was well disposed, and not much given to despising others in comparison with himself; but as he had been born of high rank, he had contracted a sphere of supereminence and authority. In this character he came to me, and for a long time spoke not, but I noticed that he was encompassed as with a mist, which going forth from him began to cover the other spirits; at which they began to

be distressed. Thereupon, addressing me, they said that they could not possibly stay there, for they were deprived of all their freedom, so that they did not dare to say anything. He also began to speak to them, calling them his sons, and at times instructing them, but with the authority that he had contracted. This showed the nature in the other life of a sphere of authority.

1508. Many times has it been given me to observe that those who in the world had been endowed with high rank, could not help contracting thereby a sphere of authority, and therefore in the other life they could neither hide nor get rid of it. In those of them who had been endowed with faith and charity, the sphere of authority is in a wonderful way conjoined with a sphere of goodness, so that it is not troublesome to anyone; indeed a kind of corresponding subordination is shown them by well-behaved spirits; and in fact they have no sphere of commanding, but only a sphere that is natural to them from their high birth, and which after some delay they put off; for they are good, and strive to put it off.

1509. For several days such spirits were with me as during their life in this world had cared nothing for the good of society, but only for themselves, being useless members of the commonwealth, and who had had no end but to live sumptuously, to be clothed splendidly, and to grow rich; being well practiced in simulation, and in ways of insinuating themselves by various forms of flattering assent and a display of services, but only that they might seem devoted, and be intrusted with their master's goods, while they looked down with contempt upon all who were earnestly employed. It was perceived that they had been courtiers. The effect of their sphere was to take from me the power of close application, and to make it so irksome for me to act and to think in serious matters, true and good, that at last I scarcely knew what to do. When such as these come among spirits, they induce on them a similar torpor. In the other life they are useless members, and are rejected wherever they come.

1510. Every spirit—and still more every society of spirits—has his own sphere from his principles and persuasions, which sphere is

that of his principles and persuasions. Evil genii have a sphere of yearnings, and in their case the sphere of principles and persuasions is such that when acting upon another it makes truths to be as falsities and calls forth all things that are confirmatory, so as to induce a belief that falsities are truths, and that evils are goods.

[2] This has shown how easily a man may be confirmed in falsities and evils, if he has no belief in the truths which are from the Lord. Such spheres are dense in proportion to the nature of the falsities. These spheres can by no means agree with the spheres of spirits who are in truths. If they approach, there arises a repugnance; and if by permission the sphere of falsity prevails, the good come into temptation and into anxiety. I have also perceived the sphere of unbelief, which is such that those who are in it do not believe anything that is said, and scarcely what is presented to their sight. There is also the sphere of those who believe nothing but what they apprehend by the senses.

[3] A certain one was seen by me, clothed in something dark, sitting at a mill, as if grinding meal, and at the side were seen little mirrors, and I afterwards saw some things produced by fantasy, but which were aerial. I wondered who he was; but he came to me and said that he was the one who sat at the mill; and that he had such ideas, as that all things whatsoever are only fantasies, and that nothing is real. For this reason he had become such as he was.

1511. It has been made known to me by much experience, so well known that nothing can be more so, that spirits who are in falsities flow into the thought, and induce a persuasion exactly as if what is false is true, so that it cannot possibly appear otherwise, and this they do from their sphere. In like manner genii, who are in evils, inflow in the same way into the will, and produce an effect exactly as if what is evil is good, so that it cannot possibly be felt otherwise; and this also from their sphere. This influx of spirits of both kinds it has been given me to plainly perceive a thousand times; also from whom it came, and how angels from the Lord removed such things; besides many other things that cannot so well be specifically narrated; so that I have become assured, with all possible certainty, whence come the falsities and evils with man;

and also that such spheres as remain after the death of the body and manifest themselves so evidently, are from principles of falsity and yearnings of evil.

1512. The spheres of fantasies, when presented in visible form, appear like clouds, more or less dense according to the quality of the fantasy. There is a certain misty rock under the left foot, where the antediluvians are, and under which they stay. That cloudiness, by which they are kept apart from all others in the other life, arises from their fantasies. From those who have lived in hatred and revenge, there exhale such spheres as cause swooning, and excite vomiting. Such spheres are as it were poisonous; and it is usual to test how poisonous they are, and how dense, by fillets of a dull azure color: as these fade away, the sphere also is lessened.

1513. A certain spirit came to me of those called the lukewarm, who bore himself as if he had repented; nor did I perceive the deceit, although I thought that he was concealing something within. But the spirits said that they could not endure his presence, and that they felt within themselves such an effect as men feel when moved to vomit, and that he was among those who are to be spewed out. He afterwards spoke abominable things; nor could he desist, however much he was persuaded not to speak so.

1514. Spheres are also made susceptible to sense by odors, which spirits smell much more exquisitely than men; for, wonderful to say, odors correspond to spheres. When the sphere of those who have indulged in the practice of simulation and have thereby contracted a nature, is turned into an odor, there is a stench of vomit. When the sphere of those who have studied eloquence to the end that everything may redound to self-admiration, is made odoriferous, it is like the odor of burnt bread. With those who have indulged in mere pleasures, and have been in no charity and faith, the odor of their sphere is like that of excrement. So is the odor of those who have spent their lives in adulteries, but this is still more offensive. When the sphere of those who have lived in deep hatred and revenge, and in cruelty, is turned into odors, there is a cadaverous stench. The stench of mice is diffused around from



those who have been sordidly avaricious; the stench of bedbugs<sup>6</sup> from those who persecute the innocent. These odors cannot be smelled by any man, except by one whose interior sensations are opened, so that he may be in company with spirits.

1515. The sphere of the stench of a certain woman was perceived, who was afterwards associated with sirens; and that stench exhaled for some days wherever she went. The spirits said that the stench seemed deadly; yet she perceived nothing of it. The stench of sirens is similar, because their interiors are filthy, while their exteriors are for the most part becoming and fair (see n. 831). It is wonderful how quickly the sirens in the other life learn all things there, and know better than others how things are, even matters of doctrine; but all to the end that they may turn them into magic, and arrogate to themselves command over others. They enter into the affections of the good by the simulation of good and truth; but still their quality remains, which shows that what is doctrinal is nothing, unless the man becomes as it teaches, that is, unless he has the life as the end in view; and besides, there are many among the infernals who had been preeminently skilled in doctrinal things. But they who have lived a life of charity are all in heaven.

1516. I have spoken with spirits about the sense of taste, which they said that they do not possess, but a something from which they know what taste is, and which they likened to an odor, but which they could not describe. It was brought to my recollection that taste and smell meet in a kind of third sense, as is evident also from animals which examine their food by the smell, from which they know whether it is wholesome and suitable for them.

1517. A vinous odor was perceived, and I was informed that it came from those who compliment one another from friendship and rightful love, so that there is also truth in the compliments. This odor exists with much variety, and comes from the sphere of the beautiful in forms.

1518. When the celestial angels are with the body of a deceased person who is to be raised up, the smell of the body is turned into

an aromatic odor; on perceiving which, evil spirits cannot approach.

1519. The spheres of charity and faith, when perceived as odors, are most delightful; the odors are pleasant, as of flowers, lilies, and spices of various kinds, with indefinite variety. Moreover, the spheres of the angels also are sometimes made visible as atmospheres or auras, which are so beautiful, so pleasant, and so various, that they cannot possibly be described.

1520. But in regard to what has been said of the possibility of perceiving the interiors of a spirit by spheres extended and projected outside of him, as also by odors, it is to be known that these are not always perceptible; and besides, they are tempered in various ways by the Lord, in order that the quality of spirits may not always be exposed before others.

## Genesis 13

### CONCERNING THE LIGHT

#### IN WHICH ANGELS LIVE

1521. That spirits and angels possess every sense, except taste, far more exquisitely and perfectly than man ever does, has been made manifest to me in many ways. They not only see one another and converse together—the angels with the greatest happiness from mutual love—but in that world there is more to see than men could believe to be possible; the world of spirits and the heavens are full of representatives such as were seen by the prophets, and of so wonderful a nature that if a person's sight were but opened so that for a few hours he might behold them, he would be astounded. The light in heaven is such as to incredibly surpass even the midday light of our solar world. They however have no light from this world, because they are above or within the sphere of this light; but their light is from the Lord, who to them is a sun. Even the midday light of this world is dense darkness to the angels; and when they have an opportunity to see it, it is as if they were looking at mere darkness, as I have been given to know by experience. This shows 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 last I have ceased to wonder at it, because it has become familiar. But to adduce all my experience would be too tedious; let what follows suffice.

1523. That I might know the nature of that light, I have often been conducted into the abodes of good and of angelic spirits, and have seen both the spirits and the objects there. I have also seen

infants and mothers in light of so great a brightness and resplendence that there could not possibly be anything brighter.

1524. An intense flaming irradiation unexpectedly poured down before my eyes, dazzling them greatly—not merely the light of the eye, but the interior sight also. Presently there appeared a sort of obscurity, like a thick cloud, in which there was as it were something earthy. While I wondered at this it was given me to know that such is the light with the angels in heaven in comparison with that in the world of spirits; and that although the spirits live in light, yet still there is such a difference; and that, as does the light, so also do the intelligence and the wisdom of the angels surpass those of spirits; and not their intelligence and wisdom only, but also all things that belong to these, such as their speech, thought, joys, and felicities; for these correspond to the light. This evidenced to me how great and of what nature are the perfections of angels as compared with men, who are in greater obscurity even than spirits.

1525. The kind of light in which those live who belong to a certain internal province of the face, was shown me. It was beautifully varied by rays of golden flame for those who are in affections of good, and by rays of silver light for those who are in affections of truth. Sometimes they see the sky—not that which appears before our eyes, but one that is represented before them—beautifully studded with little stars. The reason for the difference in the light is that all good spirits who are in the first heaven, and all angelic spirits who are in the second, and all angels who are in the third, are distinguished in general into the celestial and the spiritual; the celestial being those who are in the love of good, and the spiritual those who are in the love of truth.

1526. I was withdrawn from the ideas of particular things,<sup>1</sup> or those of the body, so that I might be kept in spiritual ideas. There then appeared a vivid glow of diamond light, and this for a considerable time. I cannot describe the light in any other way; for in its least parts it was like the sparkling of the diamond. And while I was kept in that light, I perceived the particular things, which are worldly and corporeal, as it were below me, and remote; by which I

was instructed how great light those are in who are withdrawn from material ideas into those which are spiritual. Moreover, the light of spirits and of angels has been seen by me so many times, that many pages would be filled if all the experiences were recounted.

1527. When the Lord pleases, good spirits appear before others, and also to one another, as bright stars that sparkle in accordance with the quality of their charity and faith; but evil spirits appear like little balls of coal fire.

1528. The life of yearnings and of the derivative pleasures sometimes appears among evil spirits like a coal fire. Into such a fieriness, as it were, is the life of the Lord's love and mercy changed that flows in with them; and the life of their phantasies appears as the light from it, which is a dim light that extends to no great distance; but at the approach of the life of mutual love, that fieriness is extinguished and turned into cold, and that dim light is turned into darkness. For evil spirits pass their lives in darkness; and, wonderful to say, some also love darkness, and hate light.

1529. It is perfectly well known in heaven, but not so well in the world of spirits, whence comes the light that is so great, namely, from the Lord; and it is a remarkable fact that the Lord appears in the third heaven to the celestial angels as a sun, and to the spiritual angels as a moon. The very origin of the light is this and this alone. But the angels have light in proportion to what is celestial and spiritual with them, and the quality of this determines the quality of their light. Thus the Lord's celestial and spiritual manifests itself before their external sight by means of light.

1530. That this is so the Word has shown to all; as when the Lord was made manifest to Peter, James, and John; for his face then shone as the sun, and his garments became as the light (Matt. 17:2). He so appeared to them simply because their interior sight was opened. The same is confirmed also in the prophets; as in Isaiah, where the Lord's kingdom in the heavens is treated of:

The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days (Isa. 30:26).

And in John, where also the Lord's kingdom, which is called the new Jerusalem, is spoken of:

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 lamp thereof (Rev. 21:23).

There shall be no night there, and they have no need of a lamp, neither light of the sun, for the Lord God giveth them light (Rev. 22:5).

Besides that when the Lord appeared to Moses, Aaron, Nadab, Abihu, and the seventy elders,

they saw the God of Israel, under whose feet was as it were a work of sapphire stone, and as it were the substance of heaven in clearness (Exod. 24:10).

As the Lord's celestial and spiritual appear before the external sight of the angels as a sun and a moon, therefore "the sun" in the Word signifies what is celestial, and "the moon" what is spiritual.

1531. That I might be confirmed in the truth that the Lord appears to the celestial angels as a sun, and to the spiritual angels as a moon, my interior sight was of the Lord's Divine mercy so far opened that I plainly saw the moon shining, which was encompassed by a number of smaller moons, the light of which was almost solar, according to the words in Isaiah:

The light of the moon shall be as the light of the sun (Isa. 30:26).

But it was not granted me to see the sun. The moon appeared in front, to the right.

1532. Wonderful things appear in heaven from the Lord's light, things so beyond number that they could never be told. They are continual representatives of the Lord and of his kingdom, such as

are mentioned in the prophets, and by John in Revelation; besides other significatives. With the bodily eyes no man can possibly see them, but the moment the interior sight or that of the spirit is opened by the Lord, such things become visible. The visions of the prophets were nothing else than openings of their interior sight; as when John saw the golden lampstands (Rev. 1:12–13); and the holy city as pure gold, with its luminary like to a stone most precious (Rev. 21:2, 10–11); besides many things mentioned in the prophets; from which it may be known, not only that the angels live in the brightest light, but also that there are countless things there which surpass belief.

1533. Before my sight was opened, the idea I cherished concerning the countless things that appear in the other life differed but little from that of others, that is to say, that in the other life there could be no light, and such things as exist from light, together with the things of sense; a notion derived from the phantasy entertained by the learned respecting the immateriality which they predicate so strongly of spirits and of all things pertaining to their life; from which no other conception could be had, than that, because it was immaterial, it was either so obscure that no idea of it could be grasped, or that it was nothing; for the immateriality involves such things. And yet the fact is just the reverse; for unless spirits were organized, and unless angels were organized substances, they could neither speak, nor see, nor think.

1534. That by the aid of the light from a celestial and spiritual origin from the Lord, there are in the other life presented before the sight of spirits and angels most wonderful objects, such as paradises, cities, palaces, dwellings, the most beautiful atmospheres, and others besides, see the continuation concerning light at the end of this chapter.

### GENESIS 13

*1. And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, toward 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 and even to Bethel, unto the place where his tent was at the first, between Bethel and Ai.*

4. *Unto the place of the altar which he had made there in the beginning; and there Abram called on the name of Jehovah.*

5. *And Lot also, who went with Abram, had flock and herd, and tents.*

6. *And the land was not able to bear them that they might dwell together, for their substance was great, so that they could not dwell together.*

7. *And there was strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle; and the Canaanite and the Perizzite were then dwelling in the land.*

8. *And Abram said unto Lot, Let there be no contention, I pray, between me and thee, and between my herdmen and thy herdmen, for we are men brethren.*

9. *Is not the whole land before thee? Separate, I pray, from me; if to the left hand, then I will go to the right; or if to the right hand, then I will go to the left.*

10. *And Lot lifted up his eyes, and saw all the plain of Jordan, that it was all well watered, before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt in coming to Zoar.*

11. *And Lot chose him all the plain of Jordan; and Lot journeyed from the east; and they were separated, a man from his brother.*

12. *Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent as far as Sodom.*

13. *And the men of Sodom were wicked and sinners against Jehovah exceedingly.*

14. *And Jehovah said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward.*

15. *For all the land which thou seest, to thee will I give it, and to thy seed, forever.*

16. *And I will make thy seed as the dust of the earth; so that if anyone can number the dust of the earth, then shall thy seed also be numbered.*

17. *Arise, walk through the land, in the length of it and in the breadth of it; for unto thee will I give it.*



18. And Abram pitched his tent, and came, and dwelt in the oak groves of Mamre, which are in Hebron, and built there an altar unto Jehovah.

## THE CONTENTS

1535. This chapter treats of the external man in the Lord which was to be conjoined with his internal man. 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. There is here described the state of the external man such as it was in childhood, when first imbued with knowledges [*scientifica et cognitiones*]*—*that it thence advanced more and more to conjunction with the internal man (verses 1 to 4).

1537. But that there were still many things in his external man that impeded the conjunction (verses 5 to 7); from which, however, he desired to be separated (verses 8, 9).

1538. That the external man appeared to the Lord such as it is in its beauty when conjoined with the internal; and also such as it is when not conjoined (verses 10 to 13).

1539. A promise that when the external man was conjoined with the internal, that is, when the Lord's human essence was conjoined with his Divine essence, all power and authority [*potestas*] should be given to him (verses 14 to 17). Concerning the Lord's interior perception (verse 18).

## THE INTERNAL SENSE

1540. The true historicals of the Word began, as before said, with the foregoing chapter—the twelfth. Up to that point, or rather to Eber, they were made-up historicals. In the internal sense, the historicals here continued respecting Abram are significative of the

Lord, and in fact of his first life, such as it was before his external man had been conjoined with the internal so as to make one thing; that is, before his external man had been in like manner made celestial and Divine. The historicals are what represent the Lord; the words themselves are significative of the things that are represented. But being historical, the mind of the reader cannot but be held in them; especially at this day, when most persons, and indeed nearly all, do not believe that there is an internal sense, and still less that it exists in every word; and it may be that in spite of the fact that the internal sense has been so plainly shown thus far, they will not even now acknowledge its existence, and this for the reason that the internal sense appears to recede so far from the sense of the letter as to be scarcely recognized in it. And yet that these historicals cannot be the Word they might know from the mere fact that when separated from the internal sense there is no more of the Divine in them than in any other history; whereas the internal sense makes the Word to be Divine.

[2] That the internal sense is the Word itself is evident from many things that have been revealed, as “out of Egypt have I called my son” (Matt. 2:15); besides many others. The Lord himself also, after his resurrection, taught the disciples what had been written concerning him in Moses and the prophets (Luke 24:27); and thus that there is nothing written in the Word that does not regard him, his kingdom, and the church. These are the spiritual and celestial things of the Word; but the things contained in the literal sense are for the most part worldly, corporeal, and earthly; which cannot possibly make the Word of the Lord. At this day men are of such a character that they perceive nothing but such things; and what spiritual and heavenly things are, they scarcely know. It was otherwise with the men of the most ancient and of the ancient church, who, had they lived at this day, and had read the Word, would not have attended at all to the sense of the letter, which they would look upon as nothing, but to the internal sense. They wonder greatly that anyone perceives the Word in any other way. All the books of the ancients were therefore so written as to have in their interior sense a different meaning from that in the letter.

1541. Verse 1. *And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, toward the south.* In the internal sense, the things here stated, and those which follow in this chapter, also represent the Lord; there being a continuation of his life from childhood. “Abram went up out of Egypt” signifies from memory-knowledges, which left the Lord. In the internal sense, “Abram” is the Lord, here the Lord when still a child; “Egypt,” here as before, is memory-knowledge; “he and his wife” signifies the celestial truths that were then with the Lord; “and all that he had” signifies all things that were of the celestial things; “and Lot with him” signifies what is sensuous; “toward the south” signifies into celestial light.

1542. That in the internal sense these things, and those that follow in this chapter, also represent the Lord, and that it is a continuation of his life from childhood, may be seen from what was said and shown in the preceding chapter, and also from what follows, but especially from the consideration that this is the Word of the Lord, and that it has come down from him through heaven, and therefore that not even the least bit of a word has been written that does not involve heavenly arcana. That which comes from such an origin cannot possibly be of any other nature. It has been shown already that in the internal sense the Lord’s instruction when a child is treated of. There are two things with man which prevent his becoming celestial, one of which belongs to his intellectual, and the other to his will part: that which belongs to the intellectual part consists of the empty memory-knowledges he learns in childhood and youth; and that which belongs to the will part consists of pleasures from the yearnings which he favors. These are the hindrances that prevent his being able to attain to celestial things. These are first to be dispersed; and when they have been dispersed, he can then for the first time be admitted into the light of celestial things, and at last into celestial light.

[2] As the Lord was born as are other men, and was to be informed as others are, it was necessary for him to learn memory-knowledges, which was represented and signified by Abram’s sojourn in Egypt; and that the empty memory-knowledges at last

left him, was represented by Pharaoh's commanding his men respecting him, and by their sending him away, and his wife, and all that he had. (See the foregoing chapter, verse 20.) But that the pleasures which pertain to the things of the will, and which constitute the sensuous man, but the outermost of it, also left him, is represented in this chapter by Lot, in that he separated himself from Abram; for Lot represents such a man.

1543. *And Abram went up out of Egypt.* That this signifies from memory-knowledges, which left the Lord, is evident from the signification of "Abram" as representing the Lord; and also from the signification of "Egypt," which is memory-knowledge; and also from the signification of "going up," for this expression is used of emerging from the lower things, which are the memory-knowledges, to the higher, which are the celestial things; and therefore, in the Word, "to go up from Egypt into the land of Canaan"—an expression which often occurs—involves the like things.

1544. It has already been shown that here, in the internal sense, "Abram" is the Lord while still a child, and that "Egypt" is memory-knowledge.

1545. *He and he wife.* That this signifies the celestial truths then in the Lord may be seen from the signification of "he," that is, of Abram, as being the Lord, and consequently the celestial that was in him. A man is a man from the things that are in him; the Lord, from the celestial things; for he alone was celestial, so as to be the celestial itself; on which account celestial things are signified by "Abram," and still more by "Abraham." This may be further seen from the signification of a "wife," as being truth adjoined to the celestial (as before shown, n. 1468). That the truths are celestial truths, or truths which are from celestial things, is evident from the fact that "he" is named first, and "his wife" afterwards. For celestial truth is one thing, and truth celestial is another; celestial truth is that which derives its origin from the celestial; truth celestial is that which is from the truth which is implanted in the celestial by means of knowledges [*cognitiones*].

1546. *And all that he had.* That this signifies all things that were of the celestial things is evident from what has now been said.

1547. *And Lot with him.* That this signifies what is sensuous, has already been briefly stated (n. 1428); but as Lot is here specifically treated of, it must be known what it is in the Lord that he represents. Pharaoh represented the memory-knowledges that at last sent the Lord away; but Lot represents sensuous things, by which is meant the external man and its pleasures that pertain to sensuous things, thus those things which are outermost, and which are wont to captivate man in his childhood, and draw him away from goods. For so far as a man indulges the pleasures that originate from yearnings, he is drawn away from the celestial things that are of love and charity; because in those pleasures there is love from self and from the world, with which celestial love cannot agree.

There are, however, pleasures that agree perfectly with celestial things, and that likewise appear similar in external form (concerning which see above, n. 945, 994, 995, 997). But the pleasures that originate from yearnings are to be restrained and wiped out, because they block the way to celestial things. It is these pleasures, and not the others, that are treated of in this chapter—by Lot, in that he separated himself from Abram; and here it is said that such pleasures were present, which are signified by “Lot with him.” But in general by “Lot” is signified the external man, as will be evident from what follows.

1548. *Toward the south.* That this signifies into celestial light is evident from the signification of “the south” as being a state of light as to the interiors (spoken of before, n. 1458). There are two states from which comes celestial light. The first is that into which man is introduced from infancy; for it is known that infants are in innocence and in the goods of love, which are the celestial things into which they are at first introduced by the Lord, and which are stored up in the child for use in later life, and for his use when he comes into the other life; these are what are called the first remains, spoken of in several places before. The other state is that man is

introduced into spiritual and celestial things by means of knowledges, which must be implanted in the celestial things given from infancy. With the Lord, these were implanted in his first celestial things, from which he had the light which is here called “the south.”

1549. Verse 2. *And Abram was very rich in cattle, in silver, and in gold.* “Abram was very rich in cattle” signifies the goods with which the Lord was then enriched; “in silver” signifies the truths; “and in gold” signifies the goods from truths.

1550. *Abram was very rich in cattle.* That this signifies goods is evident from the signification of “cattle,” and of “flock,” as being good (concerning which above, n. 343, 415).

1551. *In silver.* That this signifies truths is evident from the signification of “silver” as being truth. The most ancient people compared the goods and truths in man to metals; the inmost or the celestial goods, which are of love to the Lord, to gold; the truths which are from these, to silver; but the lower or natural goods, to copper; and the lower truths, to iron; nor did they simply compare them, but they likewise called them so. Hence periods of time were also likened to the same metals, and were called the golden, the silver, the copper, and the iron ages; for the ages followed one another in this order. 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 copper age was the time of the succeeding church; and to this succeeded the iron age. Similar things are also signified by the statue seen by Nebuchadnezzar in a dream, whose “head was of good gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron” (Dan. 2:32–33). That this was to be the series, or that the periods of the church succeeded one another in this order, is evident from the same prophet, and in the same chapter.

[2] That in the internal sense of the Word, “silver,” wherever named, signifies truth, and in the opposite sense falsity, is evident from the following passages. In Isaiah:

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thine officers peace, and thine exactors righteousness (Isa. 60:17);

where it is evident what each metal means. The Lord's coming, and his celestial kingdom and church, are there treated of; "gold for brass" is celestial good instead of natural good; "silver for iron" is spiritual truth instead of natural truth; "brass for wood" is natural good instead of corporeal good; "iron for stones" is natural truth instead of sensuous truth. In the same:

Ho, everyone that thirsteth, go ye to the waters; and he that hath no silver; go ye, buy and eat (Isa. 55:1);

"he that hath no silver" is he who is in ignorance of truth, and yet in the good of charity, like many within the church, and the nations outside the church.

[3] In the same:

The isles shall wait for me, and the ships of Tarshish in the beginning, 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 (Isa. 60:9).

Here a new church, or that of the gentiles, is treated of specifically, and the Lord's kingdom universally; "the ships from Tarshish" denote knowledges; "silver," truths; and "gold," goods; for these are the things which they shall "bring to the name of Jehovah." In Ezekiel:

Thou didst take the vessels of thine adorning of my gold and of my silver, which I had given thee, and madest for thee images of a male (Ezek. 16:17).

Here "gold" denotes the knowledges of celestial things; "silver," those of spiritual things. In the same:

Thou wast adorned with gold and silver, and thy raiment was fine linen and silk, and brodered work (Ezek. 16:13).

This is said of Jerusalem, by which the Lord's church is signified, and the adornment of which is thus described. Again:

Behold, thou art wise, there is no secret that they have hidden from thee; in thy wisdom and in thine intelligence thou hast gotten thee riches, and hast gotten gold and silver into thy treasures (Ezek. 28:3–4).

This is said of Tyre, and it is plain that here “gold” is the wealth of wisdom, and “silver” the wealth of intelligence.

[4] In Joel:

Ye have taken my silver and my gold, and have carried into your temples my goodly desirable things (Joel 3:5).

This is said concerning Tyre, Zidon, and Philistia; by which are signified knowledges, which are “the gold and the silver” that they have carried into their temples. In Haggai:

The choice 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 that of the former (Hag. 2:7–9);

where the Lord's church is treated of, concerning which “gold” and “silver” are predicated. In Malachi:

He shall sit as a smelter and purifier of silver, and shall purify the sons of Levi (Mal. 3:3);

where the Lord's coming is treated of. In David:

The discourses of Jehovah are pure discourses, silver smelted in a crucible of earth, smelted seven times (Ps. 12:6);

the “silver purified seven times” denotes Divine truth. In respect to the command given to the sons of Israel, when they were to go out of Egypt:

Every woman shall borrow of her neighbor, and of her that is a guest in her house, vessels of silver and vessels of gold, and garments;



and ye shall put them upon your sons, and upon your daughters, and shall spoil the Egyptians (Exod. 3:22; 11:2–3; 12:35–36);

everyone can see that the sons of Israel would by no means have been told thus to steal, and to spoil the Egyptians, unless some arcana were thus to be represented; but what the arcana are may be seen from the signification of “silver,” of “gold,” and of “garments,” and of “Egypt”; and it may also be seen that much the same was there represented as is here represented by Abram, who was rich in silver and gold from Egypt.

[5] As “silver” signifies truth, so in the opposite sense it signifies falsity; for they who are in falsity think that falsity is truth; as is also evident in the prophets. In Moses:

Thou shalt not covet the silver and the gold of the nations, nor take it unto thee, lest thou be snared therein; for it is an abomination to Jehovah thy God; detesting thou shalt detest it (Deut. 7:25–26);

“the gold of the nations” denotes evils, and their “silver” falsities. Again:

Ye shall not make with me gods of silver, and gods of gold shall ye not make unto you (Exod. 20:23);

by which in the internal sense nothing else is signified than falsities and yearnings; “gods of silver” are falsities; and “gods of gold” are yearnings. In Isaiah:

In that day shall they cast away every man his idols of silver and his idols of gold, which your own hands have made unto you for a sin (Isa. 31:7);

“idols of silver and idols of gold” denote similar things as before; “your own hands have made them” means that they are from man’s own. In Jeremiah:

They are become brutish and foolish; a teaching of vanities is that stock; silver beaten out is brought from Tarshish, and gold from Uphaz,

the work of the artificer and of the hands of the founder; blue and crimson are their clothing, it is all the work of the wise (Jer. 10:8–9);

denoting the like things, as is very evident.

1552. *And in gold.* That this signifies goods from truths is evident from the signification of “gold” as being celestial good, or the good of wisdom and of love, as is evident from the things just shown, and also from those shown before (n. 113). That the goods here are from truths follows from what was said in the foregoing chapter, that the Lord conjoined intellectual truths with celestial things.

1553. Verse 3. *And he went according to his journeys, from the south and even to Bethel, unto the place where his tent was at the first, between Bethel and Ai.* “He went according to his journeys” signifies according to order; “from the south and even to Bethel” signifies from the light of intelligence into the light of wisdom; “unto the place where his tent was before” signifies to the holy things which there were before he was imbued with knowledges; “between Bethel and Ai” signifies here, as before, the celestial things of knowledges, and worldly things.

1554. *He went according to his journeys.* That this signifies according to order is evident from the signification of “journeys” as being further progressions (concerning which, see n. 1457); and as these were made according to order, “journeys” here signify nothing else. From his earliest infancy the Lord advanced according to all Divine order to celestial things, and into celestial things; and in the internal sense, the nature of this order is described by what is said concerning Abram. According to such order also are all led who are being created anew by the Lord; but this order is various with men, according to the nature and genius of each one. But the order by which a man is led while being regenerated is known to no man, and not even to the angels, except obscurely, but to the Lord alone.

1555. *From the south and even to Bethel.* That this signifies from the light of intelligence into the light of wisdom is evident from the signification of “the south” as being the light of intelligence, or

what is the same, a state of light as to the interiors (spoken of before, n. 1458); and from the signification of “Bethel” as being celestial light arising from knowledges (concerning which before, n. 1453). That is called the light of intelligence which is procured by means of the knowledges of the truths and goods of faith; but the light of wisdom is that of the life which is thence acquired. The light of intelligence regards the intellectual part, or the understanding; but the light of wisdom regards the will part, or the life.

[2] Few, if any, know how man is brought to true wisdom. Intelligence is not wisdom, but leads to wisdom; for to understand what is true and good is not to be true and good, but to be wise is to be so. Wisdom is predicated only of the life—that the man is such. A man is introduced to wisdom or to life by means of knowing [*scire et nosse*], that is, by means of knowledges [*scientiae et cognitiones*]. In every man there are two parts, the will and the understanding; the will is the primary part, the understanding is the secondary one. Man’s life after death is according to his will part, not according to his intellectual part. The will is being formed in man by the Lord from infancy to childhood, which is effected by means of the innocence that is insinuated, and by means of charity toward parents, nurses, and little children of a like age; and by means of many other things that man knows nothing of, and which are celestial. Unless these celestial things were first insinuated into a man while an infant and a child, he could by no means become a man. Thus is formed the first plane.

[3] But as a man is not a man unless he is endowed also with understanding, will alone does not make the man, but understanding together with will; and understanding cannot be acquired except by means of knowledges [*scientiae et cognitiones*] and therefore he must, from his childhood, be gradually imbued with these. Thus is formed the second plane. When the intellectual part has been instructed in knowledges [*scientiae et cognitiones*], especially in the knowledges of truth and good, then first can the man be regenerated; and, when he is being regenerated, truths and goods are implanted by the Lord by means of knowledges in the

celestial things with which he had been endowed by the Lord from infancy, so that his intellectual things make a one with his celestial things; and when the Lord has thus conjoined these, the man is endowed with charity, from which he begins to act, this charity being of conscience. In this way he for the first time receives new life, and this by degrees. The light of this life is called wisdom, which then takes the first place, and is set over the intelligence. Thus is formed the third plane. When a man has become like this during his bodily life, he is then in the other life being continually perfected. These considerations show what is the light of intelligence, and what the light of wisdom.

1556. *Unto the place where his tent was before.* That this signifies to the holy things which there were before he was imbued with knowledges, is evident from the signification of a “tent,” which is the holy things of faith (concerning which, n. 414, 1452, and from what has just been said); it thus signifies to the celestial things which the Lord had before he was imbued with knowledges, as is evident from what was said in the preceding chapter: “and Abram removed from thence unto the mountain on the east of Bethel, and pitched his tent” (verse 8); which was before he departed into Egypt, that is, before the Lord was imbued with knowledges.

1557. *Between Bethel and Ai.* That this signifies the celestial things of knowledges, and worldly things is evident from the signification of “Bethel,” which is the light of wisdom by means of knowledges (see n. 1453); and from the signification of “Ai,” which is the light from worldly things (also spoken of in n. 1453). From what is there said, it may be seen what the Lord’s state then was, namely, that it was childlike; and the state of a child is such that worldly things are present; for worldly things cannot be dispersed until truth and good are implanted in celestial things by means of knowledges; for a man cannot distinguish between celestial and worldly things until he knows what the celestial is, and what the worldly. Knowledges make a general and obscure idea distinct; and the more distinct the idea is made by means of knowledges, the more can the worldly things be separated.

[2] But still that childlike state is holy, because it is innocent. Ignorance by no means precludes holiness, when there is innocence in it; for holiness dwells in ignorance that is innocent. With all men, except with the Lord, holiness can dwell solely in ignorance; and if not in ignorance, they have no holiness. With the angels themselves, who are in the highest light of intelligence and wisdom, holiness also dwells in ignorance; for they know and acknowledge that of themselves they know nothing, but that whatever they know is from the Lord. They also know and acknowledge that all their memory-knowledge, intelligence, and wisdom, is as nothing in comparison with the infinite knowledge, intelligence, and wisdom of the Lord; thus that it is ignorance. He who does not acknowledge that there are infinite things with which he is not acquainted, beyond those with which he is acquainted, cannot be in the holiness of ignorance in which are the angels.

[3] The holiness of ignorance does not consist in being more ignorant than others; but in the acknowledgment that of himself a man knows nothing, and that the things he does not know are infinite in comparison with those he does know; and especially does it consist in his regarding the things of the memory and of the understanding as being of but little moment in comparison with celestial things; that is, the things of the understanding in comparison with the things of the life. As regards the Lord, as he was conjoining things human with things Divine, he advanced according to order; and he now for the first time arrived at the celestial state such as he had had when a child; in which state worldly things also were present. By advancing from this into a state still more celestial, he at length came into the celestial state of infancy, and in this he fully conjoined the human essence with the Divine essence.

1558. Verse 4. *Unto the place of the altar which he had made there in the beginning; and there Abram called on the name of Jehovah.* “Unto the place of the altar” signifies the holy things of worship; “which he had made in the beginning” signifies which he had when a child; “and there Abram called on the name of Jehovah” signifies the internal worship in that state.

1559. *Unto the place of the altar.* That this signifies the holy things of worship is evident from the signification of an “altar” as being the principal representative of worship (concerning which, see n. 921).

1560. *Which he had made in the beginning.* That this signifies which he had when a child, is evident from what was said in the preceding chapter at verse 8. It is here said, “in the beginning,” and in the preceding verse, “at the first,” because that was before the Lord had been imbued with knowledges. All the state before a man is instructed, is “the first” [*initium*]; and when he begins to be instructed, it is “the beginning” [*principium*].

1561. *And there Abram called on the name of Jehovah.* That this signifies the internal worship in that state is evident from the signification of “calling on the name of Jehovah” (explained above, n. 440, 1455). Here too, because of the similarity of the states, mention is made of an “altar,” and it is said that he “called on the name of Jehovah,” as was the case in the preceding chapter, verse 8; but there is this difference, that as compared with the former, the state here described is a lucid one. When knowledges are implanted in the state described above, they make it lucid; and when truth and good are conjoined with the former celestial state by means of knowledges, its activity is then described as in the words now before us; for worship itself is nothing but a certain activity coming forth from the celestial which is within. The celestial itself cannot possibly exist without activity. Worship is its first activity; for it puts itself forth in this way, because it perceives joy in it. All the good of love and of charity is essential activity itself.

1562. Verse 5. *And Lot also, who went with Abram, had flock and herd, and tents.* “And Lot also, who went with Abram” signifies the external man that was in the Lord; “had flock and herd, and tents” signifies those things in which the external man abounds; “flock and herd” are the external man’s possessions; “tents” are his worship: these things were separating themselves from the internal man.

1563. *And Lot also, who went with Abram.* That this signifies the external man that was in the Lord is evident from the representation of Lot as being the sensuous man, or what is the same, the external man. That there is an internal and an external in every man, or what is the same, that man is internal and external, is known to everyone within the church (concerning which see what has been said before, n. 978, 994–995, 1015). The external man receives its life principally from the internal man, that is, from the spirit or soul. Thence comes its very life in general; but this life cannot be received in its particulars, or distinctly, by the external man, unless its organic vessels are opened, which must be the recipients of the particulars and the singulars of the internal man. These organic vessels, which are to be the recipients, are not opened except by means of the senses, especially those of hearing and sight; and, as they are opened, the internal man can flow in with its particulars and singulars. They are opened with the senses as the media, by means of knowledges [*scientifica et cognitiones*], and also by means of pleasures and delights; those belonging to the understanding by means of knowledges, and those belonging to the will by means of pleasures and delights.

[2] From these things it may be seen that it must necessarily happen that such knowledges as cannot agree with spiritual truths will insinuate themselves into the external man; and that such pleasures and delights will insinuate themselves as cannot agree with celestial goods; as is the case with all those things which regard corporeal, worldly, and earthly things as the ends; which, when regarded as ends, draw the external man outward and downward, and so remove it from the internal man. Wherefore, unless such things are first dispersed, the internal man cannot possibly agree with the external; so that before the internal man can agree with the external, such things must first be removed. That with the Lord these things were removed or separated is represented and signified by the separation of Lot from Abram.

1564. *Had flock and herd, and tents.* That this signifies the things with which the external man abounds is evident from the signification of “flock,” “herd,” and “tents,” explained just below.

They here signify the possessions of the external man; for by Lot, as before said, is represented the Lord's external man. There are two classes of possessions in the external man, namely, such as can agree with the internal, and such as cannot agree. By "flock, herd, and tents" are here signified those things which cannot agree, as is evident from what follows—"and there was strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle" (verse 7).

**1565.** That "flock and herd" signify the possessions of the external man is evident from the signification of "flock" and "herd," as being goods (see n. 343 and 415); but here they signify things that are to be separated, and thus things that are not good, because they are attributed to Lot, who was being separated from Abram. That "flock" and "herd" signify also things not good is evident from the following passages of the Word. In Zephaniah:

I will destroy thee, that there shall be no inhabitant. And the sea coast shall be habitations dug out for shepherds, and folds for a flock (Zeph. 2:5-6).

In Jeremiah:

I will disperse in thee the shepherd and the flock; and I will disperse in thee the husbandman and his yoke (Jer. 51:23).

In the same:

Go ye up to Arabia, and lay waste the sons of the east; their tents and their flocks shall they take (Jer. 49:28-29).

**1566.** That "tents" are the worship of that which was separating itself from the internal, is evident from the signification of "tent," as being the holy of worship (n. 414); and also from the representation of Lot, as being the external man, of which "tents"—or worship—are predicated. That in the opposite sense "tents" signify worship not holy, is also evident from the following passages of the Word. In Hosea:



The nettle shall inherit them; thorns shall be in their tents (Hos. 9:6).

### In Habakkuk:

I saw the tents of Cushan; the curtains of the land of Midian were greatly moved; Jehovah was angry against the rivers (Hab. 3:7–8).

### In Jeremiah:

Shepherds with their flocks shall come unto the daughter of Zion; they shall pitch tents against her round about; they shall feed down everyone his space (Jer. 6:3).

### In David:

He smote all the firstborn in Egypt, the beginning of strength in the tents of Ham (Ps. 78:51).

I had rather stand at the threshold in the house of my God, than dwell in the tents of wickedness (Ps. 84:10).

1567. Verse 6. *And the land was not able to bear them that they might dwell together, because their substance was great, so that they could not dwell together.* “The land was not able to bear them that they might dwell together” signifies that the things belonging to the internal celestial things could not be together with the others; “because their substance was great, so that they could not dwell together” signifies that the things that had been acquired by the internal man could not agree with those acquired in the external man.

1568. *The land was not able to bear them that they might dwell together.* This signifies that the things belonging to the internal celestial things could not be together with the others, that is, with those here signified by “Lot.” Abram, as before said, represents the Lord, here his internal man; but Lot represents his external man, here the things that were to be separated from the external man, with which the internal things could not dwell.

There are many things in the external man with which the internal man can dwell, such as affections of good, and the delights and pleasures thence originating; for these are the effects of the goods of the internal man, and of its joys and happiness; and when they are the effects, they altogether correspond; and they are then of the internal man and not of the external. For the effect, as is known, is not of the effect, but of the effecting cause; as, for example, the charity which shines forth from the face is not of the face, but is of the charity that is within, and which so forms the face, and presents the effect; or as the innocence of little children that shows itself in their looks, gestures, and play with each other, is not of the countenance or the gesture, but is of the innocence of the Lord that flows in through their souls; so that the manifestations of innocence are effects; and it is the same in all other cases.

[2] From this it is evident that there are many things in the external man that can dwell together and agree with the internal man. But there are also very many which do not agree, or together with which the internal man cannot dwell; this is the case with all things that spring from the love of self, and from the love of the world, for all such things regard self as the end, and the world as the end. With these the celestial things which are of love to the Lord and love toward the neighbor cannot agree; for these look to the Lord as the end, and to his kingdom and all things that are of him and his kingdom as the ends. The ends of the love of self and the love of the world look outward or downward; but the ends of love to the Lord and love toward the neighbor look inward or upward; from all which it is evident that they disagree so much that they cannot possibly be together.

[3] That it may be known what makes the correspondence and agreement of the external man with the internal, and what makes the disagreement, one needs only to reflect upon the ends which reign; or what is the same, upon the loves which reign; for the loves are the ends; for whatever is loved is looked to as the end. It will thus be evident of what quality the life is, and what it will be after death; for, from the ends, or what is the same, from the loves which

reign, the life is formed; the life of every man is nothing else. The things that disagree with eternal life—that is, with spiritual and celestial life, which is eternal life—if not removed in the life of the body, must be removed in the other life; and if they cannot be removed, the man cannot be otherwise than unhappy to eternity.

[4] These things are now said that it may be known that there are things in the external man which agree with the internal man, and things which disagree; and that those which agree cannot possibly be together with those that disagree; and further, that the things in the external man which agree, are from the internal man, that is, through the internal man from the Lord; like a face that beams from charity, or a face of charity; or like the innocence in the countenance and gestures of little children, as before said. But the things which disagree are of the man and what is his own. From what has been said it may be known what is signified by the words, “the land was not able to bear them that they might dwell together.” In the internal sense, the Lord is here treated of; and because the Lord, every likeness and image of him is also treated of—his kingdom, the church, and every man of his kingdom or church; and it is for this reason that the things which are in men are here set forth. The things appertaining to the Lord, before he from his own power overcame evil, that is, the devil and hell, and so became celestial, Divine, and Jehovah, as to his human essence also, are to be considered relatively to the state in which he then was.

1569. *Because their substance was great, so that they could not dwell together.* That this signifies that the things that had been acquired by the internal man could not agree with those acquired in the external may be seen from what has just been said.

1570. Verse 7. *And there was strife between the herdmen of Abram’s cattle and the herdmen of Lot’s cattle; and the Canaanite and the Perizzite were then dwelling in the land.* “There was strife between the herdmen of Abram’s cattle and the herdmen of Lot’s cattle” signifies that the internal man and the external man did not agree; “the herdmen of Abram’s cattle” are the celestial things; “the

herdmen of Lot's cattle" are the sensuous things; "and the Canaanite and the Perizzite were then dwelling in the land" signifies evils and falsities in the external man.

1571. *There was strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle.* That this signifies that the internal man and the external did not agree is evident from the signification of the "herdmen [or shepherds—*pastores*] of cattle," as being those who teach, and thus things that are of worship, as may be known to everyone; it is therefore unnecessary to confirm this from the Word. These things relate to what were called "tents" in the preceding verse 5; and it was there pointed out that these signify worship. What is said in verse 6, that immediately precedes these words, relates to what were called "flock and herd" in verse 5; and in the consideration of that verse it was also pointed out that these denote possessions or acquisitions. As worship is here treated of, namely, that of the internal man and of the external, and as these did not yet agree, it is here said that "there was strife between the herdmen"; for Abram represents the internal man, and Lot the external. In worship the nature and quality of the disagreement between the internal man and the external are especially discernible, and this even in every single thing of worship; for when in worship the internal man desires to regard the ends that belong to the kingdom of God, and the external man desires to regard the ends that belong to the world, there thus arises a disagreement which manifests itself in the worship, and that so plainly that the smallest bit of such disagreement is noticed in heaven. This is what is signified by the "strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle." The cause is also subjoined, namely, that "the Canaanite and the Perizzite were then dwelling in the land."

1572. That "the herdmen of Abram's cattle" are the celestial things which are of the internal man, and that "the herdmen of Lot's cattle" are the sensuous things which are of the external man is evident from what has already been said. By the celestial things which are "the herdmen of Abram's cattle" are meant the celestial things in worship which are of the internal man. By "the herdmen

of Lot's cattle" are meant the sensuous things that are in worship, which are of the external man, and do not agree with the celestial things of the worship of the internal man. How these things stand is evident from what has already been shown.

1573. *And the Canaanite and the Perizzite were then dwelling in the land.* That this signifies evils and falsities in the external man is evident from the signification of "the Canaanite" as being the hereditary evil from the mother in the external man (as before shown, n. 1444); and from the signification of "the Perizzite" as being the derivative falsity (concerning which see below). That there was with the Lord an evil heredity from the mother in his external man may be seen above (n. 1414, 1444); and that there was falsity from this is a necessary consequence; for where there is hereditary evil, there is also falsity; the latter being born of the former. But the falsity that is from evil cannot be born until the man has been imbued with knowledges [*scientifica et cognitiones*]. Evil has nothing but these into which it may operate or flow; for in this way the evil which is of the will part is turned into falsity in the intellectual part; so that this falsity also was hereditary, because it was born of what was hereditary, and yet was not the falsity that is derived from principles of falsity; but it was in the external man, and there the internal man could see it to be false.

[2] And because there was hereditary evil from the mother before the Lord had been imbued with knowledges, or before Abram sojourned in Egypt, it is said in the preceding chapter, verse 6, that "the Canaanite was in the land," but not the Perizzite; but here, after he had been imbued with knowledges, it is said that "the Canaanite and the Perizzite dwelled in the land"; from which it is evident that by "the Canaanite" is signified evil, and by "the Perizzite" falsity. It is also evident from this, that the mention of the Canaanite and the Perizzite is not in any historical series, for in what goes before and in what follows they are not treated of at all; and the same is true of the mention of the Canaanite in the foregoing chapter, verse 6; from all which it is evident that some arcanum lies hidden here which cannot be known except from the internal sense.

[3] Its being said that there was with the Lord hereditary evil from the mother may cause surprise, but as it is here so plainly declared, and as the Lord is treated of in the internal sense, it cannot be doubted that so it was. For no human being can possibly be born of another human being without thence deriving evil. But the hereditary evil derived from the father is one thing, and that from the mother is another. The hereditary evil from the father is more internal, and remains to eternity, for it cannot possibly be eradicated; but the Lord had not such evil, because he was born of Jehovah the Father, and thus as to internals was Divine or Jehovah. But the hereditary evil from the mother is of the external man; this did exist with the Lord, and it is called “the Canaanite in the land”; and the falsity from this is “the Perizzite.” Thus was the Lord born as are other men, and had infirmities as have other men.

[4] That he derived hereditary evil from the mother is clearly evident from the fact that he underwent temptations; no one can possibly be tempted who has no evil; it is the evil in a man which tempts, and through which he is tempted. That the Lord was tempted, and that he underwent temptations a thousandfold more grievous than any man can ever endure; and that he endured them alone, and overcame evil, or the devil and all hell, by his own power, is also evident.

Concerning these temptations we read thus in Luke:

Jesus was led in the spirit into the wilderness, being forty days tempted by the devil, so that he did not eat in those days. But after the devil had ended every temptation, he departed from him for a season. Thence he returned in the power of the spirit into Galilee (Luke 4:1–2, 13–14).

[5] And in Mark:

The spirit impelling Jesus made him go forth into the wilderness. And he was in the wilderness forty days, being tempted, and he was with the wild beasts (Mark 1:12–13);

where hell is signified by “the wild beasts.” Moreover, he was tempted even unto death, so that his sweat was drops of blood:

And being in an agony, he prayed the more earnestly; and his sweat became as drops of blood falling down upon the earth (Luke 22:44).

[6] No angel can ever be tempted of the devil; because, while he is in the Lord, evil spirits cannot approach him, even distantly, without being instantly seized with horror and terror. Much less would hell have been able to approach the Lord if he had been born Divine; that is, without evil adhering from the mother.

[7] It is likewise a common expression with preachers, that the Lord also bore the iniquities and evils of the human race; but for him to admit into himself iniquities and evils, except by the hereditary way, is utterly impossible; for the Divine is not susceptible of evil. And therefore in order that he might conquer evil by his own powers—which no man has been able to do, or is able to do—and so might alone become righteousness, he was willing to be born as are other men. If it had not been for this, there would have been no need of his being born; for the Lord could have assumed the human essence without birth, as he did sometimes assume it, when seen by the most ancient church, and likewise by the prophets; but for the additional purpose of putting on evil, against which he might fight, and which he might conquer, and might thus conjoin in himself the Divine essence with the human essence, he came into the world.

[8] But the Lord had no evil that was actual, or his own, as he also says in John:

Which of you convicteth me of sin? (John 8:46).

From what has been said it is now clearly evident what is signified by there being “strife between the herdmen of Abram’s cattle and the herdmen of Lot’s cattle,” which words immediately precede. The reason was that “the Canaanite and the Perizzite were then dwelling in the land.”

1574. That “the Canaanite” signifies the hereditary evil from the mother, in the external man, was before shown (n. 1444); but that “the Perizzite” signifies the falsity that is from evil, is evident from other passages in the Word where the Perizzite is named. As in the following concerning Jacob:

Jacob said to Simeon and Levi, Ye have troubled me, to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites; and I am mortals of number [i.e., few], and they will gather themselves together against me and smite me; and I shall be destroyed, I and my house (Gen. 34:30);

where in like manner evil is signified by “the Canaanite,” and falsity by “the Perizzite.”

[2] In Joshua:

Joshua said to the sons of Joseph, If thou be much people, get thee up to the forest, and cut down for thyself there in the land of the Perizzite and of the Rephaim, if Mount Ephraim is too narrow for thee (Josh. 17:15);

where principles of falsity are signified by “the Perizzite,” and persuasions of falsity by “the Rephaim,” which they were to extirpate; for in the spiritual sense “Mount Ephraim” is intelligence.

[3] In the book of Judges:

After the death of Joshua, the sons of Israel also asked of Jehovah, Who shall go up for us first against the Canaanite, to fight against him? And Jehovah said, Judah shall go up; behold I have given the land into his hand. And Judah said unto Simeon his brother, Come up with me into my lot, and let us 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 Perizzite into their hand (Judg. 1:1-4);

where by “Judah” likewise is represented the Lord as to celestial things, and by “Simeon” as to the derivative spiritual things; “the



Canaanite” is evil, and “the Perizzite” falsity, which were overcome. This was the response, or Divine oracle, which, with this explanation, is understood.

1575. Verse 8. *And Abram said unto Lot, Let there be no contention, I pray, between me and thee, and between my herdmen and thy herdmen, for we are men brethren.* “Abram said unto Lot” signifies that the internal man said thus to the external. “Let there be no contention, I pray, between me and thee, and between my herdmen and thy herdmen” signifies that there ought to be no disagreement between the two; “for we are men brethren” signifies that in themselves they were united.

1576. *Abram said unto Lot.* That this signifies that the internal man said thus to the external is evident from the representation of Abram, as being here the internal man; and from the representation of Lot, as being the external man that was to be separated. That Abram represents the internal man is because he is spoken of relatively to Lot, who is that in the external man which was to be separated. There are in the external man, as before said, things that agree, and things that disagree. By “Lot” are here meant the things that disagree; by “Abram,” therefore, are meant those which agree, including those which are in the external man; for these together with the internal man constitute one thing, and they belong to the internal man.

1577. *Let there be no contention, I pray, between me and thee.* That this signifies that there ought to be no disagreement between the two is evident from what has already been said. The arcana relating to the agreement or union of the internal man with the external are more than can ever be told. With no man have the internal man and the external ever been united; nor could they be united, nor can they be, but with the Lord only, for which cause also he came into the world. With men who have been regenerated, it appears as if they were united; but these belong to the Lord; for the things which agree are the Lord’s, but those which disagree are man’s.

[2] There are two things in the internal man, namely, the celestial and the spiritual, which two constitute a one when the spiritual is from the celestial; or what is the same, there are two things in the internal man, good and truth; these two constitute a one when the truth is from good; or what is also the same, there are two things in the internal man, love and faith; these two constitute a one when the faith is from love; or what is again the same, there are in the internal man two things, the will and the understanding; and these two constitute a one when the understanding is from the will. This may be apprehended still more clearly by considering the sun, from which is light. If in the light from the sun there are both heat and illuminating power, as in the springtime, all things are thereby made to vegetate and to live; but if there is not heat from the sun in the light, as in the time of winter, then all things become torpid and die.

[3] From all this it is evident what constitutes the internal man; and what constitutes the external thence appears. In the external man all is natural; for the external man itself is the same as the natural man. The internal man is said to be united to the external when the celestial spiritual of the internal man flows into the natural of the external, and makes them act as a one. As a consequence of this the natural also becomes celestial and spiritual, but a lower celestial and spiritual; or what is the same, the external man becomes celestial and spiritual, but a more external celestial and spiritual.

[4] The internal man and the external are altogether distinct, because celestial and spiritual things are what affect the internal man, but natural things are what affect the external. But though distinct, they are still united, namely, when the celestial spiritual of the internal man flows into the natural of the external, and disposes it as its own. In the Lord alone the internal man was united to the external; this is not the case in any other man, except so far as the Lord has united and does unite them. Love and charity only, or good, is what unites; and there is never any love and charity, that is, any good, except from the Lord. Such is the union that is intended

in these words of Abram: "Let there be no contention between me and thee, and between my herdmen and thy herdmen."

[5] It is said, "Between me and thee, and between my herdmen and thy herdmen," for the case is thus: as there are two things in the internal man, namely, the celestial and the spiritual, which as before said make a one, so also are there in the external man, its celestial being called natural good, and its spiritual natural truth. "Let there be no contention between me and thee" has reference to good, meaning that the good of the internal man should not disagree with the good of the external man; and "Let there be no contention between my herdmen and thy herdmen" has reference to truth, meaning that the truth of the internal man should not disagree with the truth of the external man.

1578. *For we are men brethren.* That this signifies that they are united together is evident from the signification of "man brother," as being union, and in fact the union of truth and good.

1579. Verse 9. *Is not the whole land before thee? Separate, I pray, from me; if to the left hand, then I will go to the right; and if to the right hand, then I will go to the left.* "Is not the whole land before thee?" signifies all good. "Separate, I pray, from me," signifies that the good cannot appear unless what is discordant is made none; "if to the left hand, then I will go to the right; and if to the right hand, then I will go to the left," signifies separation.

1580. *Is not the whole land before thee?* That this signifies all good is evident from the signification of "land" in a good sense, and here of the land of Canaan, which is the celestial, and therefore also good (concerning which see above, n. 566, 620, 636, 662). The internal man here addresses the external, but those things in the external man which disagree; as a man is wont to do when he perceives some evil in himself from which he desires to be separated, as is the case in temptations and combats. For it is known to those who have been in temptations and combats, that they perceive in themselves things which disagree; from which, so long as there is combat, they cannot be separated; but still they

desire separation, and sometimes to such a degree that they are angry with the evil, and desire to expel it. These are the things that are here signified.

1581. *Separate, I pray, from me.* That this signifies that the good cannot appear unless what is discordant is made null is evident from what has just been said; namely, that the internal man desires that which disagrees, in the external man, should separate itself; for until it has been separated, the good which continually flows in from the internal man, that is, from the Lord through the internal man, cannot appear. But as regards this separation, it is to be known that it is not separation, but quiescence. With no one, except the Lord, can the evil that is in the external man be separated. Whatever a man has once acquired, remains; but it seems to be separated when it is quiescent, for thus it appears to be none. Neither does it become quiescent so as to appear as none, except from the Lord; and when it does thus become quiescent, then for the first time do goods flow in from the Lord, and affect the external man. Such is the state of the angels; nor do they know otherwise than that evil has been separated from them; whereas there is only a withholding from the evil, thus a quiescence, so that it appears as none; consequently this is an appearance, as also the angels know when they reflect.

1582. *If to the left hand, then I will go to the right; and if to the right hand, then I will go to the left.* That this signifies separation is evident from the signification of “the right” and “the left.” Right and left are merely relative terms. They do not designate a fixed quarter, or a definite place; as is evident from the fact that the east as well as the west, the south as well as the north, may be on the right or on the left, according to the way in which one is looking. The same is true also of place. The land of Canaan could not be said to be on the right or on the left, except relatively. Wherever the Lord is, there is the center; and the right and the left are determined from that. Thus whether Abram, by whom the Lord was represented, withdrew this way or that way, still the representation was with him, and so also was the land; so that it was the same thing whether Abram was in the land of Canaan, or

was elsewhere; just as it is with the one at table who is of the highest dignity, the highest place is wherever he sits, and the places to the right and the left are reckoned from that. To go to the right or the left, was therefore a form of offering the choice by which there was signified separation.

1583. Verse 10. *And Lot lifted up his eyes, and saw all the plain of Jordan, that it was all well watered, before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt in coming to Zoar.* “And Lot lifted up his eyes” signifies that the external man was illuminated by the internal; “and saw all the plain of Jordan” signifies the goods and truths that are in the external man; “that it was all well watered” signifies that these can increase there; “before Jehovah destroyed Sodom and Gomorrah” signifies the external man destroyed by the yearnings of evil and the persuasions of falsity; “like the garden of Jehovah” signifies its rational things; “like the land of Egypt in coming to Zoar” signifies memory-knowledges from the affections of good. These things signify that the external man appeared to the Lord such as it is in its beauty when conjoined with the internal man.

1584. *Lot lifted up his eyes.* That this signifies that the external man was illuminated by the internal is evident from the signification of “lifting up the eyes,” as being to see, and, in the internal sense, to perceive, here, to be illuminated, because it is predicated of Lot, or the external man; for this, when it perceives what the external man is when conjoined with the internal, or what it is in its beauty, is then illuminated by the internal man, and is then in the Divine vision here treated of. Nor can it be doubted that the Lord when a child was as to his external man frequently in such Divine sight, because he alone was to conjoin the external man with the internal. The external man was his human essence; the internal man was the Divine essence.

1585. *And saw all the plain of Jordan.* That this signifies those goods and truths that were in the external man is evident from the signification of a “plain,” and of “Jordan.” In the internal sense “the plain of Jordan” signifies the external man as to all its goods

and truths. That “the plain of Jordan” signifies this, is because the Jordan was a boundary of the land of Canaan. The land of Canaan, as before said and shown, signifies the Lord’s kingdom and church, and in fact the celestial and the spiritual things thereof; on which account it has also been called the Holy Land, and the Heavenly Canaan; and because it signifies the Lord’s kingdom and church, it signifies in the supreme sense the Lord himself, who is the all in all of his kingdom and of his church.

[2] Hence all things that were in the land of Canaan were representative. Those which were in the midst of the land, or which were the inmost, represented the Lord’s internal man—as Mount Zion and Jerusalem, the former the celestial things, the latter the spiritual things. Those which were further distant from the center, represented the things more remote from the internals. Those which were the furthest off, or which were the boundaries, represented the external man. The boundaries of Canaan were several; in general, the two rivers Euphrates and Jordan, and also the sea. Hence the Euphrates and the Jordan represented the externals. Here, therefore, “the plain of Jordan” signifies, as it represents, all things that are in the external man. The case is similar when the expression “land of Canaan” is applied to the Lord’s kingdom in the heavens, or to the Lord’s church on earth, or again to the man of his kingdom or church, or, abstractly, to the celestial things of love, and so on.

[3] Hence it is that almost all the cities, and even all the mountains, hills, valleys, rivers, and other things, in the land of Canaan, were representative. It has already been shown (n. 120) that the river Euphrates, being a boundary, represented the things of sense and knowledge that belong to the external man. That the case is similar with the Jordan, and the plain of Jordan, may be seen from passages that now follow. In David:

O my God, my soul is bowed down within me; therefore will I remember thee from the land of Jordan, and the Hermons, from the mountain of littleness (Ps. 42:6);

where “the land of Jordan” denotes that which is low, thus that which is distant from the celestial, as man’s externals are from his internals.

[4] That the sons of Israel crossed the Jordan when they entered the land of Canaan, and that it was then divided, likewise represented the access to the internal man through the external, and also man’s entrance into the Lord’s kingdom, besides other things. (See Josh. 3:14 to the end; 4:1 to the end.) And because the external man continually fights against the internal, and desires dominion, the “pride” or “swelling” of Jordan became a prophetic expression. As in Jeremiah:

How shalt thou offer thyself a match for horses? And in a land of peace thou art confident; but how wilt thou do in the swelling of Jordan? (Jer. 12:5).

“The swelling of Jordan” denotes the things that belong to the external man, which rise up and desire to dominate over the internal man, as reasonings do—which here are the “horses”— and the confidence that is from them.

[5] In the same:

Edom shall be for a desolation; behold he shall come up like a lion from the pride of Jordan to the habitation of Ethan (Jer. 49:17, 19);

“the pride of Jordan” denotes the rising of the external man against the goods and truths of the internal. In Zechariah:

Howl, O fir tree, for the cedar is fallen, because the magnificent ones are laid waste. Howl, O ye oaks of Bashan, for the defended forest is come down. A voice of the howling of the shepherds, for their magnificence is laid waste; a voice of the roaring of young lions, for the swelling of Jordan is laid waste (Zech. 11:2–3).

That the Jordan was a boundary of the land of Canaan is evident from Numbers 34:12; and of the land of Judah toward the east, from Joshua 15:5.

1586. *That it was all well watered.* That this signifies that goods and truths can grow there is evident from the signification of “well watered” (see above, n. 108).

1587. *Before Jehovah destroyed Sodom and Gomorrah.* That this signifies the external man destroyed by the yearnings of evil and the persuasions of falsity is evident from the signification of “Sodom” as being the yearnings of evil, and from the signification of “Gomorrah” as being the persuasions of falsity; 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 yearnings of evil are of the will, and the persuasions of falsity are of the understanding; and when these two reign, the whole external man is destroyed; and when it is destroyed, it is also separated from the internal man. Not that the soul or spirit is separated from the body, but that good and truth are separated from man’s soul or spirit, so as not to flow in except remotely; concerning which influx, of the Lord’s Divine mercy elsewhere. And because the external man was so destroyed in the human race, and its bond with the internal, that is, with good and truth, was broken, the Lord came into the world in order that he might conjoin and unite the external man to the internal, that is, the human essence to the Divine. What the external man is when conjoined with the internal, is here described, namely, that before Jehovah destroyed Sodom and Gomorrah, it was “like the garden of Jehovah, like the land of Egypt in coming to Zoar.”

1588. *Like the garden of Jehovah.* That this signifies its rational things is evident from the signification of “the garden of Jehovah” as being intelligence (see n. 100), and consequently the rational, which is the medium between the internal and the external man. The rational is the intelligence of the external man. The expression “garden of Jehovah” is used when the rational is celestial, that is, from a celestial origin, as it was with the most ancient church, concerning which in Isaiah:

Jehovah will comfort Zion; he will comfort all her waste places,  
and will make her wilderness as Eden, and her desert as the garden of



Jehovah; joy and gladness shall be found in her, confession and the voice of a song (Isa. 51:3).

But the expression “garden of God” is used when the rational is spiritual, that is, from a spiritual origin, as it was in the ancient church, spoken of in Ezekiel:

Full of wisdom, and perfect in beauty, thou hast been in Eden the garden of God (Ezek. 28:12–13).

Man’s rational is compared to a “garden” from the representative that is presented in heaven; it is man’s rational that appears as a garden when the celestial spiritual flows into it from the Lord; and even paradises are from this presented to the sight, which in magnificence and beauty surpass every idea of human imagination, which is the effect of the influx of celestial spiritual light from the Lord (spoken of before, n. 1042–1043). The pleasant and the beautiful things of these paradises are not what affect the beholder, but the celestial spiritual things that live in them.

1589. *Like the land of Egypt in coming to Zoar.* That this signifies memory-knowledges from the affections of good is evident from the signification of “Egypt” (see n. 1164, 1165; in a good sense, n. 1462) as being memory-knowledge; and from the signification of “Zoar,” as being the affection of good. Zoar was a city not far from Sodom, whither also Lot fled when rescued by the angels from the burning of Sodom (described, Gen. 19:20, 22, 30). Zoar is also named in other places (Gen. 14:2, 8; Deut. 34:3; Isa. 15:5; Jer. 48:34), where also it signifies affection and as it signifies the affection of good, it also, in the opposite sense, as is common, signifies the affection of evil.

[2] There are three faculties which constitute the external man, namely, the rational, that of memory-knowledge, and the external sensuous. The rational is interior, the faculty of memory-knowledge is exterior, and this sensuous is outermost. It is the rational by means of which the internal man is conjoined with the external; and such as is the rational, such is the conjunction. The external sensuous, here, is the sight and the hearing. But in itself

the rational is nothing, unless affection flows into it and makes it active, and causes it to live. It follows from this that the rational is such as is the affection. When the affection of good flows in, it becomes in the rational the affection of truth. The contrary is the case when the affection of evil flows in. As the faculty of memory-knowledge applies itself to the rational, and is an instrumentality for it, it follows that the affection inflows into this also, and disposes it; for nothing but affection ever lives in the external man. The reason of this is that the affection of good comes down from the celestial, that is, from celestial love, which vivifies everything into which it flows; it even vivifies the affections of evil, or yearnings.

[3] For the good of love from the Lord continually flows in through the internal man into the external; but the man who is in the affection of evil, or in cupidity, perverts the good; but still there remains life from it. This may be perceived by comparison with the objects which receive the rays of the sun. There are some that receive these rays most beautifully, and turn them into most beautiful colors, as do the diamond, the ruby, the jacinth, the sapphire, and other precious stones; but there are others which do not so receive them, but turn them into most disagreeable colors. The same may also be seen from the different genius of different men. There are those who receive goods from another with all affection; and there are those who turn them into evils. This shows what is that memory-knowledge from the affections of good that is signified by “the land of Egypt in coming to Zoar,” when the rational is “like the garden of Jehovah.”

1590. That these things signify that to the Lord there appeared the external man such as it is in its beauty when conjoined with the internal, may be seen from the internal sense, in which the Lord as to his internal man is represented by Abram, and as to the external by Lot. What the beauty of the external man is when conjoined with the internal cannot be described, because it does not exist with any man, but with the Lord alone. What exists in man and angel is from the Lord. Only in a small degree can this appear, from the image of the Lord as to his external man that is presented in the

heavens (see n. 553 and 1530). The three heavens are images of the Lord's external man; but their beauty can never be described by anything so as to present to anyone's apprehension an idea of what it is. As in the Lord everything is infinite, so in heaven everything is indefinite (or unlimited). The indefinite of heaven is an image of the infinite of the Lord.

1591. Verse 11. *And Lot chose him all the plain of Jordan; and Lot journeyed from the east; and they were separated, a man from his brother.* "And Lot chose him all the plain of Jordan" signifies the external man, that it was such; "and Lot journeyed from the east" signifies the things in the external man that recede from celestial love; "and they were separated, a man from his brother" signifies that those things cause the separation.

1592. *Lot chose him all the plain of Jordan.* That this signifies the external man, and that it was such, is evident from the signification of "the plain of Jordan," explained in the preceding verse, which is the external man. In the preceding verse is described the beauty of the external man when it is conjoined with the internal, but its deformity when disjoined is described in this and the two following verses.

1593. *And Lot journeyed from the east.* That this signifies those things in the external man that recede from celestial love, is evident from the signification of "the east," as being the Lord, and thus all that is celestial (concerning which above, n. 101); and as the Lord is signified by the east, it follows that "the east" here is the Lord's internal man, which was Divine. Thus that the external man receded from the internal is here signified by "Lot journeyed from the east."

1594. *And they were separated, a man from his brother.* That this signifies that those things cause the separation follows from what has been said. What "a man, a brother" signifies was stated above at verse 8, namely, union; and therefore "to be separated, a man from his brother" signifies disunion. What disunites the external man from the internal, the individual does not know; there are a

number of reasons for this. It is partly owing to his not knowing, or if told, to his not believing, that there is any internal man; and partly to his not knowing, or if told, to his not believing, that the love of self and its yearnings are what cause the disunion; and also the love of the world and its yearnings, but not so much as the love of self.

[2] The reason why man does not know, and if told, does not believe, that there is an internal man, is that he lives in corporeal and sensuous things, which cannot possibly see what is interior. Interior things can see what is exterior, but never exterior things what is interior. Take the case of sight: the internal sight can see what the external sight is; but the external sight cannot see what the internal sight is; or again, the intellectual and the rational can perceive what the faculty of memory-knowledge is, but not the reverse. A further cause is that man does not believe that there is a spirit which is separated from the body at death; and scarcely that there is an internal life which is called the soul; for when the sensuous and corporeal man thinks about the separation of the spirit from the body, it strikes him as an impossible thing, because he places life in the body, and confirms himself in this idea from the fact that brute animals also live, but still do not live after death; besides many other things. All this is a consequence of his living in corporeal and sensuous things; which kind of life, viewed in itself, scarcely differs from the life of brute animals, with the single exception that a man has ability to think and reason about the things he meets with; but upon this faculty, which brute animals have not, he does not then reflect.

[3] This cause, however, is not what most disunites the external man from the internal, for a very great part of mankind are in such unbelief, and the most learned more than the simple. But what disunites is principally the love of self; the love of the world, also, but not so much as the love of self. The reason why man does not know this is that he lives in no charity, and when he is living in no charity it cannot be apparent to him that a life of the love of self and its yearnings is so contrary to heavenly love. There is also in the love of self and its yearnings something glowing, and consequently

delightful, which so affects the life that the man hardly knows otherwise than that therein consists eternal happiness itself; and therefore many place eternal happiness in becoming great after the life of the body, and in being served by others, even by angels; while they themselves desire to serve no one, except for the sake of self, with a hidden view to being served themselves. Their saying that they desire to serve the Lord alone is false, for they who are in the love of self desire to have even the Lord serve them, and so far as this is not done they fall back. Thus they carry in their heart the desire to become lords themselves, and to reign over the universe. It is easy to conceive what kind of government this would be, when many, nay, when all, were like this. Is not that government infernal in which everyone loves himself more than any other? This lies hidden in the love of self. From this we can see the nature of the love of self, and we can see it also from the fact that there is concealed within it hatred against all who do not subject themselves to it as slaves; and because there is hatred, there are also revenge, cruelties, deceits, and many other wicked things.

[4] But mutual love, which alone is heavenly, consists in a man's not only saying of himself, but acknowledging and believing, that he is utterly unworthy, and that he is something vile and filthy, which the Lord from his infinite mercy continually withdraws and holds back from hell, into which the man continually strives, nay longs, to precipitate himself. His acknowledging and believing this, is because it is true; not that the Lord, or any angel, desires him to acknowledge and believe it for the sake of his submission; but that he may not exalt himself, seeing that he is even such; for this would be as if excrement should call itself pure gold, or a fly of the dunghill should say that it is a bird of paradise. So far therefore as a man acknowledges and believes himself to be such as he really is, he recedes from the love of self and its yearnings, and abhors himself. So far as he does this, he receives heavenly love from the Lord, that is, mutual love, which consists in the desire to serve all. These are they who are meant by "the least," who become in the Lord's kingdom the greatest (see Matt. 20:26–28; Luke 9:46–48).

[5] From what has been said we can see that what principally disjoins the external man from the internal is the love of self; and that what principally unites them is mutual love, which love is never possible until the love of self recedes, for these are altogether contrary to each other. The internal man is nothing else than mutual love. Man's very spirit or soul is the interior man that lives after death; and it is organic, for it is adjoined to the body while the man is living in this world. This interior man, that is, the soul or spirit, is not the internal man; but the internal man is in it when mutual love is in it. The things that are of the internal man are the Lord's; so that it may be said that the internal man is the Lord. But because to an angel or a man while he lives in mutual love, the Lord gives a heavenly own, so that it appears no otherwise than that he does what is good of himself, the internal man is predicated of man, as if it were his. But he who is in mutual love acknowledges and believes that all that is good and true is not his, but the Lord's; and his ability to love another as himself—and what is more, if he is like the angels, his ability to love another more than himself—he acknowledges and believes to be the Lord's gift; from which gift and its happiness he recedes, so far as he recedes 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 pitched his tent as far as Sodom.* “Abram dwelt in the land of Canaan” signifies that the internal man was in the celestial things of love; “and Lot dwelt in the cities of the plain” signifies that the external man was in memory-knowledges; “and pitched his tent as far as Sodom” signifies extension to yearnings.

1596. *Abram dwelt in the land of Canaan.* That this signifies that the internal man was in the celestial things of love is evident from the signification of “the land of Canaan” as being the celestial things of love, spoken of several times before.

1597. *And Lot dwelt in the cities of the plain.* That this signifies that the external man was in memory-knowledges is evident from the representation of Lot as being the external man; and from the signification of a “city,” or “cities,” as being doctrinal things, which

in themselves are nothing but memory-knowledges when predicated of the external man while this is separated from the internal. (That “cities” signify doctrinal things, both true and false, was before shown, n. 402.)

1598. *And pitched his tent as far as Sodom.* That this signifies extension to yearnings, is evident from the signification of “Sodom” (explained above, at verse 10), as being cupidity. These things correspond to those in the preceding verse (10)—that “the plain of Jordan was all well watered, like the garden of Jehovah, like the land of Egypt in coming to Zoar”; where the external man when united to the internal was treated of; and by “the land of Egypt in coming to Zoar” was signified memory-knowledges from the affections of good. But here, that “Lot dwelt in the cities of the plain, and pitched his tent as far as Sodom” signifies the external man when not united to the internal; and by these things is signified memory-knowledges from the affections of evil, or from yearnings. For there was described the beauty of the external man when united to the internal; but here, its deformity when not united; and still more is this deformity described in the verse that follows, where it is said, “and the men of Sodom were wicked and sinners against Jehovah exceedingly.”

What the deformity of the external man is when separated from the internal, may be seen by everyone from what has been said concerning the love of self and its yearnings, which are what principally disunite. As great as is the beauty of the external man when united to the internal, so great is its deformity when disunited. For considered in itself the external man is as nothing else than a servant to the internal; it is a kind of instrumentality by means of which ends may become uses, and uses be presented in effect, so that there may thus be a perfection of all things. The contrary takes place when the external man separates itself from the internal, and desires to be of service to itself alone; and still more is this the case when it desires to rule over the internal man, which is principally the case from the love of self and its yearnings, as has been shown.

1599. Verse 13. *And the men of Sodom were wicked and sinners against Jehovah exceedingly.* “The men of Sodom were wicked and sinners against Jehovah exceedingly” signifies the yearnings to which the memory-knowledges extended themselves.

1600. *The men of Sodom were wicked and sinners against Jehovah exceedingly.* That this signifies the yearnings to which the memory-knowledges extended themselves is evident from the signification of “Sodom,” explained before, as being yearnings; and from the signification of “the men” as being intellectual and rational things, here, memory-knowledges, because they are predicated of the external man when separated from the internal. That “men” signify intellectual and rational things was also shown above (n. 265, 749, 1007). Memory-knowledges are said to extend themselves to yearnings, when they are learned with no other end than that the man may become great; not that they may serve him for use, that he may thereby become good. All memory-knowledges are for the end that a man may become rational, and thus wise; and that thereby 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, thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward.* “Jehovah said unto Abram” signifies that Jehovah spoke thus to the Lord; “after that Lot was separated from him” signifies when the yearnings of the external man had been removed so as not to impede; “Lift up, I pray, thine eyes, and look from the place where thou art” signifies the state in which the Lord then was, from which he could perceive things that were to come; “northward, and southward, and eastward, and westward” signifies all men, as many as there are in the universe.

1602. *Jehovah said unto Abram.* That this signifies that Jehovah thus spoke to the Lord may be seen from the internal sense of the Word, in which the Lord is meant by “Abram”; and also from the state itself in which he then was, which is also described here, namely, that the external things that impeded had been removed, which is signified by the words “after that Lot was separated from



him.” In respect to the internal man, the Lord was Divine, because born from Jehovah; and therefore when nothing impeded on the part of the external man, it follows that he saw all things that were to come; and that this then appeared as if Jehovah spoke is because it appeared before the external man. In respect to his internal man the Lord was one with Jehovah, as he himself teaches in John:

Philip said, Show us the Father. Jesus said, 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, Show us the Father? Believeest thou not that I am in the Father, and the Father in me? Believe me that I am in the Father, and the Father in me (John 14:6, 8-11).

**1603.** *After that Lot was separated from him.* That this signifies when the yearnings of the external man had been removed so as not to impede is evident from the representation of Lot, which is the external man, and from what precedes in regard to his being separated, that is, the things that would impede; and when these had been removed, the internal man, or Jehovah, acted as one with the external, or with the Lord’s human essence. The external things that do not agree, spoken of above, are what impede the internal man, while acting into the external, from making it a one with itself. The external man is nothing else than a kind of instrument, or something organic, having in itself no life; it receives life from the internal man, and then it appears as if the external man had life from itself.

[2] But with the Lord, after he had expelled the hereditary evil, and so had purified the organic things of his human essence, these too received life, so that the Lord, being already life in regard to his internal man, became life as to his external man also. This is what is signified by “glorification,” in John:

Jesus saith, Now is the son of man glorified, and God is glorified in him. If God is glorified in him, God shall also glorify him in himself, and shall straightway glorify him (John 13:31-32).

Father, the hour is come; glorify thy son, that thy son also may glorify thee. Now therefore, O Father, glorify thou me with thine own

self, with the glory which I had with thee before the world was (John 17:1, 5).

Jesus said, Father, glorify thy name. There came therefore a voice from heaven, I have both glorified, and will glorify it again (John 12:28).

**1604.** *Lift up, I pray, thine eyes, and look from the place where thou art.* That this signifies the state in which the Lord then was, is evident from the signification of “lifting up the eyes and looking,” which is to be illuminated and to perceive (as shown above, at verse 10); and from the signification of “place” in the internal sense, as being state. (That “place” is nothing else than state, was shown above, n. 1274, 1376–1379.)

**1605.** *Northward, and southward, and eastward, and westward.* That this signifies all men, as many as there are in the universe, is evident from the signification of these quarters. In the Word, the “north,” “south,” “east,” and “west” has each its own signification. The “north” signifies those who are out of the church, namely, those who are in darkness as regards the truths of faith; and it also signifies the darkness in man. But the “south” signifies those who are within the church, that is, who are in the light as regards knowledges; and it likewise signifies the light itself. The “east” signifies those who lived previously; and it also signifies celestial love, as before shown. But the “west” signifies those who are to come, and in like manner those who are not in love. The special signification of these words is seen from the connection in the internal sense. But when they are all mentioned, as here, “the north, south, east, and west,” they signify all in the whole world who are now living, and also those who have been, and those who are to come; they also signify the states of the human race in regard to love and faith.

**1606.** Verse 15. *For all the land which thou seest, to thee will I give it, and to thy seed forever.* “For all the land which thou seest, to thee will I give it” signifies the heavenly kingdom, that it should be the Lord’s; “and to thy seed forever” signifies those who should have faith in him.

1607. *For all the land which thou seest, to thee will I give it.* That this signifies the heavenly kingdom, that it should be the Lord's, is evident from the signification of "the land," and here of the land of Canaan—because it is said, "the land which thou seest"—as being the heavenly kingdom. For by the land of Canaan was represented the Lord's kingdom in the heavens, that is heaven, and the Lord's kingdom on earth, or the church; which signification of "land" or "earth" has been several times treated of before. That the kingdom in the heavens and on earth has been given to the Lord is evident from various passages of the Word. 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, Counselor, God, Hero, Father of eternity, Prince of Peace (Isa. 9:6).

In Daniel:

I saw in the night visions, and behold one like the son of man came with the clouds of heaven; and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom; and all peoples, nations, and languages shall serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed (Dan. 7:13–14).

The Lord himself also says the same in Matthew:

All things are delivered unto me of my Father (Matt. 11:27);

also in Luke (10:22). And again in Matthew:

All power [*potestas*] has been given unto me in heaven and on earth (Matt. 28:18).

In John:

Thou gavest to the son power [*potestas*] over all flesh, that whatsoever thou hast given him, to them he should give eternal life (John 17:2–3).

The same is also signified by his “sitting at the right hand,” as in Luke:

Now from henceforth shall the son of man sit at the right hand of the power of God (Luke 22:69).

[2] As regards all power being given unto the son of man in the heavens and on earth, it is to be known that the Lord had power over all things in the heavens and on earth before he came into the world; for he was God from eternity and Jehovah, as he plainly says in John:

Now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was (John 17:5);

Verily, verily, I say unto you, before Abraham was, I am<sup>2</sup> (John 8:58);

for he was Jehovah and God to the most ancient church that was before the flood, and was seen by them. He was also Jehovah and God to the ancient church that was after the flood. And it was he who was represented by all the rites of the Jewish church, and whom they worshiped. But the reason he says that all power was given unto him in heaven and on earth, as if it were then his for the first time, is that by “the son of man” is meant his human essence; and this, when united to his Divine essence, was also Jehovah, and at the same time had power; and this could not be the case until he had been glorified, that is, until by union with the Divine essence his human essence also had life in itself, and so became in like manner Divine and Jehovah; as he says in John:

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

[3] It is his human essence, or external man, that is likewise called “son of man” in Daniel, in the passage quoted above; and of which it is said in the passage quoted from Isaiah, “a child is born and a son is given to us.” That the heavenly kingdom should be given to him, and all power in the heavens and on earth, he now saw, and it

was now promised him; and this is signified by the words, “all the land which thou seest, to thee will I give it, and to thy seed after thee forever.” This was before his human essence had been united to his Divine essence, which was united when he had overcome the devil and hell, that is, when by his own power and his own might he had expelled all evil, which alone disunites.

**1608.** *And to thy seed forever.* That this signifies those who should have faith in him is evident from the signification of “seed,” as being faith, and indeed the faith of charity (spoken of before, n. 255, 256, 1025). That the heavenly kingdom should be given to his seed, that is, to those who have faith in him, is clearly evident from the words of the Lord himself in John:

The Father loveth the son, and hath given all things into his hand; he that believeth on the son hath everlasting life, but he that believeth not the son shall not see life (John 3:35–36).

[2] And again:

As many as received him, to them gave he power [*potestas*] to become the sons of God, to those that believe in his name, who were born not of bloods, nor of the will of the flesh, nor of the will of man (John 1:12–13).

From these words it is evident what faith, or believing in him, is, namely, that it is with those who receive him and believe in him, not from “the will of the flesh,” nor from “the will of man.” “The will of the flesh” is what is contrary to love and charity, for this is signified by “flesh” (n. 999); and “the will of man” is what is contrary to the faith that is from love or charity, for this is what is signified by “man.” For the will of the flesh and the will of man are what disjoin; but love and the derivative faith are what conjoin; therefore they in whom are love and the derivative faith, are they who are born of God. And because they are born of God, they are called “sons of God,” and are his “seed,” to whom is given the heavenly kingdom. These things are signified by the following words in this verse: “all the land which thou seest, to thee will I give it, and to thy seed, forever.”

[3] That the heavenly kingdom cannot be given to those who are in faith without charity, that is, to those who say that they have faith and yet hold the neighbor in hatred, may be seen by anyone who is willing to reflect; for there can be no life in such faith, when hatred, that is hell, constitutes the life. For hell consists of nothing but hatreds; not of the hatreds which a man has received hereditarily, but of those which he has acquired by actual life.

1609. Verse 16. *And I will make thy seed as the just of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered.* “I will make thy seed as the dust of the earth” signifies multiplication immeasurably; “so that if a man can number the dust of the earth, then shall thy seed also be numbered” signifies a strong assertion.

1610. *I will make thy seed as the dust of the earth.* That this signifies multiplication immeasurably is evident without explication. It is here said that his seed should be made “as the dust of the earth”; in other places in the Word, “as the sand of the sea,” and in others, “as the stars of the heavens.” Each expression has its own peculiar signification. “The dust of the earth” refers to things that are celestial, for “the earth,” as before shown, signifies the celestial of love. “The sand of the sea” refers to things that are spiritual; for “the sea,” as has also been shown, signifies the spiritual of love. “As the stars of the heavens” signifies both of these, in a higher degree; and as none of these things can be numbered, it became a customary form of speaking to express by them immeasurable fructification and multiplication.

[2] That his seed (that is, the faith of love, or love) should be immeasurably multiplied, in the supreme sense, signifies the Lord, and in fact his human essence; for the Lord as to his human essence was called “the seed of the woman” (see n. 256). And when the Lord’s human essence is signified, by immeasurable multiplication is meant the infinite celestial and spiritual; but when the faith of charity, or charity, in the human race, is signified by “seed,” it is meant that this seed in each one who lives in charity is immeasurably multiplied; as also comes to pass in the other life,

with everyone who lives in charity. With such a one, charity and the derivative faith, and, together with these, happiness, are multiplied to such a degree, that it can only be described as immeasurable, and beyond words. When by “seed” there is signified the human race, the multiplication of this in the Lord’s kingdom is also immeasurable, not only from those who are within the church and their children, but also from those who are without the church and their children. Hence the kingdom of the Lord, or heaven, is immeasurable. Concerning its immensity, of the Lord’s Divine mercy more will be said elsewhere.

1611. Verse 17. *Arise, walk through the land, in the length of it, and in the breadth of it; for unto thee will I give it.* “Arise, walk through the land” signifies that he should survey the heavenly kingdom; “in the length of it, and in the breadth of it” signifies its celestial and its spiritual; “for unto thee will I give it” signifies that it was to be his.

1612. *Arise, walk through the land.* That this signifies that he should survey the heavenly kingdom is evident from the signification of “the land,” as being the heavenly kingdom (spoken of several times before). To “arise and walk through the land,” in the sense of the letter, is to explore and see what it is; in the spiritual sense, therefore, in which by “the land,” that is, the land of Canaan, is signified the kingdom of God in the heavens, or heaven, and the kingdom of God on the earth, or the church, it signifies to survey, and also to perceive.

1613. *In the length of it and in the breadth of it.* That this signifies the celestial and the spiritual, or what is the same, good and truth [may be seen from the signification of “length” and “breadth”]. That “length” signifies good, and “breadth” truth, may be seen explained before (n. 650). The reason is that “the land” signifies the heavenly kingdom, or the church, of which no length and breadth can be predicated, but only those things which are applicable and correspondent, which are goods and truths. The celestial, or good, being primary, is compared to length; and the spiritual or truth, being secondary, is compared to breadth.

[2] That “breadth” is truth, appears plainly enough in the prophetic Word. As in Habakkuk:

I raise up the Chaldeans, that bitter and swift nation, that walketh in the breadths of the land (Hab. 1:6);

“the Chaldeans” denote those who are in falsity; “to walk in the breadths of the land” denotes to destroy truths, for this is predicated of the Chaldeans. In David:

O Jehovah, thou hast not shut me up into the hand of the enemy; thou hast made my feet to stand in a broad place (Ps. 31:8);

“to stand in a broad place” denotes in truth. Again:

Out of straightness have I called upon Jah; Jah answered me in a broad place (Ps. 118:5);

“to answer in a broad place” denotes in the truth. In Hosea:

Jehovah will feed them as a lamb, in a broad place (Hos. 4:16);

“to feed in a broad place” signifies to teach truth.

[3] In Isaiah:

Asshur 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 fullness of the breadth of thy land (Isa. 8:8);

“Asshur” denotes reasoning, which will overflow the land, or the church; “the wings” denote the reasonings whence falsities arise; “the fullness of the breadth” denotes that it is full of falsities, or things contrary to truth. Because the “length” of a land signifies good, and its “breadth” truth, the new Jerusalem is said to have been measured, and to lie foursquare, and its length to be as great as its breadth (Rev. 21:16), from which everyone can see that the length and the breadth signify nothing else, since the new Jerusalem is nothing else than the Lord’s kingdom in the heavens and on earth. From the signification of things in the internal sense, modes of speaking concerning celestial and spiritual things by



means of such things as are on earth, as by length and breadth, formerly became familiar; as the terms height and depth are used in common discourse at the present day, when predicated of wisdom.

1614. *For unto thee will I give it.* That this signifies that it should be his is evident without explication. That “the land,” or the heavenly kingdom, is the Lord’s alone is evident from what has been shown so many times, namely, that no other is the Lord of heaven; and as he is the Lord of heaven, he is the Lord of the church also. It is also evident from the fact that all the celestial and the spiritual, or good and truth, are from the Lord alone, and from these the Lord is the all in all of his heaven, and this so completely that he who has no perception of good and truth from the Lord is no longer in heaven. This is the sphere that reigns in the universal heaven; this also is the soul of heaven; and this is the life that inflows into all who are in good.

1615. Verse 18. *And Abram pitched his tent, and came and dwelt in the oak groves of Mamre that are in Hebron, and there he built an altar to Jehovah.* “Abram pitched his tent, and came and dwelt in the oak groves of Mamre that are in Hebron” signifies that the Lord came to a perception still more internal; this is the sixth state; “and there he built 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 that are in Hebron.* That this signifies that the Lord attained to a perception still more internal is evident from the signification of “pitching a tent,” that is, of moving and fixing a tent, as being to be conjoined—for a “tent” is the holy of worship (as shown before, n. 414, 1452), by which the external man is conjoined with the internal—and from the signification of an “oak grove,” as being perception, as explained above (n. 1442, 1443), where it was “the oak grove of Moreh,” which is the first perception; but here, “the oak groves of Mamre,” in the plural, which signify more perception, that is, perception more internal. This perception is called “the oak groves of Mamre that are in Hebron.” “Mamre” is also mentioned elsewhere (as in Gen. 14:13;

18:1; 23:17-19; 35:27), and Hebron likewise (as in Gen. 35:27; 37:14; Josh. 10:36, 39; 14:13-15; 15:13, 54; 20:7; 21:11, 13; Judges 1:10, 20; and in other places); but with what signification, will of the Lord's Divine mercy be seen where these passages are explained.

[2] As to "the oak groves of Mamre that are in Hebron" signifying a still more internal perception, the case is as follows. As the things that are of the external man are conjoined with the celestial things of the internal man, so perception increases and becomes more internal. Conjunction with celestial things gives perception; for in the celestial things that are of love to Jehovah is the very life of the internal man; or what is the same, in the celestial things that are of love, that is, in celestial love, Jehovah is present, which presence is not perceived in the external man until conjunction has been effected, all perception being from conjunction.

[3] From the internal sense it is here evident how the case was with the Lord, namely, that his external man, or the human essence, was conjoined with the Divine essence by degrees, according to the multiplication and fructification of knowledges. In no way can anyone, as a man, be conjoined with Jehovah or the Lord, except by means of knowledges, for by means of knowledges a man becomes a man; and so the Lord, because born as are other men, was also instructed as they are, but into his knowledges as receptacles celestial things were constantly being insinuated, so that the knowledges continually became the recipient vessels of celestial things, and themselves also became celestial.

[4] He continually advanced in this way to the celestial things of infancy for, as before said, the celestial things that are of love are insinuated from the earliest infancy up to childhood, and also to youth, when being a man he is then and afterwards imbued with knowledges [*scientiæ et cognitiones*]. If the man is such that he can be regenerated, these knowledges are then filled with the celestial things that are of love and charity, and are thus implanted in the celestial things with which he has been gifted from infancy up to

childhood and youth; and thus his external man is conjoined with his internal man.

They are first implanted in the celestial things with which he was gifted in youth, next in those with which he was gifted in childhood, and finally in those with which he was gifted in infancy; and then he is a “little child,” of whom the Lord said that “of such is the kingdom of God.” This implantation is effected by the Lord alone; and for this reason nothing celestial is possible with man, nor can be, that is not from the Lord, and that is not the Lord’s.

[5] But the Lord from his own power conjoined his external man with his internal man, and filled his knowledges with celestial things, and implanted them in the celestial things, and this in fact according to Divine order; first in the celestial things of his childhood, next in the celestial things of the age between childhood and infancy; and finally in the celestial things of his infancy; and thus at the same time became, as to the human essence, innocence itself and love itself, from which are all innocence and all love in the heavens and on earth. Such innocence is true infancy, because it is at the same time wisdom. But the innocence of infancy, unless by means of knowledges it becomes the innocence of wisdom, is of no use; and therefore in the other life infants are imbued with knowledges. As the Lord implanted knowledges in celestial things, so had he perception, for, as before said, all perception is from conjunction. He had his first perception when he implanted the memory-knowledges of childhood, which perception is signified by “the oak grove of Moreh”; and his second, treated of here, which is more internal, when he implanted knowledges, which perception is signified by “the oak groves of Mamre that are in Hebron.”

1617. That this is the sixth state is evident from the things contained in the preceding chapter.

1618. *And there he built an altar to Jehovah.* That this signifies worship from that state is evident from the signification of “an altar” as being a representative of all worship in general (explained before, n. 921). By worship, in the internal sense, is meant all

conjunction through love and charity. When a man is in love and charity he is continually in worship, external worship being merely the effect. The angels are in such worship; with them, therefore, there is a perpetual Sabbath; and from this the Sabbath, in the internal sense, signifies the Lord's kingdom. But man, while in the world, ought not to be otherwise than in external worship also; for by external worship internal things are excited, and by means of external worship external things are kept in holiness, so that internal things can flow in. And besides, man is thus imbued with knowledges, and is prepared for receiving celestial things, and is also gifted with states of holiness, although he is unaware of this; which states of holiness are preserved to him by the Lord for the use of eternal life, for in the other life all the states of his life return.

CONTINUATION CONCERNING THE LIGHT IN  
WHICH ANGELS LIVE; ALSO CONCERNING  
THEIR PARADISAL SCENES, AND  
THEIR DWELLINGS

**1619.** When man's interior sight is opened, which is the sight of his spirit, the things in the other life appear, which cannot possibly be made visible to the sight of the body. The visions of the prophets were nothing else. In heaven, as has been said, there are continual representations of the Lord and his kingdom; and there are things that are significant; and this to such an extent that nothing exists before the sight of the angels that is not representative and significant. Thence come the representatives and significantives in the Word; for the Word is from the Lord through heaven.

**1620.** The things presented to view in the world of spirits and in heaven are more than can be told. In this place, as the light is treated of, it is proper to tell of the things that are immediately from the light; such as the atmospheres, the paradisal and rainbow scenes, the palaces and dwellings, which are there so bright and

living before the outer sight of spirits and angels, and are at the same time perceived so fully by every sense, that they say that these are real, and those in the world comparatively not real.

1621. As regards the atmospheres in which the blessed live, which are of the light because from that light, they are numberless, and are of beauty and pleasantness so great that they cannot be described. There are diamond-like atmospheres, which glitter in all their least parts, as if they were composed of diamond spherules. There are atmospheres resembling the sparkling of all the precious stones. There are atmospheres as of great pearls translucent from their centers, and shining with the brightest colors. There are atmospheres that flame as from gold, also from silver, and also from diamond-like gold and silver. There are atmospheres of flowers of variegated hue that are in forms most minute and scarcely discernible; such, in endless variety, fill the heaven of infants. There are even atmospheres as of sporting infants, in forms most minute, indiscernible, and perceptible only to an inmost idea; from which the infants receive the idea that all the things around them are alive, and are in the Lord's life; which affects their inmosts with happiness. There are other kinds besides, for the varieties are innumerable, and are also unspeakable.

1622. As regards the paradisaal scenes, they are amazing. Paradisaal gardens are presented to view of immense extent, consisting of trees of every kind, and of beauty and pleasantness so great as to surpass every idea of thought; and these gardens are presented with such life before the external sight that those who are there not only see them, but perceive every particular much more vividly than the sight of the eye perceives such things on earth. That I might not be in doubt respecting this, I was brought to the region where those are who live a paradisaal life, and I saw it; it is in front of and a little above the corner of the right eye. Each and all things there appear in their most beautiful springtime and flower, with a magnificence and variety that are amazing; and they are living, each and all, because they are representatives; for there is nothing that does not represent and signify something celestial and spiritual. Thus they

not only affect the sight with pleasantness, but also the mind with happiness.

[2] Certain souls, newcomers from the world—who from principles received while they lived, doubted the possibility of such things existing in the other life, where there is no wood and stone—being taken up thither and speaking thence with me, said in their amazement that it was beyond words, and that they could in no way represent the unutterableness of what they saw by any idea, and that joys and delights shone forth from every single thing, and this with successive varieties. The souls that are being introduced into heaven are for the most part carried first of all to the paradisaal regions. But the angels look upon these things with different eyes; the paradises do not delight them, but the representatives; thus the celestial and spiritual things from which these come. It was from these representatives that the most ancient church had what related to paradise.

1623. As regards the rainbow scenes, there is as it were a rainbow heaven, where the whole atmosphere throughout appears to be made up of minute rainbows. Those who belong to the province of the interior eye are there, at the right in front, a little way up. There the whole atmosphere, or aura, is made up of such flashes of light, irradiated thus, as it were, in all its origins. Around is the encompassing form of an immense rainbow, most beautiful, composed of similar smaller ones that are the beautiful images of the larger. Every color is thus made up of innumerable rays, so that myriads enter into the constitution of one general perceptible ray; and this is as it were a modification of the origins of the light from the celestial and spiritual things that produce it; and which at the same time present before the sight the representative idea. The varieties and varyings of the rainbows are innumerable; some of them I have been permitted to see; and that some idea may be conceived of their variety, and that it may be seen of what innumerable rays one visible ray consists, one or two of the varieties may be described.

1624. I saw the form of a certain large rainbow, in order that from it I might know what they are in their smallest forms. The light was the brightest white, encompassed with a sort of border or circumference, in the center of which there was a dimness as it were terrene, and around this it was intensely lucid, which intense lucidity was varied and intersected by another lucidity with golden points, like little stars; besides variegations induced by means of flowers of variegated hue, that entered into the intense lucidity. The colors of the flowers did not flow forth from a white, but from a flaming light. All these things were representative of things celestial and spiritual. All the colors seen in the other life represent what is celestial and spiritual; colors from flaming light, the things that are of love and of the affection of good; and colors from shining white light, those which are of faith and of the affection of truth. From these origins come all the colors in the other life; and for this reason they are so refulgent that the colors in this world cannot be compared to them. There are also colors that have never been seen in this world.

1625. A rainbow form was also seen in the midst of which there was a green space, as of herbage; and there was perceived the semblance of a sun which was itself unseen, at one side, illuminating it, and pouring in a light of such shining whiteness as cannot be described. At the outer border or circumference, there were the most charming variations of color, on a plane of pearly light. From these and other things it has been shown what are the forms of the rainbows in their minutest parts, and that there are indefinite variations, and this in accordance with the charity, and the derivative faith, of him to whom the representations are made, and who is as a rainbow to those to whom he is presented in his comeliness and in his glory.

1626. Besides these paradisaal scenes, cities are also presented to view, with magnificent palaces, contiguous to one another, resplendent in their coloring, beyond all the art of the architect. Nor is this to be wondered at; cities of similar appearance were seen also by the prophets, when their interior sight was opened, and this so clearly that nothing in the world could be more distinct. Thus

was the new Jerusalem seen by John, which is also described by him in these words:

And he carried me away in the spirit upon a mountain great and high, and showed me the great city, the holy Jerusalem; having a wall great and high, having twelve gates; and the building of the wall thereof was jasper; and the city was pure gold, like unto golden glass. The foundations of the wall there adorned with all manner of precious stones. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the eleventh jacinth, the twelfth amethyst (Rev. 21:10, 12, 18-20).

Such things were seen also by the prophets. Similar things, beyond number, are seen by angels and angelic spirits in clear day; and wonderful to say, they are perceived with all fullness of sense. These things cannot be credited by one who has extinguished spiritual ideas by the terms and definitions of human philosophy, and by reasonings; and yet they are most true. That they are true might have been apprehended from the fact that they have been seen so frequently by the saints.

1627. Besides the cities and palaces, I have sometimes been permitted to see their decorations, such as those of the steps and of the gates and these were moving as if alive, and continually changing, with a beauty and symmetry ever new. And I have been informed that the variations may thus succeed each other perpetually, even if it were to be to eternity, with new harmony continually, the succession itself also forming a harmony. And I have been told that these were among the very little things.

1628. All the angels have their own dwellings in the places where they are, and they are magnificent. I have been there, and have sometimes seen and marveled at them, and have there spoken with the angels. They are so distinct and clearly seen that nothing can be more so. In comparison with these, the habitations on earth amount to scarcely anything. They also call those which are on the earth dead, and not real; but their own, living and true, because from the Lord. The architecture is such that the art itself is derived



from it, with a variety that knows no limit. They have said that if all the palaces in the whole world should be given them, they would not receive them in exchange for their own. What is made of stone, clay, and wood is to them dead; but what is from the Lord, and from life itself and light itself, is living; and this is the more the case that they enjoy them with all fullness of sense. For the things that are there are perfectly adapted to the senses of spirits and angels; for spirits cannot see at all by their sight the things that are in the light of the solar world; but things of stone and wood are adapted to the senses of men in the body. Spiritual things are in correspondence with those who are spiritual, and corporeal things with those who are corporeal.

1629. The habitations of good spirits and of angelic spirits commonly have porticos or long entrance halls, arched, and sometimes doubled, where they walk. The walls of these are formed with much variety, and are also decorated with flowers and garlands of flowers wonderfully woven together, and with many other ornaments, that are varied and succeed one another, as before said; these they see, now in a clearer light, and now in one less clear, but always with inward delight. Their dwellings are also changed into more beautiful ones, as the spirits who inhabit them are perfected. When they are changed, there appears something representing a window, at one side; this is enlarged, and it becomes darker within; and there opens as it were something of heaven, with stars, also a kind of cloud; which is an indication that their dwellings are to be changed into dwellings still more pleasant.

1630. Spirits are very indignant that men have no conception of the life of spirits and angels, and that they suppose them to be in an obscure state, which cannot but be most sad, and as it were in vacuity and emptiness; when yet they are in the greatest light, and in the enjoyment of all good things as to all the senses, and this with an inmost perception of them. There have also been souls who had lately come from the world, and who had brought with them, from the principles there accepted, the idea that there were no such things in the other life. They were therefore introduced into the homes of angels, and spoke with those who were there, and saw

these things. When they returned, they said that they had perceived that it was so, and that the things were real; but that they had not at all believed this in the life of the body, and could not believe it; also that these must of necessity be among those wonderful things that are not believed because they are not comprehended. But as the experience is a thing of sense, but of the interior sense, this also was said to them—that still they are not to doubt because they do not apprehend; for if nothing were believed except that which is apprehended, nothing would be believed respecting the things of interior nature; still less concerning the things that are of eternal life. Hence comes the insanity of our age.

1631. They who had been rich in the life of the body, and had dwelt in magnificent palaces, placing their heaven in such things, and, being destitute of conscience and charity, had despoiled others of their goods under various pretenses, when they come into the other life, are, as before said, first introduced into the very same life that they had in the world. And there also they are sometimes allowed to dwell in palaces, as they had done in the world. For in the other life all are at first received as guests and as newcomers; and as their interiors and ends of life are not yet to be disclosed, angels from the Lord treat them with favor and kindness. But the scene is changed. The palaces are gradually dissipated, and become small houses, more and more mean, and at last none at all. And then they wander about, like those who ask alms, and beg to be received. But because they are of such a character, they are expelled from the societies; and at last they become excrementitious, and exhale a sphere of the stench of teeth.

1632. I have spoken with angels concerning representatives, to the effect that there is nothing in the vegetable kingdom on the earth that does not in some way represent the Lord's kingdom. They said that all the beautiful and graceful things in the vegetable kingdom derive their origin from the Lord through heaven; and that when the celestial and spiritual things of the Lord inflow into nature, such things have actual existence; and that this is the source of the vegetative soul or life. Hence come representatives. And as this is not known in the world, it was called a heavenly secret.

**1633.** I have likewise been fully informed concerning the nature of the influx into the lives of animals, all of which are dissipated after death; but concerning this subject, of the Lord's Divine mercy hereafter.

## Genesis 14

### CONCERNING THE SPEECH OF SPIRITS AND ANGELS

1634. It is known from the Word of the Lord that many persons formerly spoke with spirits and angels, and that they heard and saw many things that are in the other life; but that afterwards heaven was as it were shut, insomuch that at the present day the existence of spirits and angels is scarcely credited, and still less that anyone can speak with them; for men regard it as impossible to speak with the unseen, and with those whose existence they in their hearts deny. But as of the Lord's Divine mercy I have now for some years been permitted to hold converse with spirits and angels almost continually, and to be in companionship with them as one of themselves, I may now relate what it has been given me to learn concerning their speech with one another.

1635. The speech of spirits with me has been heard and perceived as distinctly as the speech of man with man; indeed, when I have spoken with them while I have been in company with men, I observed that just in the same way as I heard the men speaking sonorously, so also did I hear the spirits; insomuch that the spirits sometimes wondered that others did not hear what they said to me; for as regards the hearing there was absolutely no difference. But as the influx into the internal organs of hearing is different from that of speech with men, it could be heard only by myself; to whom of the Lord's Divine mercy these organs have been opened. Human speech passes in through the ear, by an external way, by means of the air; but the speech of spirits does not enter through the ear, nor

by means of the air; but by an internal way, into the same organs of the head or brain. Consequently the hearing is the same.

1636. How difficult it is for men to be brought to believe in the existence of spirits and angels, and still more that anyone can speak with them, has been evidenced to me by the following example. There were certain spirits who when they lived in the body had been among the more learned, and had then been known to me (for I have spoken with nearly all with whom I was acquainted during their bodily life, with some for several weeks, with others for a year, exactly as if they had been living in the body). These spirits were once brought into a state of thought similar to that which they had had while they lived in the world: in the other life this is easily done. The inquiry was then suggested, whether they believed that any man can speak with spirits. They then said, in that state, that it was a fantasy to believe any such thing; and this they asserted very persistently. From this it was given to know with how much difficulty a man can be brought to believe that any speaking with spirits is possible to man, for the reason that men do not believe in the existence of spirits, and still less that they are themselves to come among them after death. And at this these same spirits then wondered greatly; and yet they were among the more learned, and had spoken much in public concerning the other life, and concerning heaven and the angels; so that this might have been thought to be most fully known to them as a matter of memory-knowledge, especially from the Word, where it is frequently met with.

1637. Among the wonderful things in the other life is the fact that the speech of spirits with a man is in his native tongue, which they speak as readily and skillfully as if they had been born in the same land, and had been brought up with the same language; and this whether they are from Europe, from Asia, or from any other part of the globe. The case is the same with those who lived thousands of years ago, before the language in question had come into existence. The spirits indeed know no otherwise than that the language in which they speak with a man is their own, and that of their native land. The case is the same with other languages in

which the man is skilled; but beyond these languages, the spirits cannot utter a syllable of any language, unless to do this is given them by the Lord immediately. Even little children who had died before they had been taught any language, speak in the same way.

[2] But the reason is that the language with which spirits are familiar is not a language of words, but is a language of ideas of thought; and this language is the universal of all languages; and when they are with a man, their ideas of thought fall into the words that are in the man, and this in a manner so correspondent and fitting that the spirits know no otherwise than that the words themselves are theirs, and that they are speaking in their own language; when yet they are speaking in that of the man. I have occasionally spoken with spirits concerning these matters. All souls, as soon as they enter into the other life, are endowed with the gift of being able to understand the speech of all who are in the whole world, precisely as if it were their native tongue, for they perceive whatever a man thinks. They are endowed with other faculties also that are still more excellent. Hence it is that souls, after the death of the body, can converse and associate with all, of whatever region or language they may have been.

1638. The words which they speak, that is, which they call up or bring forth from the man's memory, and suppose to be their own, are well chosen and clear, full of meaning, distinctly pronounced, and applicable to the subject; and, wonderful to say, they know how to choose the words better and more promptly than the man himself; and as has been shown, they are even acquainted with the various significations of the words, and instantly apply them, without any premeditation, for the reason, as before said, that the ideas of their language flow solely into words that are fitting. The case with this is nearly like that of a man who speaks without any thought of the words he is using, being simply in the meaning of the words; then, in accordance with the meaning, his thought falls readily and spontaneously into words; the inner meaning is that which calls forth the words. In such an internal meaning, only one still more subtle and excellent, does the speech of spirits consist;

and through this a man communicates with spirits, although he is unaware of it.

1639. The speech of words, as has been said, is the speech proper to man, and in fact to his corporeal memory; but the speech of ideas of thought is the speech of spirits, and in fact of the interior memory, which is the memory of the spirit. Men are not aware that they have this memory, because the memory of particulars, or of material things, which is corporeal, is everything, and obscures the interior memory; when yet without the interior memory, which is proper to his spirit, man cannot think at all. From this memory I have often spoken with spirits, thus in their own language, that is, by ideas of thought. How universal and copious this language is may be seen from the fact that every word contains an idea of great extension; for it is well known that the single idea of a word may be set forth by many words; and this is still more true of the idea of one whole subject, and still more so of the idea of a number of such subjects, which can be brought together into one compound idea that still appears as simple; from which may be seen what is the quality of the natural speech of spirits among themselves, and by means of which speech man is conjoined with spirits.

1640. I have been enabled to perceive distinctly not only what was said to me by spirits, but also where they were when speaking; whether above the head, or below; whether at the right hand, or at the left; at the ear, or at some other point near or within the body; at what distance, whether greater or less. For they spoke with me from the various places or positions in which they were, according to their position in the grand man, that is, according to their state.

[2] I have also been enabled to perceive when they were coming, and when they were going away, and whither, and how far; also whether they were many or few; besides other things; and also from their speech to perceive their quality, for from their speech, in like manner as from their sphere, it is plainly manifest of what genius and of what natural disposition they are; also of what persuasion and what affection; so that if they are deceitful, even if there is no deceit while they are speaking, still the generic and specific character of their deceitfulness is perceived from every word and

idea; and so with all other malignities and yearnings; so that there is no need of much exploration, for there is an image of the spirit in every word and idea.

[3] It is also perceived whether the idea of their speech is closed, or is open; also what is from themselves, what from others, and what from the Lord. This is much the same as it is with a man's countenance, from which, without a word, it is often known whether there is present dissembling, or deceit, or gladness, or cheerfulness natural or affected, whether there is friendliness from the heart, whether modesty, and also whether there is insanity; sometimes also the same is apparent from the tone of the man's speech. Why then should not this be the case in the other life, where the perception greatly exceeds such perception? Indeed, before a spirit speaks, it is known from the thought alone what he intends to say; for thought flows in with greater rapidity than speech.

1641. Spirits in the other life converse among themselves as men do on earth; and they who are good, with all familiarity of friendship and love, as I have frequently heard; and this in their own speech, by which they express more in a minute than a man can in an hour. For their speech, as before said, is the universal of all languages, being by means of ideas, the primitives of words. They speak upon subjects with such acuteness and perspicuity, by so many series of reasons following one another in order, and exercising persuasion, that if a man knew of it he would be astounded. They join persuasion and affection to their discourse, and thus give it life.

[2] Sometimes also they discourse by means of simultaneous representations before the sight, and thus to the life. As for example: let the discourse be about shame, whether it can exist without reverence: among men this cannot be discussed except by means of many reasonings from evidence and examples, and still it remains in doubt; but with a spirit all would be done within a minute, by means of the states of the affection of shame varied in their order, and by means of those of reverence also; thus by



perceiving the agreements and the disagreements, and at the same time beholding them in the representatives adjoined to the speech; from which they forthwith perceive the conclusion, which thus flows of itself from the disagreements thus reduced to agreement. So in all other cases. Souls come into this faculty directly after death; and good spirits then love nothing more than to instruct those who are newly arrived, and the ignorant.

[3] The spirits themselves are not aware that they speak with one another with speech of such surpassing excellence, and that they are furnished with an endowment so preeminent, unless it is given them by the Lord to reflect upon it; for this mode of speaking is natural to them, and is then inherent. The case in this respect is the same as it is with a man when he fixes his mind on the meaning of things, and not on the words and the mode of speaking, in that, without reflection, he sometimes does not know what kind of speech he is making use of.

1642. This then is the speech of spirits; but the speech of angelic spirits is still more universal and perfect; and the speech of angels is more universal and perfect still. For there are three heavens, as before said; the first is where good spirits are, the second is where angelic spirits are, and the third is where angels are. The perfections thus ascend, as from exterior things to things more interior. To use a comparison for the sake of illustration, it is almost like hearing relatively to sight, and sight relatively to thought; for what the hearing can receive through speech in an hour can be presented before the sight in a minute, as, for example, a view of plains, palaces, and cities and all that can be seen by the eye in many hours can be comprehended by the thought in a minute. In such a ratio does the speech of spirits stand to the speech of angelic spirits, and the speech of angelic spirits to the speech of angels; for angelic spirits distinctly comprehend more in one idea of speech or thought, than spirits by several thousand; and so it is with angels in comparison with angelic spirits. How then must it be with the Lord, from whom is all the life of affection, thought, and speech, and who alone is the speech, and the Word!

1643. The speech of angelic spirits is beyond comprehension; so that it will be treated of in few words, and only that kind which is called representative. The subject of the discourse is itself presented representatively in a wonderful form, which is withdrawn from the objects of sense, and is varied by means of the most pleasant and beautiful representatives in ways innumerable, with a continual influx of affections from the happy current of mutual love inflowing through the higher heaven from the Lord; from which influx each and all things are as it were alive. Each subject is thus presented, and this through continuous series. Not one single representative in any series can possibly be described to the understanding. These are the things that flow into the ideas of spirits; but to them they are not apparent, except as something general that flows in and affects them, without their having a distinct perception of the things that are distinctly perceived by the angelic spirits.

1644. There are very many evil spirits of an interior kind, who do not speak as spirits do, but are also in the beginnings of ideas, and are thus more subtle than other spirits. There are many such spirits; but they are completely separated from the angelic spirits, and cannot even approach them. These more subtle evil spirits likewise attach their ideas to objects and things in an abstract way, but to such as are filthy; and in them they represent to themselves various things of a filthy nature; and they involve their ideas in such things. They are as it were silly. Their speech was made known to me, and was also represented by the unclean dregs from a vessel; and the intellectual element of their speech was represented by the hinder parts of a horse, whose forward parts did not appear; for in the world of spirits the intellectual is represented by horses. But the speech of angelic spirits was represented by a maiden of graceful carriage, becomingly attired in a robe of white, that was neatly fitted to a kind of vest.

1645. But the speech of angels is ineffable, far above the speech of spirits, for it is above that of angelic spirits, and is not intelligible in any way to man so long as he lives in the body. Nor can the spirits in the world of spirits form any idea of it, for it is above the

perceptive power of their thought. This speech of angels is not of things represented by any ideas like those of spirits and angelic spirits; but it is a speech of ends and of the derivative uses, which are the primaries and the essentials of things. Into these are angelic thoughts instilled, and are varied there with indefinite variety; and in each and all things of that speech there is an inward and happy delight from the good of mutual love from the Lord, and a beautiful and delightful one from the truth of faith from that good. Ends, and the uses from them, are as it were most delicate recipients, and are the delightful subjects of unnumbered variations; and this by means of celestial and spiritual forms that are beyond comprehension. In these they are kept by the Lord, for the Lord's kingdom is simply a kingdom of ends and uses; and for this reason also the angels who are with a man attend to nothing else than the ends and uses, and elaborate nothing else from the man's thought. All other things, which are ideal and material, they care nothing for; because these are far below their sphere.

1646. The speech of angels sometimes appears in the world of spirits, thus before the interior sight, as a vibration of light, or of resplendent flame; and this with variation according to the state of the affections of their speech. It is only the general things of their speech, as regards the states of affection, and which general things originate in numberless distinct things, that are thus represented.

1647. The speech of the celestial angels is distinct from that of the spiritual angels, and is even more ineffable and inexpressible. The celestial and good things of ends are what their thoughts are instilled into, and they are therefore in happiness itself; and, wonderful to say, their speech is far more abounding, for they are in the very fountains and origins of the life of thought and of speech.

1648. There is a speech of good spirits, and also of angelic spirits, which is a simultaneous speech of many, especially in circles or choirs, concerning which of the Lord's Divine mercy hereafter. The speech in choirs has often been heard by me; it has a cadence [*labens*], as if in rhythm. They have no thought about the words or

ideas, for into these their sentiments flow spontaneously. No words or ideas flow in which multiply the sense, or draw it away to something else, or to which anything artificial adheres, or that seems to them elegant from self, or from self-love, for such things would at once cause disturbance. They do not inhere in any word; they think of the sense; the words follow spontaneously from the sense itself. They come to a close in unities, for the most part simple; but when in those which are compound, they turn by an accent to the next. These things are the result of their thinking and speaking in society; hence the form of the speech has a cadence in accordance with the connection and unanimity of the society. Such was once the form of songs; and such is that of the psalms of David.

1649. Wonderful to say, this kind of speech, possessing the rhythmical or harmonic cadence of songs, is natural to spirits. They speak so among themselves, although they are not aware of it. Immediately after death souls come into the habit of speaking in this way. I have been initiated into the same, and it has at last become familiar. The reason their speech is of this nature is that they speak in society, which for the most part they are not aware of: a very clear proof that they are all distinguished into societies, and that consequently all things fall into the forms of the societies.

1650. A continuation concerning the speech of spirits, and its diversities, will be found at the end of this chapter.

#### GENESIS 14

*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 Goiim,*

*2. That they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and with the king of Bela, this is Zoar.*

3. All these were gathered together at the valley of Siddim, this is the Salt Sea.

4. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5. And in the fourteenth year came Chedorlaomer and the kings that were with him, and smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shavehkiriathaim;

6. And the Horites in their Mount Seir, even to El-paran which is over in the wilderness.

7. And they returned, and came to En-mishpat, this is Kadesh, and smote all the field of the Amalekites, and also the Amorite that dwelt in Hazazon-tamar.

8. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, this is Zoar; and they set the battle in array with them in the valley of Siddim;

9. With Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar: four kings with five.

10. And the valley of Siddim was pits, pits of bitumen; and the king of Sodom and of Gomorrah fled, and they fell there, and they that remained fled to the mountain.

11. And they took all the wealth of Sodom, and of Gomorrah, and all their food, and departed.

12. And they took Lot, Abram's brother's son, and his substance, and departed; and he was dwelling 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, the brother of Eshcol, and the brother of Aner; and these were men of the covenant of Abram.

14. And Abram heard that his brother was made captive; and he hastened his trained men that were born in his house, three hundred and eighteen, and pursued unto Dan.

15. And he divided himself against them by night, he and his servants, and smote them, and pursued them unto Hobah, which is on the left of Damascus.

16. And he brought back all the substance, and also brought back his brother Lot and his substance, and the women also, and the people.

17. *And the king of Sodom went out to meet him, after his return from smiting Chedorlaomer and the kings that were with him, at 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 be Abram to God most high, possessor of the heavens and the earth.*

20. *And blessed be God most high, who hath delivered thine enemies into thy hand. And he gave him tithes of all.*

21. *And the king of Sodom said unto Abram, Give me the soul, and take the substance to thyself.*

22. *And Abram said to the king of Sodom, I have lifted up my hand to Jehovah God most high, possessor of the heavens and the earth;*

23. *That from a thread even to the thong of a shoe, I will not take aught that is thine; lest thou shouldest say, I have enriched Abram.*

24. *Save only that which the boys have eaten, and the portion of the men who went with me, Aner, Eshcol, and Mamre; let them take their portion.*

## THE CONTENTS

1651. This chapter treats of the Lord's temptation combats, which are represented and signified by the wars here described.

1652. The goods and truths in the external man, but which only appeared as goods and truths, were the things from which the Lord fought in his childhood against evils and falsities. The apparent goods and truths are signified by the kings named in verse 1; but the evils and falsities against which he fought are signified by the kings named in verse 2; and these were unclean (verse 3).

1653. These evils and falsities against which he fought did not show themselves earlier than in childhood; and then they burst

forth, which is signified by their previously serving Chedorlaomer (verse 4).

1654. The Lord then warred against and conquered the persuasions of falsity of all kinds, which are the Rephaim, the Zuzim, the Emim, and the Horites (verses 5, 6); next, the falsities and evils themselves, which are the Amalekite and the Amorite (verse 7); afterwards the other falsities and evils, which are the kings named in verses 8 to 11.

1655. Apparent truths and goods, which are not in themselves truths and goods, took possession of the external man (verse 12); and the rational man which is “Abram the Hebrew,” perceiving this, laid claim to it and liberated it (verses 13 to 16).

1656. After these combats, evil and falsity submitted them-selves (verse 17).

1657. The Lord’s internal man in the interior man, or the Divine in the rational, is Melchizedek, from whom came the benediction after the combats (verses 18 to 20). The tithes are the remains, or the states of good and truth from the combats (verse 20).

1658. The evil and infernal spirits, being overcome, begged for life, and did not care for other things; but nothing was taken from them by the Lord, because he had no strength from their evils and falsities; but they were given into the power [*potestas*] of good spirits and angels (verses 21–24).

## THE INTERNAL SENSE

1659. The things contained in this chapter appear as if they were not representative, for it treats only of wars between several kings,

and the rescue of Lot by Abram; and finally concerning Melchizedek; and thus it seems as if they contained no heavenly arcanum. But still these things, like all the rest, conceal in the internal sense the deepest arcana, which also follow in a continuous series from those which go before, and connect themselves in a continuous series with those which follow.

[2] In those which precede, the Lord has been treated of, and his instruction, and also his external man, which was to be conjoined with the internal by means of knowledges [*scientiae et cognitiones*]. But as his external man was—as before said—of such a nature that it had in it by inheritance from the mother things that hindered conjunction, and yet that were to be expelled by means of combats and temptations, before his external man could be united to his internal man, or his human essence to the Divine essence, therefore these combats are treated of in this chapter; and are represented and signified in the internal sense by the wars of which it treats. It is known within the church that Melchizedek represented the Lord, and therefore that the Lord is meant in the internal sense where Melchizedek is mentioned. It may be concluded from this, that not only the things concerning Melchizedek, but all the rest also, are representative; for not a syllable can have been written in the Word which was not sent down from heaven, and consequently in which the angels do not see heavenly things.

[3] In very ancient times also, many things were represented by wars, which they called the wars of Jehovah, and which signified nothing else than the combats of the church, and of those who were of the church, that is, their temptations, which are nothing but combats and wars with the evils in themselves, and consequently with the diabolical crew that excite the evils, and endeavor to destroy the church and the man of the church. That nothing else is meant in the Word by “wars” may be clearly seen from the fact that nothing can be treated of in the Word except the Lord and his kingdom, and the church; because it is Divine and not human, consequently heavenly and not worldly, and therefore by “wars,” in the sense of the letter, nothing else can be meant in the internal sense. This will be more evident 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 Goiim, that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, this 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 Goiim” signifies so many kinds of apparent goods and truths, which in themselves are not goods and truths, in the Lord’s external man. Each of the kings and each of the nations signifies some such good and truth; “they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, this is Zoar” signifies so many kinds of yearnings of evil, and of persuasions of falsity, 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 Goiim.* That these signify so many kinds of apparent goods and truths, which in themselves are not goods and truths, that were in the Lord’s external man, may be seen from the signification of all these in the internal sense, and also from what follows. For the Lord’s combat against evils and falsities is treated of; here, his first combat, which took place in his childhood and earliest youth; which he then first engaged in and sustained when he had been imbued with knowledges [*scientiae et cognitiones*], on which account it is here said, “in the days of these.”

[2] No one can ever fight against evils and falsities until he has learned to know what evil and falsity are, and therefore not until he has been instructed. A man does not know what evil is, still less what falsity is, until he has the full use of his understanding and judgment, which is the reason why a man does not come into temptations until he has arrived at adult age; thus every man in his age of manhood, but the Lord in his childhood.

[3] Every man combats first of all from the goods and truths he has received through knowledges; and from them and by them he

judges about evils and falsities. Every man also, when he first begins to combat, supposes that the goods and truths from which he combats are his own; that is, he attributes them to himself, and at the same time attributes to himself the power by which he resists. This also is permitted; for the man cannot then know otherwise. Until a man has been regenerated, he cannot possibly know, so as to be able to say that he knows, acknowledges, and believes, that nothing of good and truth is from himself, but that all good and truth are from the Lord; or that he cannot resist any evil and falsity from his own power; for he does not know that evil spirits excite and infuse the evils and falsities; still less that by means of evil spirits he is in communication with hell; and that hell presses upon him as the sea does upon every part of a dike, which pressure of hell no man can possibly resist by his own powers. But as until he has been regenerated a man cannot but suppose that he resists by his own powers, this also is permitted; and thus he is introduced into combats or temptations; but afterwards he is more and more enlightened.

[4] When a man is in such a state that he supposes good and truth to be from himself, and that the power of resisting is his own, then the goods and truths from which he combats against evils and falsities are not goods and truths, although they appear so; for there is what is his own in them, and he places self-merit in victory, and glories as if it were he who had overcome the evil and falsity, when yet it is the Lord alone who combats and overcomes. That this is really the case, none can know but they who are being regenerated by means of temptations.

[5] And as in his earliest childhood the Lord was introduced into most grievous combats against evils and falsities, neither could he at that time suppose otherwise; and this not only because it was according to Divine order that his human essence should be introduced to the Divine essence and be united to it by means of continual combats and victories, but also because the goods and truths from which he combated against evils and falsities were of the external man; and as these goods and truths were therefore not altogether Divine, they are therefore called appearances of good and

truth. His Divine essence introduced his human in this manner, in order that it might overcome from its own power. But there are more arcana here than can possibly be described. In a word, in the first combats, the goods and truths in the Lord, from which he combated, were imbued with things inherited from the mother, and so far as they were imbued with things inherited from the mother, they were not Divine; but by degrees, as he overcame the evil and falsity, they were purified and made Divine.

1662. That each of the kings, and each of the nations, signifies such good and such truth, is evident from their signification in the internal sense, as applied to the subject here treated of; for every nation, and every land, signifies some certain thing in general, and this both in the proper and in the opposite sense; but the general signification applies itself to the subject being treated of. That apparent goods and truths are signified by the names of these kings and these nations, can be confirmed by many passages; but as this has been done so many times before, and as so many names occur here, it would be too tedious thus to explain them all one by one.

1663. *They made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, this is Zoar.* That these signify so many kinds of yearnings of evil and of persuasions of falsity, against which the Lord fought, may likewise be seen from the signification of the kings and nations here named, and also from what follows. What yearning of evil and what persuasion of falsity is signified by each one, it would also be too tedious to set forth. Of the signification of Sodom and Gomorrah, of Admah and Zeboiim, and of Zoar, we have already briefly treated. They are the most general or the most universal kinds of evils and falsities; and these, being signified in the internal sense, here follow in their series.

[2] That the Lord underwent and endured the most grievous temptations—temptations more grievous than have ever been endured by anyone—is not so well known from the Word, where it is only mentioned that he was in the wilderness forty days, and was tempted by the devil. The temptations themselves which he then

had are described in a few words only; but these few involve them all; as that it is said in Mark (1:12, 13) that he was there with the beasts, by which are signified the worst of the infernal crew; and the things which are mentioned [in Matthew and in Luke], that he was taken by the devil upon the pinnacles of the temple, and upon a high mountain, are nothing but representatives of most grievous temptations which he had in the wilderness; concerning which, of the Lord's Divine mercy hereafter.

1664. That the wars here mentioned signify nothing else, in the internal sense, than spiritual wars, or temptations, was said above, at the beginning of this chapter. By the wars mentioned in the Word, especially in the prophets, nothing else is signified. The wars of men can have no place in the internals of the Word; for such things are not spiritual and celestial, such as alone belong to the Word. That combats with the devil, or what is the same, with hell, are signified by the wars mentioned in the Word, may be seen from the passages that now follow, besides many others. In John:

They are spirits of demons, doing signs, to go forth to the kings of the earth and of the whole world, to gather them together unto the war of that great day of God Almighty (Rev. 16:14);

where everyone can see that no other war is signified, on the "great day of God Almighty."

[2] Again:

The beast that cometh up out of the abyss shall make war (Rev. 11:7);

where "the abyss" is hell. Again:

The dragon was wroth with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ (Rev. 12:17).

It was given unto him to make war with the saints (Rev. 13:7).

All of these “wars” are combats such as are those of temptations. The wars of the kings of the south and of the north, and the other wars mentioned in Daniel (chapters 10 and 11), also the things said of Michael (Dan. 10:13, 21; 12:1; Rev. 12:7), mean the same.

[3] That “wars” signify nothing else is evident also from the other prophets. As in Ezekiel:

Ye have not gone up into the breaches, neither have ye built up the fence for the house of Israel, to stand in the war in the day of Jehovah (Ezek. 13:5);

where this is said concerning the prophets. In Isaiah:

They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more (Isa. 2:4);

where it is plain that no other wars are meant; and consequently that by the weapons of war, as by swords, spears, shields, and others, nothing else is meant in the Word than the things that pertain to such wars.

[4] Again in Isaiah:

Bring ye water to him that is thirsty; ye inhabitants of the land of Tema, meet with his bread him that is wandering; for they shall wander before the swords, before the drawn sword, and before the bent bow, and before the grievousness of war (Isa. 21:14–15).

In Jeremiah:

Shepherds and their flocks shall come unto the daughter of Zion; they shall pitch their tents against her round about; they shall feed down everyone his space; sanctify a war against her; arise, and let us go up at noon (Jer. 6:3–5);

where no other war is meant, for it is against the daughter of Zion, that is, the church.

[5] Again:

How is the city of praise not forsaken, 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 (Jer. 49:25–26);

“the city of praise and of joy” denotes the things which are of the church; “the men of war,” those who combat.

[6] In Hosea:

In that day will I make a covenant for them with the wild beast of the field, and with the fowl of the heavens, and with the creeping thing of the ground; and I will break the bow, and the sword, and war out of the land, and will make them to lie down in confidence (Hos. 2:18);

where in like manner “war” denotes combats, and the various arms of war those things which pertain to spiritual combat; these are “broken” when, yearnings and falsities ceasing, the man comes into the tranquillity of peace.

[7] In David:

Behold the works of Jehovah, who hath made solitudes in the earth, making wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariots in the fire (Ps. 46:8–9);

where the meaning is similar. Again:

In Salem is the habitation of God, and his dwelling place in Zion. There he brake the fiery shafts of the bow, the shield, and the sword, and the war (Ps. 76:2–3).

As the priests represented the Lord, who alone combats for man, their service is called “warfare” (Num. 4:23, 35, 39, 43, 47).

[8] That Jehovah alone, that is, the Lord, combats and overcomes the devil that is with man when he is in the combats of temptations, although it does not so appear to the man, is a

constant truth; for not even the smallest thing can be brought upon a man by evil spirits that is not by permission; and nothing, however small, can be averted by angels, except from the Lord; so that it is the Lord alone who sustains all the combat, and who overcomes; which also is everywhere represented by the wars waged by the sons of Israel against the nations. That it is the Lord alone, is also declared in Moses:

Jehovah your God who walketh before you, he shall fight for you (Deut. 1:30).

Jehovah your God is he that walketh with you, to fight for you against your enemies, to save you (Deut. 20:4; so too in Joshua, as chapter 23:3, 5).

[9] For the wars there that were carried on against the idolatrous inhabitants of the land of Canaan, all represented the Lord's combats with hell; and consequently those of his church, and those of the men of his church. This also accords with the following words in Isaiah:

As the lion roareth, and the young lion, over his prey, when a multitude of shepherds come running against him, he will not be dismayed at their voice, nor afflicted by their tumult; so Jehovah Zebaoth shall come down to fight upon Mount Zion, and upon the hill thereof (Isa. 31:1).

[10] For this reason, also, Jehovah or the Lord is also called a "man of war." As in Moses:

Jehovah is a man of war, Jehovah is his name (Exod. 15:3).

And in Isaiah:

Jehovah shall go forth as a hero, he shall stir up zeal like a man of wars; he shall cry, yea, he shall shout aloud, he shall prevail against his enemies (Isa. 42:13).

This also is why many things that pertain to war are attributed to the Lord; as here to "cry" and "shout aloud."

[11] Spirits and angels also appear as men of war when a representation is made. As in Joshua:

Joshua lifted up his eyes and looked, and behold there stood a man over against him, and his sword drawn in his hand. And he said unto Joshua, I am the prince of Jehovah's army. And Joshua fell on his face to the earth (Josh. 5:13-14).

These things were so seen because they were representative; and for the same reason the posterity of Jacob called their wars the wars of Jehovah.

[12] The same also was the case in the ancient churches; and among them were books which also were called the Wars of Jehovah; as is evident in Moses:

It is said in the book of the Wars of Jehovah (Num. 21:14-15).

This was written in a manner not unlike that in which wars are treated of in this chapter; but the wars of the church were signified. Such a mode of writing was familiar in those times; for then there were interior men, and they thought of exalted things.

**1665.** Verse 3. *All these were gathered together at the valley of Siddim, this is the Salt Sea.* "All these were gathered together at the valley of Siddim" signifies that they were in the unclean things of yearnings; "this is the Salt Sea" signifies the filthy things of the derivative falsities.

**1666.** *All these were gathered together at the valley of Siddim.* That this signifies that they were in the unclean things of yearnings, may be seen from the signification of "the valley of Siddim," concerning which see below (at verse 10), where it is said that "the valley of Siddim was pits, pits of bitumen," that is, that it was full of pits of bitumen, by which are signified the foul and unclean things of yearnings (see n. 1299). The same may be seen from the fact that by Sodom, Gomorrah, Admah, and Zeboiim were signified the yearnings of evil and the persuasions of falsity, which in themselves



are unclean. That they are unclean may be seen by everyone within the church; and it also is actually seen in the other life. Such spirits desire nothing better than to pass their time in marshy, boggy, and excrementitious places, so that their nature carries such things with it. Such unclean things sensibly exhale from them when they approach the sphere of good spirits; especially when they desire to infest the good, that is, to gather together to attack them. From this it is evident what “the valley of Siddim” is.

[2] That “this is the Salt Sea” signifies the filthy things of the derivative falsities, may be seen from the signification of “the Salt Sea,” which is as it were the same as that of the valley of Siddim; for it is said, “the valley of Siddim, this is the Salt Sea”; but these words are added for the reason that “the Salt Sea” signifies the falsities which burst forth from the yearnings; for there cannot possibly be any yearning that does not produce falsities. The life of yearnings may be likened to a coal fire, and the falsities to the obscure light from it. As there cannot be fire without light, so neither can there be yearning without falsity. All yearning is of some foul love; for that which is loved is desired [*cupitur*], and hence is called yearning; and in yearning itself there is the love in question in its continuity. Whatever favors or dissents to this love or yearning is called falsity. Hence it is evident why the words “the Salt Sea” are here added to the words “the valley of Siddim.”

[3] As yearnings and falsities are what vastate or lay waste man, that is, deprive him of all the life of the love of good, and of the affection of truth, vastation is described in many passages by “saltness.” As in Jeremiah:

He that maketh flesh his arm shall be like a bare shrub in the desert, and shall not see when good cometh, and shall inhabit the parched places in the wilderness, a salt land, and not inhabited (Jer. 17:5–6).

In Ezekiel:

The miry places thereof and the marshes thereof shall not be healed; they shall be given up to salt (Ezek. 47:11).

In David:

Jehovah turneth rivers into a wilderness, and water springs into drought, a fruitful land into one of saltness, for the wickedness of them that dwell therein (Ps. 107:33–34).

In Zephaniah:

Moab shall be as Sodom, and the sons of Ammon as Gomorrah, a place left to the nettle, and a pit of salt, and a desolation forever (Zeph. 2:9).

[4] In Moses:

The whole land is brimstone and salt, a burning; it shall not be sown and shall not sprout, neither shall any herb spring up in it; as in the overthrow of Sodom and Gomorrah, of Admah and Zeboiim (Deut. 29:23).

“The whole land brimstone and salt, a burning” denotes vastated goods and truths; “brimstone,” the vastation of good; “salt,” the vastation of truth; for parching and saltness destroy the land and the products of the land just as yearning destroys goods and as falsity destroys truths. As “salt” was significative of devastation, it was also customary to sow with salt the cities which were destroyed, that they might not be rebuilt (see Judges 9:45). “Salt” is used also in the opposite sense, signifying that which gives fertility, and as it were relish.

Verse 4. *Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.* “Twelve years they served Chedorlaomer” signifies that the evils and falsities did not appear in childhood, but that they served the apparent goods and truths; “and in the thirteenth year they rebelled” signifies the beginning of temptations in childhood.

1667. *Twelve years they served Chedorlaomer.* That this signifies that the evils and falsities did not appear in childhood, but that they served the apparent goods and truths, is evident from the representation and signification of “Chedorlaomer,” and also of

those who served (as explained above, verse 1); and also from the signification of “twelve.” “Chedorlaomer,” together with those named above (verse 2), signifies the apparent goods and truths in the Lord, thus his external man in respect to these things. “Chedorlaomer” here denotes all that are named above (verse 2) in the complex, as is evident also from what follows, as also from the circumstance that he was king of Elam, the signification of which has been given already, as being faith from charity; here therefore truth and good; for faith and the things of faith are nothing but truths, and charity and the things of charity are goods.

[2] But here the goods of infancy, which, although they appear good, are not good so long as hereditary evil contaminates them. That which is inherent and which adheres is from the love of self and the love of the world. Whatever is of the love of self and of the love of the world then appears as good, but is not good; but still it is to be called good so long as it is in an infant or a child who does not yet know what is truly good. The ignorance excuses, and the innocence makes it appear as good. But the case is different when the man has been instructed, and knows what good and evil are. Such good and truth as are in a child before he has been instructed are signified by “Chedorlaomer.”

[3] By their “serving twelve years” is signified all the time that there are such good and truth; for in the internal sense “twelve” signifies all things that pertain to the faith of charity, or to faith from charity, much the same as “Elam” (Gen. 10:22). And so long as such good and truth are in a man, whether it be in his childhood or at any other age, evils and falsities can effect nothing; that is, evil spirits do not venture to do anything, or to introduce any evil; as is evident with infants, well disposed children, and the simple in heart; with whom, even though evil spirits, or the worst of the diabolic crew, were present, they could effect nothing at all, but are in subjection; which is here signified by their serving Chedorlaomer twelve years.

[4] The reason of their being then in subjection and serving is that the man has not yet acquired to himself a sphere of yearnings

and falsities. For evil spirits and genii are not allowed to operate except into those things which a man has procured to himself by his acts, and not into those which are from inheritance; and therefore before the man procures such spheres to himself, the evil spirits serve; but as soon as he procures them, they pour themselves in upon him and endeavor to rule; for they are then in his very sphere, and find there a certain delight, or their very life. "Where the carcass is, there are the eagles" [Matt. 24:28].

1668. *And in the thirteenth year they rebelled.* That this signified the beginning of temptations in childhood is evident from the signification of "the thirteenth year," and from the signification of "rebellng." The thirteenth year is intermediate between the twelfth and the fourteenth. What is signified by "twelve" has been stated; and what by "fourteen" will be stated presently. The intermediate between no temptation and temptation is "thirteen." What "rebellng" signifies may be seen when it is predicated of the evils in a man, or of evil spirits, when they have been in subjection or are serving, and begin to rise up and infest.

[2] Evils or evil spirits rebel in proportion as the man who desires to be in good and truth confirms in himself any evils and falsities, that is, in proportion as yearnings and falsities instill themselves into his goods and truths. In yearnings and falsities is the life of evil spirits, and in goods and truths is the life of angels; and hence come infestation and combat. This is so with all who have conscience; and much more was it the case with the Lord when a child, who had perception. With those who have conscience there arises therefrom a dull pain; but with those who have perception, a sharp one, and the more interior the perception is, the sharper is the pain. From this we may see what was the nature of the Lord's temptation in comparison with that of men, for he had interior and inmost perception.

1669. Verse 5. *And in the fourteenth year came Chedorlaomer and the kings that were with him, and smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and Emim in Shaveh-kiriathaim.* "In the fourteenth year" signifies the first temptation; "came

Chedorlaomer” signifies the apparent good in the external man; “and the kings that were with him” signifies the apparent truth which is of that good; “and smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shaveh-kiriathaim” signifies the persuasions of falsity, or the hells of such, which the Lord conquered.

1670. *In the fourteenth year.* That this signifies the first temptation, may be seen from the signification of “fourteen,” or the end of the second week, concerning which, see above (n. 728), where the time of seven days or of one week signifies the beginning of temptation. “Fourteen,” or the term of two weeks, signifies the same. It is here said “in the fourteenth year,” in reference to the twelve years which precede; by which, as before said, is signified the time of childhood.

1671. *Came Chedorlaomer.* That this signifies the apparent good in the external man, is evident from the signification of “Chedorlaomer,” explained in the preceding verse, as being apparent good and truth, here good only, because it is said also, “and the kings that were with him,” and by “the kings” is signified the truth.

1672. *And the kings that were with him.* That this signifies the apparent truth which is of that good is evident from the signification of “kings” in the Word. “Kings,” “kingdoms,” and “peoples,” in the historical and the prophetic parts of the Word, signify truths and the things which are of truths, as may be abundantly confirmed. In the Word an accurate distinction is made between a “people” and a “nation”; by a “people” are signified truths, and by a “nation” goods, as before shown (n. 1259–1260). “Kings” are predicated of peoples, but not so much of nations. Before the sons of Israel sought for kings, they were a nation, and represented good, or the celestial; but after they desired a king, and received one, they became a people, and did not represent good or the celestial, but truth or the spiritual; which was the reason why this was imputed to them as a fault (see 1 Sam. 8:7–22, concerning which subject, of the Lord’s Divine mercy elsewhere). As

Chedorlaomer is named here, and it is added, “the kings that were with him,” both good and truth are signified; by “Chedorlaomer,” good, and by “the kings,” truth. But what was the quality of the good and truth at the beginning of the Lord’s temptations has already been stated.

1673. *And smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shaveh-kiriathaim.* That this signifies the persuasions of falsity, or the hells of such, which the Lord conquered, is evident from the signification of “the Rephaim,” “the Zuzim,” and “the Emim,” as being of similar kind with “the Nephilim,” who are mentioned in Genesis 6:4; and in the exposition of that passage (see n. 581) it was sufficiently and abundantly shown that by “the Nephilim” are signified persuasions of falsity, or those who from a persuasion of their own exaltation and preeminence have made nothing of all holy and true things, and who have infused falsities into their yearnings; as is also plain from the passages there adduced (Num. 13:33; Deut. 2:10–11; Isa. 14:9; 26:14, 19; Ps. 88:10). The different kinds of persuasions of falsity are what are here signified by these three and by “the Horites in Mount Seir”; for there are many kinds of persuasions of falsity, not only according to the falsities, but also according to the yearnings to which they are adjoined, or into which they are infused, or from which they flow forth and are produced. The nature of these persuasions of falsity can never appear to any man, who scarcely knows more than that there is such a thing as persuasion of falsity and yearning of evil; but in the other life they are most distinctly arranged into their genera and into their species.

[2] The most direful persuasions of falsity existed with those who lived before the flood, especially with those who were called “Nephilim.” These Nephilim are of such a character that in the other life they by their persuasions take away from the spirits to whom they come all faculty of thinking, so that these spirits seem to themselves scarcely to live, much less to be able to think anything true. For, as before shown, there is in the other life a communication of the thoughts of all, and therefore when such a persuasiveness flows in, it cannot do otherwise than as it were

murder all power of thought in others. Such were the wicked tribes against whom the Lord combated in his earliest childhood, and whom he conquered; and unless the Lord had conquered them by his coming into the world, not a man would have been left at this day upon the earth; for every man is governed by the Lord through spirits. These same Nephilim are at this day enclosed by their fantasies by what seems like a misty rock, out of which they are continually striving, but in vain, to rise up (concerning whom see n. 1265–1272, and in many other places above). These, and others like them, were also meant in Isaiah:

The dead shall not live, the Rephaim shall not rise, because thou hast visited and hast destroyed them, and hast made all their memory to perish (Isa. 26:14).

[3] Also in David:

Wilt thou show a wonder to the dead? Shall the Rephaim arise and praise thee? (Ps. 88:10),

where by “the dead” are not meant the dead, but the damned. There are also those at this day, especially from the Christian world, who likewise have persuasions, but not so direful as the antediluvians had. There are certain persuasions of falsity which take possession of both the will part and the intellectual part of man; such were those of the antediluvians, and of those who are here signified by the Rephaim, the Zuzim, and the Emim. But there are other persuasions of falsity which take possession of the intellectual part only, and which arise from the principles of falsity that are confirmed in one’s self. These are not so powerful, nor so deadly, as the former; but still they cause much annoyance to spirits in the other life, and take away in part their ability to think. Spirits of this kind excite in a man nothing but confirmations of what is false, so that the man sees no otherwise than that falsity is truth, and evil good. It is their sphere which is of such a character. As soon as anything of truth is called forth by angels, they suffocate and extinguish it.

[4] A man can perceive whether he is governed by such as these simply by observing whether he thinks the truths of the Word to be false, and confirms himself so that he cannot see otherwise; if such be the case, he may be pretty sure that such spirits are with him, and that they have the dominion. In like manner they who persuade themselves that their private advantage is the common good, and who regard nothing as being for the common good but what is also to their own advantage; in this case also the evil spirits who are present suggest so many things in confirmation that they see no otherwise. They who are such that they regard every advantage to themselves as the common good, or who veil it over with the appearance of being the common good, do much the same in the other life in regard to the common good there. That such is the nature of the influx of spirits with man, it has been given me to know by continual experience to the life.

1674. Verse 6. *And the Horites in their Mount Seir, even to El-paran, which is over in the wilderness.* “The Horites in their Mount Seir” signifies the persuasions of falsity that are from the love of self; “even to El-paran, which is over in the wilderness” signifies their extension.

1675. *The Horites in their Mount Seir.* That this signifies the persuasions of falsity that are from the love of self is evident from the signification of “the Horites,” and from the signification of “Seir.” As regards the Horites, they were those who dwelt in Mount Seir, as is evident from Genesis 36:8, 20, etc., where Esau is spoken of, who is called Edom. By “Esau” or “Edom,” in the genuine sense, is signified the Lord as to his human essence; and he is also represented by Esau or Edom, as may be seen from many passages of the Word both historical and prophetic; concerning which, of the Lord’s Divine mercy hereafter. And as they who are in persuasions of falsity were represented by the Horites, and as at that time representatives came forth into actual realization, therefore the driving out of the Horites from Mount Seir by the descendants of Esau had a similar representation.

[2] Of this it is said in Moses:



That also is accounted a land of Rephaim; Rephaim dwelt therein aforetime; and the Ammonites call them Zamzumim, a people great and many, and tall as the Anakim; and Jehovah destroyed them from before them, and they had them in possession, and dwelt in their place. As he did for the sons of Esau, that dwelt in Seir, in that he destroyed the Horites from before them; and they had them in possession, and dwelt in their place (Deut. 2:20–22).

These things represent and signify the same as what is here related concerning Chedorlaomer, namely, that Chedorlaomer and the kings with him smote the Horites in Mount Seir; for by Chedorlaomer, as before said, are represented the Lord's good and truth in his childhood, thus the Lord's human essence in respect to good and truth at that time, by which he destroyed the persuasions of falsity, that is, the hells filled with such a crew of the devil, that attempted to destroy the world of spirits, and consequently the human race, by persuasions of falsity.

[3] And as Esau or Edom represented the Lord in respect to his human essence, Mount Seir also and Paran represented the things that belonged to his human essence, namely, the celestial things of love. This is evident from the blessing of Moses:

Jehovah came from Sinai, and arose to them from Seir; he shone forth from Mount Paran, and he came from the ten thousands of holiness; from his right hand was a fire of law unto them, yea, he loveth the peoples (Deut. 33:2–3);

that “Jehovah arose from Mount Seir, and shone forth from Mount Paran” signifies nothing else than the Lord's human essence. Everyone may know that to rise from Mount Seir, and to shine forth from Mount Paran, signifies neither mountains nor their inhabitants, but Divine realities, thus the celestial things of the Lord's human essence, of which it is predicated that Jehovah arose and shone forth from it.

[4] That “Seir” has this signification is evident from the song of Deborah and Barak in the book of Judges:

O Jehovah, when thou wentest forth out of Seir, when thou departedst out of the field of Edom, the earth trembled, the heavens also dropped drops, the clouds also dropped waters, the mountains flowed down, this Sinai before Jehovah the God of Israel (5:4–5);

where to “go forth out of Seir,” and to “depart out of the field of Edom,” have no other signification.

[5] This is even more manifest in the prophecy of Balaam (who was one of the sons of the east, or from Syria, where there was a remnant of the ancient church), as given in Moses:

I see him, but not now; I behold him, but not nigh; there shall arise a star out of Jacob, and a scepter shall rise up out of Israel, and Edom shall be an inheritance, Seir also shall be an inheritance, belonging to his enemies (Num. 24:17–18);

where “to see him, but not now,” to “behold him, but not nigh,” is the Lord’s coming into the world; whose human essence is called “a star out of Jacob,” which is to arise, and also “Edom,” and “Seir”; that Edom and Seir were not to be the inheritance is plain to everyone. That “Seir, belonging to his enemies,” or the mountain of his enemies should be an inheritance means the same as in many other places, where it is said that the enemies were to be expelled, and their land possessed.

[6] That Mount Paran also, or El-paran, named in this verse, signifies the same, is evident likewise in Habakkuk:

God will come from Teman, and the holy one from Mount Paran. Selah. His honor covered the heavens, and the earth was filled with his praise (Hab. 3:3).

But it is to be known that mountains and lands have and take a signification from those who inhabit them; from the Horites when the Horites dwelt there; and when these were expelled, from those who expelled them, as from Esau or Edom, and also from other sources; and therefore the signification exists in two senses, the genuine and the opposite; in the genuine the places in question

denote the Lord's human essence; in the opposite, the love of self. The Lord's human essence is celestial love itself, and the opposite to celestial love is the love of self. So the Horites here signify the persuasions of falsity from the love of self.

[7] There are persuasions of falsity from the love of self, and there are persuasions of falsity from the love of the world; the persuasions that are from the love of self are most foul; but the persuasions from the love of the world are not so foul. The persuasions of falsity from the love of self are opposite to the celestial things of love; but the persuasions of falsity from the love of the world are opposite to the spiritual things of love. Persuasions from the love of self carry with them a desire to exercise command over all things; and so far as restraints are relaxed to them, they rush on, even to desire to exercise command over the universe, and even over Jehovah himself, as has been shown. Therefore persuasions of this kind are not tolerated in the other life. But persuasions from the love of the world do not rush on so far; but only to the insanity of not being contented with one's lot. They vainly affect a heavenly joy, and desire to appropriate the goods of others, but not so much with the disposition to exercise command. But the differences that exist among these persuasions are innumerable.

1676. *Even to El-paran which is in the wilderness.* That this signifies their extension, may be seen from the fact that the Horites were smitten and were compelled to flee thus far. The wilderness of Paran is mentioned in Gen. 21:21; Num. 10:12; 12:16; 13:3, 26; Deut. 1:1. What is here signified by "El-paran which is in the wilderness" cannot so well be explained, except insofar as to say that the Lord's first victory over the hells signified by those nations did not as yet extend any further, but how far it did extend is signified by "El-paran in the wilderness."

[2] He to whom it has not been given to know heavenly arcana, may suppose that there was no need of the Lord's coming into the world to fight against the hells, and by means of temptations admitted into himself to vanquish and conquer them, when they might have been subjugated at any time by the Divine

omnipotence, and shut up in their hells; but that still the fact is really so, is a certain truth. To unfold the arcana themselves merely as to the most general things would fill a whole work; and it would also give occasion for reasonings about such Divine mysteries as human minds would not comprehend, however fully they might be unfolded; and most people would not desire to comprehend them.

[3] Therefore it is sufficient for men to know, and, because it is so, to believe, that it is an eternal truth that unless the Lord had come into the world and subjugated and conquered the hells by means of temptations admitted into himself, the human race would have perished; and that otherwise those who have been on this earth even from the time of the most ancient church could not possibly have been saved.

1677. Verse 7. *And they returned and came to En-mishpat, this is Kadesh, and smote all the field of the Amalekites, and also the Amorite that dwelt in Hazezon-tamar.* “They returned and came to En-mishpat, this is Kadesh” signifies a continuation; “and smote all the field of the Amalekites” signifies the kinds of falsities; “and also the Amorite that dwelt in Hazezon-tamar” signifies the kinds of evils that were derived from them.

1678. *They returned and came to En-mishpat, this is Kadesh.* That this signifies a continuation is evident from what goes before, and from what follows. Here now the falsities and the evils derived from them are treated of. The falsities are signified by “the Amalekite,” and the evils that were derived from them are signified by “the Amorite in Hazezon-tamar.” By “Kadesh” are signified truths, and also contentions about truths. Because the falsities, and the evils derived from them which the Lord conquered in his first combat, are here treated of, it is here said, “En-mishpat, this is Kadesh,” because there was contention about truths.

[2] That “Kadesh” signifies truths concerning which there is contention, is evident in Ezekiel, where the boundaries of the Holy Land are described:

The corner of the south southward from Tamar as far as the waters of Meriboth (contentions) Kadesh, an inheritance to the great sea, and the corner of the south southward (Ezek. 47:19; 48:28)

where “the south” denotes the light of truth; its boundary, by which is signified contention about truths, is called “Kadesh.”

[3] Kadesh also was where Moses smote the rock, out of which waters came forth, which waters were called Meribah, from contention (Num. 20:1–2, 11, 13). By a “rock,” as is known, the Lord is signified; by “waters” in the internal sense of the Word are signified spiritual things, which are truths; they were called “the waters of Meribah” because there was contention about them. That they were also called “the waters of the contention of Kadesh” is evident in Moses:

Ye rebelled against my mouth in the wilderness of Zin, in the contention of the assembly, to sanctify me by the waters in their eyes. These are the waters of contention of Kadesh in the wilderness of Zin (Num. 27:14; Deut. 32:51).

So too it was to Kadesh that the spies returned from the land of Canaan, and Kadesh was the place where the Israelites murmured and contended, not being willing to enter into the land (Num. 13:26).

[4] It is evident from these things that “En-mishpat,” or “the fountain of judgment,” or “the fountain of Mishpat-Kadesh” signifies contention about truths, and thus a continuation. As these are true historicals, and this occurred just as is here stated, it may appear as if such things were not represented and signified by the places to which Chedorlaomer came, and by the nations that he smote; but all the historicals in the Word are representative and significative, both those relating to places and nations, and also those relating to things done; as may be clearly seen from all things in both the historical and the prophetic parts of the Word.

1679. *And smote all the field of the Amalekites.* That this signifies the kinds of falsities is evident from the representation and

signification of the Amalekite nation. By all the nations that were in the land of Canaan there were represented different kinds of evils and falsities, as will be evident, of the Lord's Divine mercy, from what follows. Falsities were signified by "the Amalekites," and evils derived from the falsities, by "the Amorites in Hazezon-tamar." That falsities by which truths are attacked are signified by the Amalekites, may be seen from the things that are related concerning them (see Exod. 17:13–16; Num. 13:29; 24:20; Deut. 25:17–19; Judges 5:13–14; 1 Sam. 15:1–35; 27:8; Ps. 83:7–8).

[2] By the Rephaim, Zuzim, Emim, and Horites, spoken of in verses 5 and 6, were signified the persuasions of falsity that arise from yearnings of evil, that is, from evils; but by the Amalekites and the Amorite in Hazezon-tamar are signified the falsities from which come evils. Falsity from evil is one thing, and falsity and the evil derived from it is another. Falsities spring either from yearnings, which are of the will, or from received principles, which are of the understanding. Falsities that are from the yearnings of the will are foul, nor do they suffer themselves, like others, to be easily rooted out, for they cohere with the man's very life. The very life of man is that which desires, that is, loves. While a man is confirming in himself this life, or yearning, or love, all the things which confirm are falsities, and are implanted in his life. Such were the antediluvians.

[3] But the falsities from received principles, which are of the understanding, cannot be thus rooted in the will part of man. False or heretical doctrines, for instance, have their origin outside of the will, from the man's being imbued with such things from infancy, and afterwards from confirmation in adult age. But as they are false, they cannot but produce evils of life; as for instance in the case of a man who believes in meriting salvation by works, and confirms himself in this belief—the merit itself, self-justification, and confidence, are the evils that come from it; or on the other hand one who believes that it is impossible to have piety of life without placing merit in works—the evil from this is that he extinguishes in himself all piety of life, and gives himself up to yearnings and pleasures. So in many other cases. Such are the

falsities and the evils derived from them that are treated of in this verse.

1680. *And also the Amorite that dwelt in Hazezon-tamar.* That this signifies the kinds of evils derived from those falsities, is evident from what has just been said, and also from the representation and signification of the Amorites, spoken of in the next chapter, verse 16. As regards the evils and falsities against which the Lord combated, it is to be known that what he fought against was the infernal spirits who were in the evils and falsities, that is, it was the hells filled with such spirits, which continually infested the human race. The infernals desire nothing else than to destroy everyone; and they perceive no greater pleasure than in torturing others.

[2] All spirits in the other life are distinguished in the following manner: those who desire evil against others are infernal or diabolical spirits; but those who desire good to others are good and angelic spirits. A man can know among which he is, whether among the infernal or among the angelic: if he intends evil to his neighbor, thinks nothing but evil concerning him, and actually does it when he can, and takes delight therein, he is among the infernals, and also becomes infernal in the other life; whereas the man who intends good to his neighbor, and thinks nothing but good respecting him, and actually does it when he can, is among the angelic spirits, and also becomes an angel in the other life. This is the distinctive characteristic. Let everyone examine himself by this, in order to learn what he is.

[3] That a man does no evil when he is unable or afraid to do it, amounts to nothing; or that he does good for the sake of self; for these are external things that are removed in the other life. A man there is such as he thinks and intends. There are many who can speak well from a habit formed in the world; but it is instantly perceived whether the mind or intention agrees therewith; if not, they are rejected among the infernals of their own genus 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 Zeboiim, and the king of Bela, this is Zoar; and they set the battle in array with them in the valley of Siddim; with Chedorlaomer king of Elam, and Tidal king of Goiim, 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 Zeboiim, and the king of Bela, this is Zoar” signifies, as before, the evils and falsities that reign generally; “and they set the battle in array with them” signifies that they began the attack; “in the valley of Siddim” signifies here as before, uncleanness; “with Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar” signifies the truths and goods in the external man; “Chedorlaomer king of Elam” signifies the truth; “Tidal king of Goiim,” the good; and the others the things derived from these; “four kings with five” signifies the union of the last named, and the disunion of the others.

1682. *There went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, this is Zoar.* That these signify the evils and falsities that reign generally, is evident from what was said above, at verse 2, concerning these kings, namely, that they are yearnings of evil and persuasions of falsity. In that verse by the same kings are signified all evils and all falsities in general, or what is the same, yearnings of evil and persuasions of falsity, and therefore it is said that war was made with them. Afterwards the war with the Rephaim, Zuzim, Emim, and Horites, was treated of; also the war with the Amalekite and the Amorite; and finally with these kings who were named in the beginning. Here therefore by the same kings are signified only the reigning evils and falsities that are of a less degree.

1683. *They set the battle in array with them.* That this signifies that they began the attack is evident from the signification of “setting the battle in array” as meaning to fight against; for it is said above (verse 3) that they rebelled. The same is evident also from the fact that evil spirits are those who make the assault. For it is the case that the Lord never began the combat with any hell, but the



hells assaulted him; as is also the case with every man who is in temptation, or in combat with evil spirits. In man's case the angels never make the assault, but always and continually the evil or infernal spirits do so; the angels only ward off and defend. This comes from the Lord, who never desires to bring evil upon anyone, or to thrust him down into hell, even if he were the worst and the most bitter enemy of all; but it is he who brings the evil upon himself, and precipitates himself into hell. This also follows from the nature of evil, and from the nature of good. It is the nature of evil to desire to maltreat everyone; but that of good to desire to maltreat no one. The evil are in their very life when they are assaulting; for they continually desire to destroy. The good are in their very life when they are assaulting no one, and when they can be of use in defending others from evils.

1684. *In the valley of Siddim.* That this signifies uncleanness, is evident from what was before said (verse 3) concerning the valley of Siddim and the Salt Sea.

1685. *With Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar.* That this signifies the truths and goods in the external man is evident from the signification of the same in verse 1 of this chapter.

That "Chedorlaomer king of Elam" signifies truths, and "Tidal king of Goiim" goods, and the others the things derived from these, is evident from the fact that the same kings are here enumerated in a different order from that of verse 1 above. There "Chedorlaomer king of Elam" stands in the third place, but here in the first; and there "Tidal king of Goiim" is in the fourth place, but here in the second. It is truth that is first in combat, for combat is from truth; for from truth it is known what falsity is and what evil is; on which account such combats never arise until the man has been imbued with knowledges [*scientiae et cognitiones*] of truth and good. Hence by "Chedorlaomer," who is here named in the first place, is signified the truth that was in the Lord; which is also evident from the signification of "Elam" as being faith from charity, which is the same thing as truth (as has been shown before,

Gen. 10:22). It follows from this that “Tidal king of Gooim” or “of nations” signifies good; and that the other kings signify the truths and goods that are derived from these.

**1686.** *Four kings with five.* That this signifies the union of the last named, and the disunion of the first named, may be seen from the signification of “four,” and of “five.” “Four” signifies union, because it is made up of pairs, as also does two when it has relation to marriages of things (as was also observed, n. 720). But “five” signifies disunion, because it means but little (as shown n. 649). The signification of all things is in accordance with the subject of which they are predicated.

**1687.** Verse 10. *And the valley of Siddim was pits, pits [or, full of pits] of bitumen; and the king of Sodom and of Gomorrah fled, and fell there, and they that remained fled to the mountain.* “The valley of Siddim was pits, pits of bitumen” signifies the uncleanness of the falsities and yearnings; “and the king of Sodom and of Gomorrah fled, and fell there” signifies that those evils and falsities were overcome; “and they that remained fled to the mountain” signifies but not all of them; “the mountain” is the love of self and of the world.

**1688.** *The valley of Siddim was pits, pits [or, full of pits] of bitumen.* That this signifies the uncleanness of the falsities and yearnings, is evident from the signification of “Siddim,” which is uncleanness (as stated above at verse 3); also from the signification of “pits” as being falsities and of “bitumen” as being yearnings. Falsities are called “pits” from the unclean water in them; and yearnings are called “bitumen” from the foul sulphurous smell in such water.

**1689.** *The king of Sodom and of Gomorrah fled, and fell there.* That this signifies that these evils and falsities were overcome, is evident from the signification of “Sodom” and of “Gomorrah,” as being the evils of yearnings and the falsities of persuasions spoken of above. Here “the king of Sodom and of Gomorrah” denotes all the evils and falsities, even those signified by the other kings; and

also from the signification of “fleeing and falling” as being to be overcome.

1690. *They that remained fled to the mountain.* That this signifies that not all were overcome is evident without explication from the fact that there was a residue that fled away. In the internal sense the temptations are treated of that the Lord sustained in his childhood, concerning which nothing is related in the Word of the New Testament, except concerning his temptation in the wilderness, or soon after he came out of the wilderness, and finally concerning his last temptation in Gethsemane and what then followed. That the Lord’s life, from his earliest childhood even to the last hour of his life in the world, was continual temptation and continual victory, is evident from many things in the Word of the Old Testament; and that it did not cease with the temptation in the wilderness is evident from what is said in Luke:

And when the devil had completed every temptation, he departed from him for a season (Luke 4:13);

as also from the fact that he was tempted even to the death on the cross, and thus to the last hour of his life in the world. Hence it is evident that the whole of the Lord’s life in the world, from his earliest childhood, was continual temptation and continual victory. The last was when he prayed on the cross for his enemies, and thus for all in the whole world.

[2] In the Word of the Lord’s life, in the Gospels, none but the last is mentioned, except his temptation in the wilderness. More were not disclosed to the disciples. The things that were disclosed appear in the sense of the letter so slight as to be scarcely anything; for to speak and to answer in this manner is no temptation, when yet his temptation was more grievous than can ever be comprehended and believed by any human mind. No one can know what temptation is except the one who has been in it. The temptation that is related in Matthew 4:1–11; Mark 1:12–13; Luke 4:1–13, contains all temptations in a summary; namely, that from love toward the whole human race, the Lord fought against the loves of self and of the world, with which the hells were filled.

[3] All temptation is an assault upon the love in which the man is, and the temptation is in the same degree as is the love. If the love is not assaulted, there is no temptation. To destroy anyone's love is to destroy his very life; for the love is the life. The Lord's life was love toward the whole human race, and was indeed so great, and of such a quality, as to be nothing but pure love. Against this his life, continual temptations were admitted, as before said, from his earliest childhood to his last hour in the world. The love which was the Lord's veriest life is signified by his "hungering," and by the devil's saying,

If thou art the son of God, command this stone that it be made bread and by Jesus answering that man shall not live by bread alone, but by every word of God (Luke 4:2-4; Matt. 4:2-4).

[4] That he fought against the love of the world, or all things that are of the love of the world, is signified by:

The devil took him up into a high mountain, and showed him all the kingdoms of the world in a moment of time, and said unto him, All this power will I give thee and the glory of them, for it hath been delivered unto me; and to whomsoever I will, I give it; if thou therefore wilt worship before me, all shall be thine. But Jesus answered and 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 4:5-8; Matt 4:8-10).

[5] That he fought against the love of self, and all things that are of the love of self, is signified by this:

The devil took him into the holy city, and set him on the pinnacle of the temple, and said unto him, If thou art 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 bear thee up, lest thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God (Matt. 4:5-7; Luke 4:9-12).

Continual victory is signified by its being said that after the temptations, "angels came and ministered unto him" (Matt. 4:11; Mark 1:13).

[6] In brief, the Lord from his earliest childhood up to the last hour of his life in the world was assaulted by all the hells, against which he continually fought, and subjugated and overcame them, and this solely from love toward the whole human race. And because this love was not human but Divine, and because such as is the greatness of the love, such is that of the temptation, it may be seen how grievous the combats were, and how great the ferocity on the part of the hells. That all this was so, I know of a certainty.

1691. That “the mountain” means the love of self and the love of the world, may be seen from the signification of a “mountain,” concerning which presently. All evil and falsity come forth from the love of self and the love of the world; they have no other origin; for the love of self and the love of the world are the opposites of celestial love and spiritual love; and because they are the opposites, they are what are continually endeavoring to destroy the celestial and spiritual things of the kingdom of God. From the love of self and of the world come forth all hatreds; from hatreds, all revenges and cruelties; and from these, all deceits; in short, all the hells.

[2] That in the Word by “mountains” there is signified the love of self and the love of the world, may be seen from the following passages. In Isaiah:

The proud eyes of man shall be humbled and the loftiness of men shall be brought low. The day of Jehovah Zebaoth is upon all that is proud and lofty, upon all the high mountains, and upon all the hills that are lifted up, and upon every lofty tower (Isa. 2:11–12, 14–15);

the “high mountains” plainly denote the love of self; and the “hills that are lifted up,” the love of the world.

[3] Again:

Every valley shall be exalted, and every mountain and hill shall be made low (Isa. 40:4);

here also “mountain and hill” manifestly denote the love of self and the love of the world. Again:

I will lay waste mountains and hills, and dry up all their herbage  
(Isa. 42:15);

where also “mountains” denote the love of self, and “hills” the love of the world. In Ezekiel:

The mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the earth (Ezek. 38:20).

[4] In Jeremiah:

Behold I am against thee, O destroying mountain, which destroyest all the earth; and I will stretch out mine hand against thee, and roll thee down from the rocks, and will make thee a mountain of burning (Jer. 51:25);

where Babel and Chaldea are spoken of, by which is signified the love of self and of the world, as before shown. In the song of Moses:

A fire is kindled in mine anger, and shall burn unto the lowest hell, and shall devour the earth and her increase, and set on fire the foundations of the mountains (Deut. 32:22);

“the foundations of the mountains” mean the hells, as is plainly said; these are called the foundations of the mountains, because the love of self and the love of the world reign in them, and are from them.

[5] In Jonah:

The waters compassed me about, even to the soul; the deep was round about me; the seaweed was wrapped about my head; I went down to the cuttings-off of the mountains; the bars of the earth were upon me forever; yet hast thou brought up my lives from the pit, O Jehovah my God (Jonah 2:5–6);

the Lord’s temptations against the hells are thus prophetically described by Jonah, when he was in the belly of the great fish. So likewise in other passages of the Word, especially in David. He who

is in temptations is in the hells; place has nothing to do with being in the hells, but state.

[6] As “mountains” and “towers” signify the love of self and of the world, it may be seen what is signified by the Lord’s being taken by the devil “upon a high mountain,” and “upon a pinnacle of the temple,” namely, that he was led into temptation combats, the most extreme of all, against the loves of self and of the world, that is, against the hells. “Mountains” also, in the opposite sense, signify celestial and spiritual love, as before shown (n. 795–796).

1692. Scarcely anyone can know what temptations, or combats of temptations, effect. They are the means by which evils and falsities are broken up and dispersed, and by which horror of them is induced; and not only is conscience given, but it is also strengthened thereby, and so the man is regenerated, which is the reason why they who are being regenerated are let into combats, and undergo temptations; and they who do not undergo them in the life of the body, do so in the other life, if they are capable of being regenerated, on which account the Lord’s church is called militant. But the Lord alone sustained the most cruel combats of temptations by his own strength or his own power; for he was surrounded by all the hells, and continually conquered them.

[2] It is the Lord alone also who fights in the men who are in the combats of temptations, and who overcomes. Man from his own power can effect nothing at all against evil or infernal spirits; for they are so connected with the hells that if one were overcome, another would rush in, and so on forever. They are like the sea which presses upon every part of a dike; and if the dike should be broken through by a cleft or a crack, the sea would never cease to burst through and overflow, until nothing was left standing. So 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 these were deprived

of the power of doing evil; “and all their food” signifies that they were deprived of the power of thinking falsity; “and departed” signifies that so they were left.

1694. *They took all the wealth of Sodom and Gomorrah.* That this signifies that these were deprived of the power of doing evil, is evident from the signification of taking away anyone’s wealth. By the wealth of Sodom and Gomorrah nothing else is meant in the internal sense but evil and falsity. Evil is here signified by “the wealth,” and falsity by “the food.” Relatively to the good, spiritual wealth and riches are nothing but the goods and truths with which they are gifted and enriched by the Lord; and therefore relatively to the evil, wealth and riches are nothing but the evils and falsities they have acquired to themselves. Such things are also signified in the Word by “riches.” From this it is evident that to take the wealth of Sodom and Gomorrah is to deprive them of the power of doing evil.

1695. *And all their food.* That this signifies that they were deprived of the power of thinking falsity is evident from the signification of “food.” What the celestial, spiritual, and natural food are that are enjoyed in the other life, has been shown before (n. 56–58, 680, 681). These also correspond to the food of the body; and therefore are represented in the Word by food, and are called “food.” But the food of evil and infernal spirits is that which is contrary to wisdom, intelligence, and true knowledge, which is all falsity; and wonderful to say, evil spirits are sustained by this food. The reason that it sustains them is that it is their life. Unless there is given them the means of vilifying the truth, and indeed of blaspheming it, they cannot live. But still license is given them to think and speak only that falsity which is from their evil, and not that which is contrary to their evil, for this would be deceit for insofar as they speak falsity from their evil, it is from their life; and then it is forgiven them, because their nature is such that otherwise they could not live.

[2] As to their being deprived of the power of doing evil and of thinking falsity, the case is this: In the combats of temptations the



evil spirits are permitted to draw forth all the evil and falsity that are in the man, and to battle from the evil and falsity of the man; but when they have been overcome, they are no longer permitted to do so, for they instantly perceive in the man that good and truth have been confirmed. Spirits, more than men, are gifted with such perception; from the very sphere of a man who has been confirmed in truth and good, they know at once how the case is, what answer they will get, and more besides. This is plainly evident with the spiritual regenerate man, with whom there are evil spirits equally as well as with the non-regenerate, but they are subjugated and serve. This is what is meant by their being deprived of the power of doing evil and of thinking falsity.

1696. *And departed.* That this signifies that they were left is evident without explanation.

1697. Verse 12. *And they took Lot, Abram's brother's son, and his substance, and departed; and he was dwelling in Sodom.* "They took Lot, Abram's brother's son, and his substance, and departed" signifies that the apparent goods and truths, which in themselves are not goods and truths, took possession of the external man, and of all things therein; "and he was dwelling in Sodom" signifies the state of the external man.

1698. *And they took Lot, Abram's brother's son, and his substance, and departed.* That this signifies that the apparent goods and truths, which in themselves are not goods and truths, took possession of the external man, and of all things therein, is evident from the signification of "Lot." That "Lot" signifies the sensuous or external man in the Lord, has already been frequently stated and shown; but here by "Lot" is signified the external man in respect to the apparent goods and truths, which are Lot's "substance." That in the Lord's earliest childhood these goods and truths appeared to be goods and truths, but in themselves were not so, has been already explained; but that they were by degrees purified, and this in fact by means of the combats of temptations, may be seen from what has been said concerning temptations.

1699. *And he was dwelling in Sodom.* That this signifies the state of the external man is evident 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 the brother of Aner; and these were men 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 the internal or Divine man is adjoined; “and he was dwelling in the oak groves of Mamre the Amorite” signifies the state of perception from the rational man; “the brother of Eshcol, and the brother of Aner, and these were men of the covenant of Abram” signifies the state of the rational man in respect to the external man as regards the quality of its goods and truths.

1701. *And there came one that had escaped, and told Abram the Hebrew.* That this signifies that the Lord perceived from his interior man is evident from the signification of “Abram the Hebrew,” as being the interior man conjoined with the internal, explained just below. And as in the internal sense these things are predicated of the Lord, and the historicals are representative, it is evident that the coming of one who had escaped, and his telling, signifies nothing else than that the Lord perceived. The interior man perceives what is going on in the external man just as if one were to tell it. The Lord, who had a perception of all things that were taking place, knew very clearly the quality and the source of all that took place in connection with himself, as for example if anything of evil were taking possession of the affections of his external man, or anything of falsity of its thoughts, he could not but know what it was, and whence; and also what evil spirits were exciting the evil and the falsity; and how they were exciting them, besides other things; for such things, and others beyond number, are not concealed from the angels, and scarcely from men who have celestial perception, still less from the Lord.

1702. That “Abram the Hebrew” is the interior man to which the internal or Divine man was adjoined, may be seen from the signification of “Abram the Hebrew,” or from the surnaming of Abram, in that he is here called “the Hebrew.” In what goes before, and in what follows, where Abram is spoken of, he is not called the Hebrew; he is so called in this passage only; and therefore some distinct thing in the Lord is represented and signified by “Abram the Hebrew.” What is represented and signified may be seen from the internal sense, namely, that it is the interior man adjoined to the internal or Divine man, as may likewise be seen from the series of things in the internal sense. The Hebrews are named in the Word when anything of servitude is signified, whatever it may be; as may be seen from what follows. The interior man is such that it serves the internal or Divine man; and for this reason the interior man is here called “Abram the Hebrew.”

[2] What the interior man is, scarcely anyone knows, and it must therefore be briefly stated. The interior man is intermediate between the internal and the external man. By the interior man the internal man communicates with the external; without this medium, no communication at all is possible. The celestial is distinct from the natural, and still more from the corporeal, and unless there is a medium by which there is communication, the celestial cannot operate at all into the natural, and still less into the corporeal. It is the interior man which is called the rational man; and this man, because it is intermediate, communicates with the internal man, where there is good itself and truth itself; and it also communicates with the exterior man, where there are evil and falsity. By means of the communication with the internal man, a man can think of celestial and spiritual things, or can look upward, which beasts cannot do. By means of the communication with the exterior man, a man can think of worldly and corporeal things, or can look downward; in this differing little from the beasts, which have in like manner an idea of earthly things. In a word, the interior or middle man is the rational man himself, who is spiritual or celestial when he looks upward, but animal when he looks downward.

[3] It is well known that a man can know that he speaks in one way while thinking in another, and that he does one thing while willing another; and that there exist simulation and deceit; also that there is reason, or the rational; and that this is something interior, because it can dissent; and also that with one who is to be regenerated there is something interior which combats with that which is exterior. This that is interior, and that thinks and wills differently from the exterior, and that combats, is the interior man. In this interior man there is conscience with the spiritual man, and perception with the celestial. This interior man, conjoined with the Divine internal man that was in the Lord, is what is here called “Abram the Hebrew.”

1703. That the term “Hebrew” is predicated in the Word of some form of servitude is evident from the following passages. In Moses:

When thy brother, a Hebrew, or a Hebrewess, shall be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee (Deut. 15:12);

where it is said “a Hebrew” and “a Hebrewess,” because servitude is treated of. In Jeremiah:

At the end of seven years ye shall let go every man his brother that is a Hebrew, who hath been sold unto thee, and hath served thee six years (Jer. 34:9, 14);

where in like manner the term “Hebrew” is used, because servitude is treated of; otherwise the sons of Jacob are not in the prophets called “Hebrews.” In Samuel:

The Philistines said, Be strong, and be men, that ye be not servants unto the Hebrews as they have been to you (1 Sam. 4:9);

where the word is used for the same reason.

[2] In Moses:

Jehovah said unto Moses, Go in unto Pharaoh, and say to him, Thus saith Jehovah, the God of the Hebrews, Let my people go, that they may serve me (Exod. 9:1, 13; 10:3);

where they are called “Hebrews” from serving. The wife of Potiphar, speaking of Joseph:

Called unto the men of her house, and said unto them, See, he hath brought in a Hebrew unto us to mock us (Gen. 39:14).

Joseph is here called “a Hebrew” because he was a servant there. The chief of the butlers said unto Pharaoh:

There was with us a young man, a Hebrew, servant to the captain of the guard, and he interpreted to us our dreams (Gen. 41:12).

Moreover, the Egyptians called the sons of Israel “Hebrews” because they were servants, or in servitude, as is known (see Exod. 1:15–16, 19, and other places).

1704. *And he was dwelling in the oak groves of Mamre the Amorite.* That this signifies the state of perception from the rational man, is evident from the signification of an “oak grove,” and of “the oak groves of Mamre the Amorite,” spoken of before (n. 1442, 1443, 1616).

1705. *The brother of Eshcol, and the brother of Aner, and these were men of the covenant of Abram.* That by these is signified the state of the rational man in respect to the external man, as regards the quality of its goods and truths, may be seen from their signification as explained below at verse 24, where also they are named. In brief, by Mamre, Eshcol, and Aner, are represented and signified the angels who were with the Lord when he fought in his earliest childhood, and who were adapted to the goods and truths then with the Lord. They are named from these goods and truths. In no case does an angel in heaven have any name; it is goods and truths from which names are predicated of them; for instance, “Michael” and the other angels named in the Word are not angels with such names; but they bear these names from the office they fill, whatever

it may be. It is the same here with Mamre, Eshcol, and Aner; but representatively.

1706. Verse 14. *And Abram heard that his brother was taken captive; and he hastened his trained men that were born in his house, three hundred and eighteen, and pursued unto Dan.* “Abram heard that his brother was taken captive” signifies that the interior man perceived in what state was the external man; “and he hastened his trained men that were born in his house” signifies those goods in the external man that were now delivered from the yoke of servitude; “three hundred and eighteen” signifies their quality; “and pursued unto Dan” signifies the commencement of purification.

1707. *Abram heard that his brother was taken captive.* That this signifies that the interior man perceived in what state the external was, is evident from the signification of “Abram” in the verse that immediately precedes this as being the interior man to which the internal or Divine man was adjoined; and from the signification of “Lot” as being the external man, as has been shown before; also from the signification of “hearing that his brother was captive” as being to perceive in what state the external man was, namely, as was said in verse 12, that apparent goods and truths had possession of it.

[2] The case is this: when the interior man (meant by “Abram the Hebrew”) perceived that the goods and truths from which the combat was waged were not goods and truths except apparently, and that they had possession of the whole of the external man (signified by “Lot, his brother’s son”), then the interior man, or the Divine internal man through the interior, purified them. How this is done, no one can possibly know but he to whom it has been revealed; for the influx of the internal man, through the interior or middle man, into the external man, is an arcanum, especially at the present time, when few, if any, know what the interior man is, and still less what the internal man is. What the internal man is, and what the interior man, may be seen just above, at verse 13. But here it shall be briefly stated what is the nature of the influx.

[3] The internal man in everyone belongs to the Lord alone; for there the Lord stores up the goods and truths with which he gifts man from infancy. Thence through these he flows into the interior or rational man, and through this into the exterior; in this way it is given to the man to think, and to be a man. But the influx from the internal man into the interior or middle man, and so into the exterior man, is twofold; it is either by celestial things; or by spiritual things or what is the same, it is either by goods, or by truths. By celestial things, or goods, it flows in only with regenerate men, who have been gifted either with perception or with conscience; thus it flows in by perception or by conscience; for which reason the influx by celestial things has no existence except with those who are in love to the Lord and in charity toward the neighbor. But by spiritual things, or truths, the Lord flows in with every man; and unless there were this influx the man could not think, and therefore could not speak. When a man is such that he perverts the goods and truths, and when he cares nothing for celestial and spiritual things, there is then no influx of celestial things, or goods, but the way for these is closed; and yet there is an influx of spiritual things, or truths, for a way for them is continually kept open. Hence may be seen what is the nature of the interior or middle, that is, of the rational man.

[4] The internal man in the interior or middle man is here signified by "Abram." When the celestial things, or goods, flow in from the internal man into the interior man, the internal man then appropriates to itself the interior or middle man, and makes it its own; but the interior or middle man is still distinct from the internal man. The case is similar when the internal man flows in through the interior or middle man into the exterior man, for then it likewise appropriates the exterior man to itself, and makes it its own; but yet the exterior man is distinct from the interior man. So now, when the internal man perceived in the interior or middle man that the state of the external man was such, namely, that the external man was made captive, that is, that not genuine but apparent goods and truths had taken possession of it, from which it had fought against so many enemies, it then flowed in, and reduced all things to order, and liberated it from the things which infested it, and thus purified it, that is to say, so that its goods and truths

were not apparent but genuine goods and truths, and were thus conjoined with the internal or Divine man; and this, as before said, by means of the interior or middle man.

[5] In this the Lord was not like any man, for his interior man as to celestial things or goods was Divine, and was adjoined to his internal man even from birth. His internal man, together with this interior man, was Jehovah himself, his Father. But he was similar to other men in this, that his interior man as to spiritual things or truths had been adjoined to his external man, and thus was human; but this also was made Divine, that is, Jehovah, by means of combats of temptations and continual victories from its own power. The external man is what is called "Lot"; in the former state however this is called "Abram's brothers son," but in this "Abram's brother"; for it was called his brother's son when possessed by apparent goods and truths, but his brother when possessed by genuine goods and truths.

1708. *And he hastened his trained men that were born in his house.* That this signifies these goods and truths in the external man which were now delivered from the yoke of servitude is evident from the signification of the "trained men," as also of those "born in Abram's house." Abram's "men in training," or novitiates, in the internal sense, are those goods in the external man which can be conjoined with the interior man; those "born in the house," in the internal sense, are the same goods and also truths, as being proper to that man. But these things contain more arcana that can be told; in the first place these: how, after the combats of temptations, apparent goods become genuine goods, and that they can then be conjoined with the interior or middle man, and through this with the internal man, and be made in like manner Divine. For the Lord adjoined his human essence to his Divine essence by degrees, and this by means of combats of temptations and victories, as before said. These goods that were made genuine are what are called Abram's "men in training," or novitiates; for these goods were in training, and were novitiates; and as they were procured by his own power, they are called "born in his house."



1709. *Three hundred and eighteen men.* That this signifies their quality, namely, that they are the holy things of combat, is involved in the number “eighteen,” and also in the number “three hundred”; for these numbers are composed of three and six. “Three” signifies what is holy (as shown n. 720, 901); and “six” combat (as shown n. 737, 900). That Abram hastened so many, is an historical truth but still it was representative, as is all the history in the Word in the five books of Moses, in Joshua, in Judges, in Samuel, in the Kings, in Daniel, and in Jonah, where the numbers in like manner involve arcana; for nothing has been written in the Word which was not of this nature, otherwise it would not be the Word, and otherwise it would not have been related that Abram hastened three hundred and eighteen; and also that these were in training, and born in his house; besides many other things which are said in this chapter.

1710. *And pursued even to Dan.* That this signifies a state of purification is evident from the connection of the things in the internal sense. To “pursue the enemies” is here to expel the evils and falsities which were with the goods and truths, and that caused them to merely appear to be goods and truths, and thus to liberate and purify them. “Even to Dan” signifies to the farthest limit of Canaan, thus to the uttermost boundaries whither they had fled. That “Dan” signifies the farthest limits, or the extreme boundaries of Canaan, is evident in many places in the Word. As in Samuel:

To transfer 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. 3:10).

In gathering, all Israel shall be gathered together, from Dan even to Beersheba (2 Sam. 17:11).

David said to Joab, Go now to and fro through all the tribes of Israel, from Dan even to Beersheba (2 Sam. 24:2, 15).

In the book of Kings:

Judah and Israel dwelt in safety, every man under his vine and under his fig tree, from Dan even to Beersheba (1 Kings 4:25).

From these passages it is evident that Dan was the farthest boundary of Canaan, whither the enemies were pursued which infested the goods and truths of the external man. But as Dan was a boundary of Canaan, and therefore within Canaan, lest they should stay there, they were driven further, namely, "to Hobah on the left of Damascus," as is evident from the things stated in the verse next following, and in this way purification was effected. By the land of Canaan, in a holy sense, as before said, is signified the Lord's kingdom, thus the celestial of love, or good; primarily, the good with the Lord.

1711. Verse 15. *And he divided himself against them by night, he and his servants, and smote them, and pursued them unto Hobah, which is on the left of Damascus.* "He divided himself against them by night" signifies the shade in which the apparent goods and truths were; "he and his servants" signifies the rational man, and the things in the external man which obeyed; "and smote them" signifies vindication; "and pursued them unto Hobah, which is on the left of Damascus" signifies as far as this extended.

1712. *He divided himself against them by night.* That this signifies the shade in which the apparent goods and truths were is evident from the signification of "night," as being a state of shade. There is said to be a state of shade when it is not known whether the good and truth are apparent or are genuine. When anyone is in apparent good and truth, he supposes them to be genuine good and truth; the evil and falsity that are in apparent good and truth are what cause the shade, and make them appear genuine. They who are in ignorance can know no otherwise than that the good which they do is their own, and that the truth which they think is their own, and it is the same with those who attribute to themselves the goods they do, and place merit in them, not knowing that in this case they are not good, although they appear so; and that the own and self-merit which they place in them are the evils and falsities which obscure and darken. So in many other cases.

[2] The kind and the measure of the evil and falsity which lie concealed in them cannot possibly be so well seen in the life of the

body as in the other life, where they are presented to view as in clear light. But the case is different if this is done from ignorance that is not confirmed, for in this case those evils and falsities are easily dispersed. But if men confirm themselves in the belief that they can do good and resist evil by their own powers, and that they thus merit salvation, in this case this idea remains attached, and causes the good to be evil, and the truth to be falsity. But still it is according to order for a man to do good as of himself; and therefore he ought not to slacken his hand, with the thought, "If I can do nothing of good from myself, I ought to wait for immediate influx," and thus remain in a passive state, for this would be contrary to order; but he must do good as of himself; yet, when he reflects upon the good which he does or has done, let him think, acknowledge, and believe that the Lord has done the work in him.

[3] If he slackens his effort, thinking as has been said, he is then not a subject into which the Lord can operate. The Lord cannot flow into anyone who deprives himself of everything into which power can be infused. It is as if one were not willing to learn anything without a revelation to himself; or as if one would teach nothing unless the words were put into him; or as if one would attempt nothing unless he were put into action as one without will. But if these things were done, he would be still more indignant at being like an inanimate thing; when yet that which is animated by the Lord in a man is that which appears as if it were from himself. It is thus an eternal truth that a man does not live from himself, but that if he did not appear to live from himself he could not live at all.

1713. *He and his servants.* That this signifies the rational man, and the things in the external man which obeyed, is evident from the signification of "he," that is, of Abram, as being the interior man (explained above); and from the signification of "servants," as being the things which obey. All the things that are in the external man before it has been liberated and vindicated, are called "servants," for they do nothing but render obedience to the interior man. For example: in the exterior man there are affections and there are memory-knowledges; the former are from the goods of the

interior man, and the latter are from the truths of the same. When these are made to act so that they accord with the interior man, they are said to serve and obey; and therefore by “servants” nothing else is here signified than those things in the external man which obeyed.

1714. *And smote them.* That this signifies vindication is evident from the connection, and without explication.

1715. *And pursued them unto Hobah, which is on the left of Damascus.* That this signifies as far as this extended is evident from the signification of “Hobah, which is on the left of Damascus.” It is not known where Hobah was situated, as there is no further mention of it in the Word. But Damascus was the principal city of Syria (as is evident from 2 Sam. 8:5, 6; Isa. 7:8); and by it is signified almost the same as by Syria (spoken of before, Gen. 10:22). The farthest boundary of the land of Canaan, beyond Dan, is described as being Damascus, as in Amos:

Ye have taken up Siccuth your king, and Chiun your images; the star of your gods which ye made to yourselves, and I will cause you to go away beyond Damascus (Amos 5:26–27).

The boundary of the holy land, or of the Lord’s kingdom, toward the north, is also called the “boundary of Damascus” (Ezek. 47:16–18, 48:1). Here, where it is said that they were smitten and driven as far as Hobah, which is on the left of Damascus, there is signified the extent to which the apparent goods and truths were purified. But unless it is known what was the character of the apparent goods and truths, and by what means they were purified so as to be made genuine, it cannot be explained what is properly meant here by Hobah, on the left of Damascus; except in a general way that they were purified.

1716. Verse 16. *And he brought back all the substance, and also brought back his brother Lot and his substance, and the women also, and the people.* “He brought back all the substance” signifies that the interior man reduced all things in the external man into a

conforming state; “and also brought back his brother Lot and his substance” signifies the external man and all the things belonging to it; “the women and the people” signifies both the goods and the truths.

1717. *And he brought back all the substance.* That this signifies that the interior man reduced all things in the external man into a conforming state, may be seen from the signification of “bringing back all the substance.” The “substance” here is the things which Chedorlaomer and the kings with him took from their enemies; as told in what goes before. By Chedorlaomer and the kings with him are signified the goods and truths of the exterior man. The substance they took from their enemies was nothing else than their being deprived of the power of doing evil and thinking falsity, which was signified by the wealth of Sodom and Gomorrah, and by all the food which they took (treated of above, at verse 11).

[2] This matter is of such a nature that it cannot be set forth in few words; but what here follows may be sufficient to give some notion of it. He who is in the combats of temptations, and overcomes, acquires to himself more and more a power [*potestas*] over the evil spirits, or over the diabolical crew, till at last they do not dare to tempt at all. But as often as a victory is gained, so often does the Lord reduce into order the goods and truths from which the combat was waged; and so often are they thus purified; and so far as they are purified, so far are the celestial things of love instilled into the exterior man, and a correspondence effected. These are the things that are signified by bringing back all the substance.

[3] He who supposes that the external man can be reduced into correspondence without combats of temptations is mistaken; for temptations are the means of dissipating evils and falsities, as also of introducing goods and truths, and of reducing the things which are of the external man into obedience, so that it may serve the interior or rational man, and through this the internal, that is, the Lord operating through the internal man. That these things are effected by temptations, no one can know but he who has been regenerated through temptations. But how this is done can scarcely be

described even in the most general manner, since it is done without the man's knowing whence and how; for it is the Lord's Divine operation.

1718. *And also brought back his brother Lot and his substance.* That this signifies the external man and all that belongs to it is evident from the signification of "Lot," which is the external man, as has been stated several times before. What the external man is, is scarcely known at this day; for it is thought that only that which belongs to the body constitutes the external man; as the faculties of sense, namely, the touch, taste, smell, hearing, and sight; and also the appetites and pleasures. But these constitute the outermost man, which is merely corporeal. The knowledges that belong to the memory, and the affections that are of the love, with which the man has been imbued, properly constitute the external man; also those faculties of sense which properly belong to the spirit, together with the pleasures that the spirit enjoys. That these properly constitute the external or exterior man is evident from men in the other life, that is, spirits. These in like manner possess an external man, and in like manner an interior man, and consequently an internal man. The body is only as it were a covering, a crust, which is dissolved in order that the man may truly live, and that all things belonging to him may become more excellent.

1719. *The women and the people.* That this signifies both the goods and the truths, may be seen from the signification of "wives" and of "daughters," as being what is good (spoken of before, n. 489–491, 568, 915)—here the word "women" is used instead of wives and daughters; and from the signification of "people," as being truth (also explained before, n. 1259–1260).

1720. Verse 17. *And the king of Sodom went out to meet him, after his return from smiting Chedorlaomer and the kings that were with him, at the valley of Shaveh, this is the king's valley.* "The king of Sodom went out to meet him" signifies that the evil and falsity submitted themselves; "after his return from smiting Chedorlaomer and the kings that were with him" signifies the liberation and vindication of the apparent goods and truths; "at the valley of

Shaveh, this is the king's valley" signifies the state of the external man as to goods and truths at that time.

1721. *The king of Sodom went out to meet him.* That this signifies that the evil and falsity submitted themselves is evident from the signification of "the king of Sodom" as being the evil and falsity against which was the combat; and from the signification of "going out to meet" as being to submit one's self. The king of Sodom is here spoken of, because the fact that evil and falsity submitted themselves occurs here in the series; but he is [specially] treated of in verse 21, which follows.

1722. *After his return from smiting Chedorlaomer and the kings that were with him.* That this signifies the liberation and vindication of the apparent goods and truths is evident from the things which precede, and from what was said above concerning Chedorlaomer and the kings that were with him.

1723. *At the valley of Shaveh, this is the king's valley.* That this signifies the state of the external man as to goods and truths at that time, may be seen from the signification of "the valley of Shaveh," and also of "the king's valley." "The valley of Shaveh" signifies the goods of the external man; and "the king's valley" signifies the truths of the same. The external man is called a "valley" from the fact that it is below. That which is more external is also lower, as that which is more internal is also higher. That a "king" signifies truth has been said before (n. 1672).

1724. Verse 18. *And Melchizedek king of Salem bought forth bread and wine; and he was priest to God Most High.* "Melchizedek" signifies the celestial things of the interior man in the Lord; "king of Salem" signifies a state of peace as to interior or rational things; "brought forth bread" signifies celestial things and the refreshment from them; "and wine" signifies spiritual things and the refreshment from them; "and he was priest" signifies the holy of love; "to God Most High" signifies the internal man, which is Jehovah.

1725. *Melchizedek*. That this signifies the celestial things of the interior man in the Lord may be seen from the signification of the name “Melchizedek,” to be explained presently; and also from the things that precede and from those which follow. What the internal man is, and what the interior man, and what the external, has been sufficiently shown above; also that the internal man flows in through the interior man into the external; as also that the internal man flows into the interior man either by celestial things or by spiritual things; by celestial things with every regenerate man, that is, with those who live in love to the Lord and in love toward the neighbor; but by spiritual things with every man, whatever his quality may be; thence is his light from heaven, that is, his ability to think and speak, and to be a man. On this subject see what was said before (n. 1707).

[2] The celestial things of the interior man are all those which are of celestial love, as has often been said before. These celestial things in 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; in like manner also the external; but now, when the interior man was in the state of the combats of temptation, and was not yet much purified by the combats of the temptations, it is called as to the celestial things “Melchizedek,” that is, “King of holiness and righteousness.”

[3] That this is really so, may also be seen in David, where the Lord’s combats of temptations are in like manner treated of, and at last his interior man as to celestial things is called “Melchizedek.” Thus in David:

Jehovah said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah shall send forth the scepter of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people are willing offerings in the day of thy might; in honors of holiness; from the womb of the morning thou hast the dew of thy birth.<sup>1</sup> Jehovah hath sworn, and will not repent, thou art a priest forever, after my word,<sup>2</sup> Melchizedek. The Lord at thy right hand smote through kings in the day of his anger (Ps. 110:1–5).



Here the Lord's combats of temptations with the hells are treated of, as in the chapter before us, as may be seen from every word. That the Lord is here treated of he himself teaches (see Matt. 22:41–43; Mark 12:36; Luke 20:42–44); to “make his enemies his footstool,” to “rule in the midst of his enemies,” the “day of might,” to “smite kings in the day of his anger” signify the combats of temptations, and victories.

1726. *King of Salem.* That this signifies a state of peace as to interior or rational things is evident from the signification of “Salem.” In the original language “Salem” means “peace,” and also “perfection”; thus it signifies a state of peace, and a state of perfection. A state of peace is the state of the Lord's kingdom; in that state the Lord's celestial and spiritual things are as in their morning, and in their spring; for peace is like the dawn in the early morning, and like the spring in the springtime. The dawn and the spring cause all things that then meet the senses to be full of joy and gladness; every object draws an affection from the general one of the dawn and of the springtime. So is it with the state of peace in the Lord's kingdom: in the state of peace all celestial and spiritual things are as it were in their morning or springtide flower and smile, that is, in their happiness itself. So does the state of peace affect everything, for the Lord is peace itself. This is signified by Salem also in David:

In Judah is God known, his name is great in Israel, in Salem also is his tabernacle, and his dwelling place in Zion (Ps. 76:1, 2).

When a man is in the combats of temptations, he is by turns 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 the “bread and wine,” by which celestial and spiritual things are signified; thus a state of celestial and spiritual things in peace, which state is refreshment itself.

1727. *Brought forth bread and wine.* That to “bring forth bread” signifies celestial things and refreshment from them, and to “bring forth wine” signifies spiritual things and refreshment from them, is evident from the signification of “bread” as being what is celestial

(spoken of n. 276, 680); and from the signification of “wine,” as also of the “vine” and the “vineyard” as being what is spiritual (explained n. 1069–1071). And because “bread” signifies celestial things, and “wine” spiritual things, they were made symbols also in the holy supper. That Melchizedek brought forth bread and wine, has here a similar signification; for bread in the ancient church was the representative of all celestial things, and wine the representative of all spiritual things; thus here of the Lord himself, from whom is all that is celestial and all that is spiritual.

1728. *And he was priest.* That this signifies the holy of love is evident from the signification of “priest” in the Word. There are two things which are predicated of the Lord, namely, that he is king, and that he is priest. A king, or the royalty, signifies the holy which is true; and a priest, or the priesthood, signifies the holy which is good; the former is the Divine spiritual, the latter the Divine celestial. The Lord as king governs each and all things in the universe from Divine truth; and as priest, from Divine good. Divine truth is the very order of his universal kingdom, all the laws of which are truths, or eternal verities; Divine good is the very essential of order, all things of which are of mercy. Both of these are predicated of the Lord. If Divine truth alone were his, no mortal could be saved, for truths condemn everyone to hell; but Divine good, which is of mercy, uplifts from hell to heaven. These are what the kings and priests in the Jewish church represented and these likewise Melchizedek represented, as king of Salem, and priest to God most high.

1729. *To God most high.* That this signifies the internal man, which is Jehovah, is evident from what has been said already several times concerning the Lord’s internal man, that it is Jehovah himself, and thus that the Lord is the same as Jehovah the Father; as he himself says in John:

I am the way, and the truth, and the life. Philip saith, Show us the Father. Jesus saith unto him, Am I so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father; how sayest thou then, Show us the Father? Believest thou not that I am in

the Father and the Father in me? Believe me, that I am in the Father, and the Father in me (John 14:6, 8–11).

[2] It is the Lord's human essence which is called the "son of man"; which also, after the combats of the temptations, was united to his Divine essence, so that it was itself also made Jehovah; wherefore in heaven they know no other Jehovah the Father than the Lord (see above, n. 15). With the Lord all is Jehovah; not only his internal and his interior man, but also the external man, and the very body; and therefore he alone rose into heaven with the body also; as is sufficiently evident in the Gospels, where his resurrection is treated of; as also from the words of the Lord himself:

Wherefore do thoughts arise in your hearts? See my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have. And when he had said this, he showed them his hands and his feet (Luke 24:38–40).

1730. Verse 19. *And he blessed him, and said, Blessed be Abram to God Most High, Possessor of the heavens and the earth.* "And he blessed him" signifies the enjoyment of celestial and spiritual things; "and said, Blessed be Abram to God Most High" signifies the Lord's interior man, that it came into the enjoyment of goods from his internal man; "Possessor of the heavens and the earth" signifies the conjunction of the internal man, or Jehovah, with the interior and the exterior man.

1731. *He blessed him.* That this signifies the enjoyment of celestial and spiritual things, may be seen from the signification of "blessing," as being to enjoy all goods (see n. 981, 1096). They are in the enjoyment of all goods who enjoy celestial and spiritual goods; for all goods, of whatever name, are from these. The things which are contained in this verse declare and proclaim the conjunction of the Lord's human essence with his Divine essence; the blessing itself involves this.

1732. *Blessed be Abram to God Most High.* That this signifies the Lord's interior man, that it came into the enjoyment of goods from his internal man, is in like manner evident from the signification of

“blessing” as being the enjoyment of goods, as before said; also from the signification of “Abram” here, as being the interior or rational man, treated of above (at verse 13); and also from the signification of “God Most High,” as being the Lord’s internal, which subject also has been treated of before. By “Abram,” as before said, is signified the interior or rational man which is to be united to the internal man or Jehovah, and this by the combats of temptations and victories. For with the interior man the case is as follows. The interior man, as before said, is intermediate between the internal and the external man, and enables the internal man to flow into the external; for without the interior man there is no communication. There is thus effected a communication of celestial things, and of spiritual. When the communication was of celestial things, the interior man was called “Melchizedek”; but when there is a communication of spiritual things, it is called “Abram the Hebrew.”

1733. *Possessor of the heavens and the earth.* This signifies the conjunction of the internal man or Jehovah with the interior and the exterior man, as appears from the signification of “heaven and earth.” That which is interior in man is called “heaven”; and that which is exterior is called “earth.” The reason why “heaven” signifies that which is interior in man, is that a man as to his interiors is an image of heaven, and so is a kind of little heaven. Primarily the Lord’s interior man is heaven, because the Lord is the all in all of heaven, and thus is heaven itself. It follows from this that the exterior man is called the earth. For the same reason also, by the “new heavens” and the “new earth,” spoken of in the prophets and in Revelation, nothing else is meant than the Lord’s kingdom, and everyone who is a kingdom of the Lord, or in whom the Lord’s kingdom is. That “heaven and earth” signify these things may be seen, as to “heaven,” n. 82, 911; and as to “earth,” n. 82, 620, 636, 913.

[2] That here “God most high, possessor of the heavens and earth” signifies the conjunction in the Lord of the internal man with the interior and exterior man, may be seen from the fact that as to his internal man the Lord was Jehovah himself; and because

the internal man or Jehovah led and instructed the external, as a father his son, therefore relatively to Jehovah he is called, as to the external man, the “son of God”; but relatively to the mother, he is called the “son of man.” The Lord’s internal man, which is Jehovah himself, is what is here called “God most high”; and before plenary conjunction or union was effected, it is called “possessor of the heavens and earth,” that is, possessor of all things which are in the interior and the exterior man; for these, as before said, are here meant by “the heavens and the earth.”

1734. Verse 20. *And blessed be God Most High, who hath delivered thine enemies into thy hand. And he gave him tithes of all.* “Blessed be God Most High” signifies the Lord’s internal man; “who hath delivered thine enemies into thy hand” signifies victory. “And he gave him tithes of all” signifies remains derived from victory.

1735. *Blessed be God Most High.* That this signifies the Lord’s internal man is evident from the things which were said just above concerning the internal man. In the ancient church, Jehovah was called “God Most High” for the reason that “height” represented and therefore signified what is internal, and thus “the most high” signified what is inmost. Hence the worship of the ancient church was upon high places, mountains, and hills. The inmost also has the same relation to the exterior and the outermost, as the highest bears to the lower and the lowest. The most high or the inmost is the celestial of love, or love itself. Jehovah, or the Lord’s internal man, was the very celestial of love, that is, love itself, to which no other attributes are fitting than those of pure love, thus of pure mercy toward the whole human race which is such that it wills to save all and make them happy to eternity, and to bestow on them all that it has; thus out of pure mercy to draw all who are willing to follow, to heaven, that is, to itself, by the strong force of love. This love itself is Jehovah.

[2] Of nothing can “am” or “is” be predicated except of love. From this love—because in love, or of love itself—is the very being [*esse*] of all life, that is, life itself; and because Jehovah alone is the being of life, or life itself, as he alone is love, each and all things

have thence their being and their life; nor can anyone be and live of himself except Jehovah alone, that is, the Lord alone; and as no one can be and live of himself except the Lord alone, it is a fallacy of sense that men seem to themselves to live of themselves. The angels plainly perceive that they do not live of themselves, but from the Lord, since they live in the very being of the Lord's life, because in his love. But yet to them above all others there is given the appearance as of living from themselves, together with ineffable happiness. This therefore is to live in the Lord, which is never possible unless we live in his love, that is, in charity toward the neighbor.

1736. That the Lord is Jehovah, who is here called "God most high," is plainly evident from the Word. In Isaiah:

Jehovah Zebaoth is his name, and thy Redeemer, the holy one of Israel; the God of the whole earth is he called (Isa. 54:5);

where it is plain that the Redeemer and the Holy one of Israel, who is the Lord alone, is "Jehovah Zebaoth" and "the God of the whole earth." Again:

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

I do help thee, saith Jehovah, thy Redeemer, the holy one of Israel (Isa. 41:14).

The expressions "the holy one of Israel," and "the God of Israel" occur many times. That the Lord is the holy one of Israel and the God of Israel is clearly evident in that:

They saw the God of Israel, and there was under his feet as it were a work of sapphire stone, and as it were the substance of heaven for clearness (Exod. 24:10).

[2] No other was acknowledged and called Jehovah by the Jewish church, for it worshiped the one God Jehovah, and this was the more fully the case for the reason—which was unknown to most of them—that all the rites of that church represented the Lord, and all

the things of the Word in the internal sense were significative of him. In Isaiah:

He will swallow up death forever; and the Lord Jehovih will wipe away the tear 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, we have waited for him; let us exult and be glad in his salvation (Isa. 25:8–9);

treating of the coming of the Lord.

[3] In the same:

Behold the Lord Jehovih will come in strength, and his arm shall rule for him. He shall feed his flock like a shepherd, he shall gather the little lambs in his arm, he shall carry them in his bosom, he shall lead the sucklings (Isa. 40:10–11).

Here the Lord is plainly spoken of, who is “the Lord Jehovih.” That he “shall come in strength,” and “his arm rule for him” signifies that he would conquer the hells by his own power; to “feed his flock, gather the little lambs in his arm, carry them in his bosom, and lead the sucklings” are predicated of his love or mercy.

[4] Again:

Thus said Jehovah that created the heavens, God himself that formed the earth and made it, he established it, he created it not an emptiness, he formed it to be inhabited: I am Jehovah, and there is none else. Am not I Jehovah, and there is no God else besides me? A just God, and a Savior, there is none besides me. Look unto me and be saved, all the ends of the earth; for I am God, and there is none else (Isa. 45:18, 21–22).

Here the Lord is manifestly spoken of as being alone Jehovah and God. That to “create the heavens and form the earth” is to regenerate, thus that the Creator of heaven and earth is the Regenerator, may be seen above at n. 16, 88, 472, and elsewhere; and therefore the Lord is often called the Creator, Former, and Maker.

[5] Again:

Thou art our Father, for Abraham knoweth us not, and Israel doth not acknowledge us. Thou, O Jehovah, art our Father, our Redeemer, thy name is from everlasting (Isa. 63:16).

Here the Lord is plainly meant, who alone is the “Redeemer.” In Moses:

Take heed of his face, and hear his voice, provoke him not, for he will not bear your transgression, for my name is in the midst of him (Exod. 23:21).

That “name” means essence, see above (n. 144, 145); and “in the midst” means the inmost (n. 1074).

[6] 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, Counselor, God, Hero, Father of Eternity, Prince of Peace (Isa. 9:6),

plainly said of the Lord. In Jeremiah:

Behold the days come that I will raise unto David a righteous offshoot, and he shall reign a king, and shall act intelligently, and shall do judgment and justice in the earth; in his days Judah shall be saved, and Israel shall dwell in confidence; and this is his name whereby they shall call him, Jehovah our Righteousness (Jer. 23:5–6),

plainly meaning the Lord. In Zechariah:

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

plainly speaking of the Lord. The “name” denotes the essence.

1737. *Who hath delivered thine enemies into thy hand.* That this signifies victory may be seen without explication. The conjunction



of the human essence with the Divine essence was procured and effected by the Lord by continual combats of temptations and victories, and this from his own power. He who apprehends the mode of the conjunction and union in any other way is much mistaken. By this he became righteousness. The conjunction or union was effected with the celestial of love, that is, with love itself, which, as before said, is Jehovah. The conjunction of men with the Lord is also effected by temptations, and by the implanting of faith in love. Unless faith is implanted in love, that is, unless a man by the things that are of faith receives the life of faith, that is, charity, there is no conjunction. This alone is to follow him, namely, to be conjoined with the Lord just as the Lord as to his human essence was conjoined with Jehovah. Hence also all such are called “sons of God,” from the Lord who was the only Son of God, and hence they become images of him.

1738. *And he gave him tithes of all.* That this signifies remains derived from victory is evident from the signification of “tithes” as being remains (spoken of before, n. 576). But what remains are may be seen above (n. 468, 530, 560–561, 661, 1050), namely, that they are all the states of love and charity, and consequently all the states of innocence and peace, with which a man is gifted. These states are given to man from infancy, but less by degrees as the man advances into adult age. But when a man is being regenerated, he then receives new remains also, besides the former, thus new life. For it is from remains, or by remains, that a man is a man; for without the state of love and charity, and without the state of innocence—which states instill themselves into the other states of his life—a man is not a man, but is worse than any wild beast. The remains acquired in the combats of temptations are those which are here meant. These remains are what are signified by the tithes given to Melchizedek by Abram; and they are all the celestial things of love which the Lord procured to himself by the continual combats and victories by which he was continually being united to his Divine essence, until his human essence in like manner became love, or the being of life, that is, Jehovah.

1739. Verse 21. *And the king of Sodom said to Abram, Give me the soul, and take the substance to thyself.* “The king of Sodom said”

signifies the evil and falsity which were overcome; “unto Abram” signifies the Lord’s rational; “Give me the soul, and take the substance to thyself” signifies that he should give them life, and they would not care for other things.

1740. *The king of Sodom said.* That this signifies the evil and falsity which were overcome is evident from the signification of “Sodom,” which is evil and falsity, as was shown above in this chapter. It is said above (in verse 17), that the king of Sodom went out to meet Abram, by which is signified that evil and falsity submitted themselves; it is now added that they are suppliants.

[2] That evil and falsity were conquered, or that evils and falsities are conquered by the combats of temptations, and that goods and truths are thereby put on, comes from the fact that evils and falsities are thus dissipated; and when these have been dissipated, goods and truths succeed in their place; and these are afterwards confirmed more and more, and are thus strengthened. For it is by evil spirits that evils and falsities are excited; and unless they are excited, the man scarcely knows that they are evils and falsities; but when excited they are manifest. And the longer the combats of temptations last, the more manifest do the evils and falsities become, until at last they are held in abhorrence.

[3] And as evils and falsities are dissipated, goods and truths take their place; and the greater the horror that is conceived for evils and falsities, the more of love for goods and truths is instilled by the Lord. And further, the greater the horror for evils and falsities, the less do evil spirits dare to approach, for they cannot endure aversion and horror for the evils and falsities in which their life consists, and are sometimes seized with terror on their first approach. And the more of love there is for goods and truths, the more do the angels love to be with the man, and together with the angels, heaven; for they are in their own life when in the goods of love and truths of faith.

1741. *To Abram.* That this signifies the Lord’s rational is evident from the representation of Abram. In the two chapters which

precede, Abram represented the Lord or his state in childhood; here in this chapter, he represents the Lord's rational, and is then called "Abram the Hebrew"; as is evident from what has been said and shown above at verse 13; and here the representation is the same; for in this chapter no other Abram is meant than Abram the Hebrew. The Lord's spiritual which is adjoined to his internal man is Abram the Hebrew but the celestial which is adjoined to his internal man is represented and signified by Melchizedek, as before said.

1742. *Give me the soul, and take the substance to thyself.* That this signifies that he should give them life, and they would not care for other things is evident from the signification of "soul" as being life (treated of before, n. 1000, 1005, 1040); and from the signification of the "substance" as being the other things that are not so properly of life, of which more will be said presently.

[2] The life which evil spirits have, and which they love extremely, is the life of the yearnings of the love of self and of the world, hence a life of hatreds, revenge, and cruelties; and they suppose that there can be no delight in any other life. They are like men—for they have been men, and they retain this belief from their life when they were men—who place all life in the delights of such yearnings, not knowing but that such life is the only life, and that when they lose it they will utterly die. But of what nature is that life which they love, is plain from those of this character in the other life, where it is turned into a fetid and excrementitious life, and wonderful to say, they perceive the stench as most enjoyable; as may be seen from what is related from experience in n. 820, 954.

[3] It was the same with the demons, who, when the Lord cast them out of the maniac, fearing for their life, asked that they might be sent into the swine (Mark 5:7–13). That these demons were those who in the life of the body had been given up to filthy avarice, may be seen from the fact that such seem to themselves in the other life to pass their time among swine, for the reason that the life of swine corresponds to avarice, and is therefore delightful

to them; as is evident from what is related from experience in n. 939.

1743. Verse 22. *And Abram said to the king of Sodom, I have lifted up my hand to Jehovah God Most High, Possessor of the heavens and the earth.* “Abram said to the king of Sodom” signifies the reply; “I have lifted up my hand to Jehovah” signifies the state of mind in the Lord; “Possessor of the heavens and the earth” signifies conjunction.

1744. *Abram said to the king of Sodom.* That this signifies the reply is evident without explication.

1745. *I have lifted up my hand to Jehovah.* That this signifies the state of mind in the Lord is evident from the signification of “lifting up the hands.” The lifting up of the hand to Jehovah is a gesture of the body corresponding to an affection of the mind, as is well known. In the sense of the letter, those things which are interior, or of the mind, are expressed by external things which correspond; but in the internal sense it is internal things that are meant; here therefore the lifting up of the hand means the mind, or an affection of the mind.

[2] So long as the Lord was in a state of temptations, he spoke with Jehovah as with another; but so far as his human essence was united to his Divine essence, he spoke with Jehovah as with himself; which is evident from many passages in the Gospels, as also from many in the prophets and in David. The cause is clearly evident from what has been said before concerning the inheritance from the mother. So far as this remained, he was as it were absent from Jehovah; but so far as this was extirpated, he was present, and was Jehovah himself.

[3] This may be illustrated by the conjunction of the Lord with the angels. Sometimes an angel does not speak from himself, but from the Lord, and he then does not know but that he is the Lord; but then his externals are quiescent. It is otherwise when his externals are active. The reason is that the internal man of the

angels is the Lord's possession; and so far then as there are no obstructions on the part of what is their own, it is the Lord's, and even is the Lord. But in the Lord, a plenary conjunction or an eternal union with Jehovah was wrought, so that his very human essence also is Jehovah.

1746. *Possessor of the heavens and the earth.* This signifies conjunction, as appears from what was said above, at verse 19; where the same words occur, with the same signification.

1747. Verse 23. *That from a thread even to the thong of a shoe, I will not take aught that is thine, lest thou shouldst say, I have enriched Abram.* "That from a thread even to the thong of a shoe" signifies all natural and corporeal things that were unclean; "I will not take aught that is thine" signifies that in celestial love here was nothing of the kind; "lest thou shouldst say, I have enriched Abram" signifies that the Lord derived no strength whatever from such things.

1748. *That from a thread even to the thong [or latchet] of a shoe.* That this signifies all natural and corporeal things that were unclean is evident from the signification of "the thong of a shoe." In the Word the sole of the foot and the heel signify the ultimate natural (as before shown, n. 259). A shoe is that which covers the sole of the foot and the heel; a "shoe" therefore signifies what is natural still further, thus the corporeal itself. The signification of a "shoe" is according to the subject. When predicated of goods it is taken in a good sense; and when of evil, in a bad sense; as here in treating of the substance of the king of Sodom, by whom evil and falsity are signified, the "thong of a shoe" signifies unclean natural and corporeal things. By the "thread of a shoe" falsity is signified, and by the "thong of a shoe" evil, and this the most worthless of all, because the word is a diminutive.

[2] That such things are signified by a "shoe" is evident also from other passages in the Word; as when Jehovah appeared to Moses out of the midst of the bush, and said to Moses:

Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground (Exod. 3:5).

The prince of the army of Jehovah said in like manner to Joshua:

Put off thy shoe from off thy foot; for the place whereon thou standest is holiness (Josh. 5:15).

Here everyone can see that the shoe would take away nothing from the holiness, provided the man were holy in himself; but that it was said for the reason that the shoe represented the ultimate natural and corporeal which was to be put off.

[3] That it is the unclean natural and corporeal, is also plain in David:

Moab is my washpot, upon Edom will I cast my shoe (Ps. 60:8).

The command to the disciples involves what is similar:

Whosoever shall not receive you, nor hear your words, as ye go out of that house or that city, shake off the dust of your feet (Matt. 10:14; Mark 6:11; Luke 9:5);

where the “dust of the feet” has a signification like that of a “shoe,” namely, uncleanness from evil and falsity, because the sole of the foot is the ultimate natural. They were commanded to do this because they were at that time in representatives, and thought that heavenly arcana were stored up in these alone, and not in naked truths.

[4] Because a “shoe” signified the ultimate natural, the putting off of the shoe, or the shoe-loosing, signified that one should be divested of the ultimate things of nature; as in the case of him who was not willing to fulfill the duty of brother-in-law, spoken of in Moses:

If the man is not willing to fulfill the duties of a husband’s brother, then his brother’s wife shall come unto him in the eyes of the elders, and

draw his shoe from off his foot, and spit in his face; and she shall answer and say, So shall it be done to the man that doth not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe taken off (Deut. 25:5-10);

meaning that which is devoid of all natural charity.

[5] That a “shoe” signifies the ultimate natural, in a good sense also, is likewise evident from the Word; as in Moses, concerning Asher:

Blessed be Asher above the sons; let him be acceptable unto his brethren, and let him dip his foot in oil; iron and brass shall thy shoe be (Deut. 33:24, 25);

where the “shoe” denotes the ultimate natural; a “shoe of iron” natural truth, a “shoe of brass” natural good, as is evident from the signification of iron and brass (see n. 425, 426). And because a “shoe” signified the ultimate natural and corporeal, it became a symbol of what is least and most worthless; for the ultimate natural and corporeal is the most worthless of all things in man. This was meant by John the Baptist, when he said,

There cometh one that is mightier than I, the latchet of whose shoes I am not worthy to unloose (Luke 3:16; Mark 1:7; John 1:27).

1749. *I will not take aught that is thine.* That this signifies that in celestial love there was nothing of the kind, may be seen from the fact that it was Abram who said that he would not take aught from the king of Sodom. Abram represented the Lord, now victorious, and thus the things which were of celestial love, which he procured to himself by the victories; and the king of Sodom represented evil and falsity, from which there was nothing in the Lord as a victor, or in celestial love.

[2] What is meant by these things in the internal sense cannot be made evident unless it be known how the case is in the other life. With evil and infernal spirits there reigns the love of self and of the world. Hence they think that they are the gods of the universe, and

that they can do much. When they are vanquished, although they perceive that they can do nothing at all, there still remains the notion of power and dominion; and they think that they can contribute much to the Lord's power and dominion, and therefore in order that they may reign together with the good spirits, they offer them their services. But as the things by which they think that they can effect anything are nothing but evil and falsity; and in the Lord, or in celestial love, there is nothing but good and truth, the king of Sodom, by whom such are represented, is here told in reply that there was nothing of the kind in the Lord, or that the Lord had no power from evil and falsity.

[3] Dominion from evil and falsity is altogether contrary to dominion from good and truth. Dominion from evil and falsity consists in desiring to make all slaves; dominion from good and truth in desiring to make all free. Dominion from evil and falsity consists in destroying all; but dominion from good and truth in saving all. From which it is evident that dominion from evil and falsity is of the devil, and that dominion from good and truth is of the Lord. That the two kinds of dominion are altogether contrary to each other may be seen from the Lord's words in Matthew 12:24–30; also from his saying that no one can serve two masters (Matt. 6:24; Luke 16:13).

1750. *Lest thou shouldest say, I have enriched Abram.* That this signifies that the Lord derived no strength whatever from such things may be seen from the signification of "being enriched," which is to acquire power and strength. How these things are is evident from what has just been said.

1751. Verse 24. *Save only that which the lads have eaten, and the portion of the men who went with me; Aner, Eshcol, and Mamre, let them take their portion.* "Save only that which the lads have eaten" signifies the good spirits; "and the portion of the men who went with me" signifies the angels; "Aner, Eshcol, and Mamre" signifies the things that appertained to them; "let them take their portion" signifies that they have been given into their power [*potestas*].



1752. *Save only that which the lads have eaten.* That this signifies the good spirits, is evident from what precedes, and from what follows. It is evident from what precedes, for Mamre, Eshcol, and Aner are mentioned above (verse 13) as being allies of the covenant of Abram, by whom was signified the state of the Lord's rational man as to his external man, in respect to the quality of its goods and truths; and thus it is evident that by them were signified the angels who were with the Lord when he was combating, as is plain from the explication there given. The same is evident from what follows, as will presently appear. Those who went with Abram are here called "the lads" or "children," by whom no others are meant than good spirits; but by "the men," who are spoken of immediately afterwards, are meant angels. That there were angels with the Lord when he fought against the hells is evident from the Word; as also from the consideration that when he was in the combats of temptations, it could not be otherwise than that angels should be present, to whom the Lord from his own power gave strength, and as it were power, to fight together with him, for all the power that the angels have is from the Lord.

[2] That angels fight against the evil may be seen from what has occasionally been said before concerning the angels with man—that they protect man, and avert the evils which are threatened by infernal spirits (see above, n. 50, 227–228, 697, 968) but all their power is from the Lord. The good spirits also are angels, but lower ones, for they are in the first heaven; the angelic spirits are in the second; and the angels, properly so called, are in the third (see n. 459, 684). Such is the form of government in the other life that the good spirits are subordinate to the angelic spirits, and the angelic spirits to the real angels; so that they constitute one angelic society. The good spirits and the angelic spirits are those who are here called "the lads"; but the real angels, "the men."

1753. *And the portion of the men who went with me.* That this signifies the angels is evident from what has just been said; and also from the fact that angels, when they have appeared to men, are in the Word called "men."

1754. *Aner, Eshcol, and Mamre.* That these signify the things appertaining to them is evident from what is said above in this chapter (at verse 13) concerning the same, namely, that by their names are signified the goods and truths from which the combat was waged, and not so much the angels themselves, for the angels are meant by “the lads,” and “the men,” as has been said. For the angels never have any name given them, but are distinguished in respect to their quality by goods and truths; and on this account nothing else is signified in the Word by a name but the essence and its quality (as before shown, n. 144, 145, 340). This may be seen also in Isaiah, where the Lord is spoken of:

His name shall be called Wonderful, Counselor, God, Hero,  
Father of Eternity, Prince of Peace (Isa. 9:6),

where by the “name” is meant of what quality he is, that is, that he is Wonderful, Counselor, God, Hero, Father of Eternity, Prince of Peace.

[2] In Jeremiah, where also the Lord is spoken of:

This is his name whereby they shall call him, Jehovah our  
righteousness (Jer. 23:5–6),

where it is plainly evident that the name is “righteousness.” So too in Moses, where likewise the Lord is spoken of:

He will not bear your transgression, for my name is in the midst of  
him (Exod. 23:21),

where also the “name” denotes the essence, as being Divine. So also in many other passages of 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 with the names of angels; and is so here with the names of Eshcol, Aner, and Mamre, who represent angels, in that these names signify the things appertaining to the angels.

1755. *Let them take their portion.* That this signifies that they had been given into their power is evident from what was said above (at verses 21–33), namely, that it was the Lord's will to receive nothing from them, because he derived no strength from any such thing. That they had been given into the power of the angels stands thus: It is the angels who rule over evil and infernal spirits, as has been made evident to me from much experience. But the Lord foresees and sees all things in both general and particular, and provides and disposes for them; but some things from permission, some from sufferance, some from leave, some from good pleasure, some from will. The desire to rule is itself something of man's own which differs from anything that the angels receive from the Lord; but still all their dominion is of love and mercy, apart from any desire to rule. But these things, being deeper arcana, cannot be stated to the understanding in a few words. It is sufficient to know that the evil and infernal spirits have been delivered into the power [*potestas*] of the angels, and that the Lord governs all things, both in general and in particular, down to the veriest singulars, concerning which, of the Lord's Divine mercy hereafter, where providence and permissions are treated of.

1756. The foregoing are the things that are in general involved in the internal sense of this chapter; but the series or connection itself of the things, and its beauty, cannot appear when each separate thing is explained in detail according to the signification of the words, as they would if they were embraced in a single idea, for when they are all apprehended under a single idea the things that had been scattered appear beautifully coherent and connected. The case herein is like that of one who hears another speaking, and gives his attention to the words; in which case he does not so well apprehend the idea of the speaker as he would if he paid no attention to the words or their signification. For the internal sense of the Word holds nearly the same relation to the external or literal sense as speech does to its words when these are scarcely heard, still less attended to, and when the mind is kept exclusively in the sense of the things signified by the words of the speaker.

[2] The most ancient mode of writing represented subjects by using persons and words which were understood as meaning things that were quite different. Profane writers then composed their historicals in this way, even those matters which pertained to civic and moral life; and in fact so that nothing was exactly the same as it was written in the letter, but under this something else was meant; they even presented affections of every kind as gods and goddesses, to whom the heathen afterwards instituted Divine worship, as may be known to every man of letters, for such ancient books are still extant. They derived this mode of writing from the most ancient people who existed before the flood, who represented heavenly and Divine things to themselves by such as were visible on the earth and in the world, and so filled their minds and souls with joys and delights while beholding the objects of the universe, especially such as were beautiful in their form and order; and therefore all the books of the church of those times were written in this way. Such is the book of Job; and, in imitation of those books, such is Solomon's Song of Songs. Such were the two books mentioned by Moses in Num. 21:14, 27; besides many that have perished.

[3] At a later period this style of writing was venerated on account of its antiquity, both among the gentiles and the posterity of Jacob, to such a degree that whatever was not written in this style they did not venerate as Divine, and therefore when they were moved by the prophetic spirit, they spoke in a similar manner; and this for many hidden reasons. This was the case with Jacob (Gen. 49:3–17); with Moses (Exod. 15:1–21; Deut. 33:2–29); with Balaam, who was of the sons of the East, from Syria where the ancient church still existed (Num. 23:7–10, 19–24; 24:5–9, 17–24); with Deborah and Barak (Judges 5:2–31); with Hannah (1 Sam. 2:2–10); and with many others. And though very few understood or knew that their words signified the heavenly things of the Lord's kingdom and church, still, being touched and penetrated with the awe of admiration, they felt that what was Divine and holy was in them.

[4] But that the historicals of the Word are similar—that is, that in respect to every name and every word they are representative

and significative of the celestial and the spiritual things of the Lord's kingdom—has not yet become known to the learned world, except in that the Word is inspired as to the smallest iota, and that there are heavenly arcana in all things of it in both general and particular.

CONTINUATION CONCERNING THE SPEECH  
OF SPIRITS, AND ITS DIVERSITIES

1757. The speech of spirits with man, as before said, is effected by words; but the speech of spirits among themselves, by ideas—the origins of words—such as are the ideas of thought; these however are not so obscure as are man's ideas while he lives in the body, but are distinct, like those of speech. Human thought, after the decease of the body, becomes more distinct and clear; and the ideas of thought become discrete, so as to serve for distinct forms of speech; for obscurity has been dissipated together with the body; and so the thought—being liberated from the shackles in which it was as it were entangled, and consequently from the shade in which it was involved— becomes more instantaneous; and hence the mental view, perception, and utterance of each thing is more prompt.

1758. The speech of spirits is diverse: each society or family of spirits, and even every spirit, can be distinguished from others by their speech (much as is the case with men), not only by the affections which make the life of the speech and which fill or give impulse to the words, and by the accents, but also by the tones, and by other characteristics not so easily described.

1759. The speech of celestial spirits cannot easily flow into the articulate sounds or words that appertain to man; for it cannot be suited to a word in which there is anything that sounds harshly, or

in which there is a rough doubling of consonants, or in which there is an idea that is derived from memory-knowledge; on which account they rarely flow into the speech otherwise than by affections which, like a flowing stream or a gentle breeze, soften the words. The speech of spirits who are intermediate between the celestial and the spiritual is sweet, flowing like the gentlest atmosphere, soothing the recipient organs, and softening the words themselves; it is also rapid and sure. The flow and the pleasantness of the speech come from the fact that the celestial good in their ideas is of this character, and there is nothing in the speech that dissents from the thought. All the sweet harmoniousness in the other life comes from goodness and charity. The speech of the spiritual also is flowing, but is not so soft and gentle. It is chiefly these who speak.

1760. There is also a flowing speech of evil genii; yet it is so only to the outward hearing; but inwardly it is grating, because from a pretense of good, and no affection of it. There is also a speech of these genii that is devoid of the flowing character, in which the dissent of the thoughts is perceived as something that silently creeps along.

1761. There are spirits who do not inflow in a streamlike manner, but by vibrations and movements to and fro, as it were in lines, and more or less sharp. The same inflow not only with the speech, but also with the reply. They are those who from many causes reject the interior things of the Word; looking upon man as their tool, and as of little account; and caring for themselves alone.

1762. There are spirits who do not speak, but who have expressed the sentiments of their mind by changes induced on my face, and have presented their ideas so vividly that their thought was thus made manifest as it were in a form. This was done by changes about the region of the lips, passing thence to the face; also about the eyes, while they were communicating the interior sentiments of their mind; around the left eye when they were communicating truth and affections of truth, and around the right eye when communicating good and affections of good.

1763. I have also heard a simultaneous speech of many spirits speaking together, that undulated like a roll, and flowed into the brain in varying directions. Also a speech of certain spirits that terminated in a quadruple movement, as if to the tone and sound of men threshing. These spirits are separated from others. They induce a pain in the head, as if from the suction of an air-pump. Some have been heard who spoke with a sonorous voice, but as if within, in themselves but still it came to the hearing as speech.

[2] Others who spake by a belching forth of the words as from the belly; these are such as wish to give no attention to the sense of a thing, but are forced to speak by others. I have heard some who spoke with a rough or cracked sound; these apply themselves to the left side, under the elbow; also to the left external ear. Some I heard who could not speak aloud, but as if they had a cold; these belong to the class of those who by insinuations into the delights of others worm out their secrets for the purpose of doing harm.

[3] There are spirits of low stature, who, although few, speak like a great multitude, with a sound like thunder; they were heard above the head, and I thought that there was a multitude; but one of them came to me at the left side beneath the arm, and spoke in the same way with a thundering voice; he also moved away, and did the same. Whence such spirits come, will of the Lord's Divine mercy be told elsewhere. But these kinds of speech are comparatively rare. It is a remarkable fact that what is said in these various ways is heard as loudly and sonorously by one whose interior organs of hearing are opened, and also by spirits, as are sounds and the speech of men on earth; but they are not heard at all by one in whom these organs are not opened.

1764. Once also spirits conversed with me simply by representatives shown before the sight, by representing flames of various colors, lights, clouds rising and falling, small houses and platforms for speaking of different kinds, vessels, persons variously dressed, and many other things, which were all significative; and merely from these it could be known what they desired to convey.

## Genesis 15

CONCERNING THE HOLY SCRIPTURE OR WORD,  
IN WHICH ARE STORED UP DIVINE THINGS,  
WHICH ARE OPEN BEFORE GOOD SPIRITS  
AND ANGELS

1767.<sup>1</sup> When the Word of the Lord is being read by a man who loves the Word and lives in charity, or by a man who from simplicity of heart believes what is written and has not formed principles contrary to the truth of faith which is in the internal sense, it is presented by the Lord before the angels in such beauty and in such pleasantness, with representatives also, and this with inexpressible variety in accordance with all their state at the time, that every particular is perceived as if it had life, which life is that which is in the Word, and from which the Word had birth when it was sent down from heaven. From this cause the Word of the Lord is such, that although in the letter it appears crude, there are stored up in it spiritual and celestial things which lie open before good spirits, and before angels, when the Word is being read by man.

1768. That the Word of the Lord is so presented before good spirits and before angels, it has been given me to hear and to see; and I am therefore permitted to relate the experiences themselves.

1769. A certain spirit came to me not long after his departure from the body, as I was able to infer from the fact that he did not yet know that he was in the other life, but supposed that he was living in the world. It was perceived that he had been devoted to studies, concerning which I spoke with him. But he was suddenly



taken up on high; and, surprised at this, I imagined that he was one of those who aspire to high things, for such are wont to be taken up on high; or else that he placed heaven at a great height, for such likewise are often carried up on high, that they may know from experience that heaven is not in what is high, but in what is internal.

[2] But I soon perceived that he was taken up to the angelic spirits, who were in front, a little to the right, at the entrance to heaven. He then spoke with me from thence, saying that he saw things more sublime than human minds could at all comprehend. While this was taking place, I was reading the first chapter of Deuteronomy, about the Jewish people, in that men were sent to explore the land of Canaan and what was in it. While I was reading this, he said that he perceived nothing of the sense of the letter, but the things in the spiritual sense, and that these were wonders which he could not describe. This was in the first entrance to the heaven of angelic spirits; what wonders then would be perceived in that heaven itself and what in the angelic heaven!

[3] Certain spirits who were with me, and who before had not believed that the Word of the Lord is of such a nature, then began to repent of their unbelief; they said, in that state, that they believed because they heard the spirit say that he heard, saw, and perceived that it was so.

[4] But other spirits still persisted in their unbelief, and said that it was not so, but that these things were fancies; and therefore they too were suddenly taken up, and spoke with me from thence; and they confessed that it was anything but fancy, because they really perceived that it was so; and by a more exquisite perception indeed than can ever be given to any sense during the life of the body.

[5] Soon others also were taken up into the same heaven, and among them one whom I had known in the life of the body, who testified to the same effect, saying also, among other things, that he was too much amazed to be able to describe the glory of the Word in its internal sense. Then, speaking from a kind of pity, he said

that it was strange that men knew nothing at all of such things. He said further that from where he then was he could look most deeply into my thoughts and my affections, and perceived in them more things than he could tell; such as causes, influxes, whence they came, and from whom; the ideas, and how they were mixed with earthly things, and that these were to be wholly separated; besides other things.

1770. On two occasions afterwards I saw others taken up into the second heaven, among the angelic spirits; and they spoke with me thence while I was reading the third chapter of Deuteronomy from beginning to end. They said that they were solely in the interior sense of the Word; at the same time asserting that there was not a tittle in which there was not a spiritual sense that coheres most beautifully with all the rest, and further that the names signify real things. Thus they too were confirmed; because they had not believed before that each and all things in the Word have been inspired by the Lord; and this they wished to confirm before others by an oath, but it was not permitted.

1771. Certain spirits also were in unbelief concerning the Word of the Lord, as to there being such things stored up in its bosom, or within it; for in the other life spirits are in unbelief like that in which they had been in the life of the body; and this is not dissipated except by means provided by the Lord, and by living experiences. On this account, while I was reading some of the Psalms of David, the deeper insight or mind of these spirits was opened. These were not taken up among angelic spirits. They then perceived the interior things of the Word in those psalms; and being amazed at them said that they had never believed such things.

[2] The same portion of the Word was then heard by many other spirits; but they all apprehended it in different ways. With some it filled the ideas of their thought with many pleasant and delightful things, thus with a kind of life in accordance with the capacity of each one, and at the same time with an efficacy that penetrated to their inmosts, and this to such a degree with some that they seemed to be uplifted toward the interiors of heaven, and nearer and nearer

to the Lord, according to the degree in which they were affected by the truths and the goods therewith injoined.

[3] The Word was then at the same time brought to some who had no apprehension of its internal sense, but only of the external or literal sense; and to them the letter appeared to have no life. From all this it was manifest what the Word is when the Lord fills it with life—that it is of such efficacy that it penetrates to the inmosts; also what it is when he does not fill it with life—that it is then the letter only, with scarcely any life.

1772. Of the Lord's Divine mercy I too have been permitted in the same way to see the Lord's Word in its beauty in the internal sense, and this many times; not as it is while the words are being explained as to the internal sense in detail, but with all things both in general and particular brought together into a single series or connection, which may be said to be the seeing of a heavenly paradise from an earthly one.

1773. Spirits who had found delight and joy in the Word of the Lord during their life in the body, have in the other life a kind of joyous heavenly warmth which it has also been permitted me to feel. The warmth of those who had some measure of this delight was communicated to me. It was like a vernal heat, beginning in the region of the lips, and diffusing itself about the cheeks, and thence as far as the ears, ascending also to the eyes, and descending toward the middle region of the breast.

[2] The warmth of those who had been still more affected by delight in the Word of the Lord, and by the interior things of it which the Lord himself had taught, was also communicated to me; beginning at the breast it ascended thence toward the chin, and descended toward the loins. The warmth of those who had been even more delighted and affected, was still more interiorly joyous and vernal, extending indeed from the loins upward toward the breast, and thence through the left arm to the hands. I was instructed by the angels that this is really the case, and that the approach of those spirits brings such warmths, although they

themselves do not feel them, because they are in them, just as infants, children, and youths are not commonly sensible of their own warmth which they have in greater measure than adults and old people, because they are in it.

[3] I was also made sensible of the warmth of some, who had indeed been delighted with the Word, but had not been solicitous about the understanding of it; their warmth was felt in the right arm only. As regards the warmth: evil spirits also can by their artifices produce a warmth which counterfeits delight, and can communicate it to others; but it is only an external warmth, without an origin from internals. Such warmth is that which putrefies and converts food into excrement, like the heat of adulterers, and that of those who have been immersed in filthy pleasures.

1774. There are spirits who do not desire to hear anything about the interior things of the Word; and even should they understand them, they are still unwilling. They are chiefly those who have placed merit in works, and who therefore have done goods from the love of self and of the world, or for the sake of the rank or wealth to be gained for themselves, and the consequent reputation, thus not for the sake of the Lord's kingdom. In the other life such desire more than others to enter heaven; but they remain outside of it; for they are unwilling to be imbued with the knowledges of truth, and thereby to be affected with good. They interpret the meaning of the Word from the letter according to their fancies, and by advancing whatever favors their yearnings with its approval. Such were represented by an old woman who had a face not comely, but of even snowy paleness, with irregular features [*cui inerant inordinata*], which made her ugly. But those who admit and love the interior things of the Word, were represented by a girl in early maidenhood, or in the flower of youth, handsomely dressed, and adorned with garlands and heavenly ornaments.

1775. I have conversed with certain spirits concerning the Word, saying that it has been necessary that of the Lord's Divine Providence some revelation should come into existence, for a

revelation or Word is the general recipient vessel of spiritual and celestial things, thus conjoining heaven and earth; and that without it they would have been disjoined, and the human race would have perished. And besides it is necessary that there should be heavenly truths somewhere, by which man may be instructed, because he was born for heavenly things, and, after the life of the body, ought to come among those who are heavenly; for the truths of faith are the laws of order in the kingdom in which he is to live forever.

1776. It may seem a paradox, but still it is most true, that the angels understand the internal sense of the Word better and more fully when little boys and girls are reading it, than when it is read by adult persons who are not in the faith of charity. The cause has been told me, and is that little boys and girls are in a state of mutual love and innocence, and thus their most tender vessels are almost heavenly, and are simply capacities for receiving, which therefore can be disposed by the Lord; although this does not come to their perception, except by a certain delight suited to their genius. It was said by the angels that the Word of the Lord is a dead letter; but that in him that reads it is vivified by the Lord according to the capacity of each one; and that it becomes living according to the life of his charity and his state of innocence, and this with inexpressible variety.

1777. A continuation follows at the end of this chapter.

## GENESIS 15

*1. After these words, the word of Jehovah came unto Abram in a vision, saying, Fear not, Abram; I am a shield to thee, thy exceeding great reward.*

*2. And Abram said, Lord Jehovih, what wilt thou give me, and I am walking childless, and the steward of my house is this Eliezer the Damascene?*

*3. And Abram said, Lo to me thou hast not given seed, and behold a son of my house is mine heir.*

*4. And behold the word of Jehovah came unto him, saying, This one shall not be thine heir; but he that shall go forth out of thy bowels shall be thine heir.*

5. *And he led him forth abroad, and said, Look now toward heaven, and number the stars, if thou 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 led thee forth out of Ur of the Chaldees, to give thee this land, to inherit it.*

8. *And he said, Lord Jehovah, whereby shall I know that I shall inherit it?*

9. *And he said unto him, Take thee a heifer of three years, and a she-goat of three years, and a ram of three years, and a turtledove, and a young pigeon.*

10. *And he took unto him all these and divided them in the midst, and laid each part over against the other; and the birds he did not divide.*

11. *And the fowls came down upon the bodies, and Abram drove them away.*

12. *And it came to pass when the sun was going down that a deep sleep fell upon Abram; and behold a terror of great darkness falling upon him.*

13. *And he said unto Abram, Knowing thou shalt know that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.*

14. *And also that nation whom they shall serve will I judge; and after that shall they go out with great substance.*

15. *And thou shalt go 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 yet consummated.*

17. *And it came to pass that the sun went down, and there was thick darkness; and behold a furnace of smoke, and a torch of fire that 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. Here in the internal sense are continued the things concerning the Lord after he had endured in childhood the most severe combats of temptations, which were directed against the love which he cherished toward the whole human race, and in particular toward the church; and therefore being anxious concerning their future state a promise was made him; but it was shown at the same time what the state of the church would become toward its end when it would begin to expire; but that still a new church should revive, which would take the place of the former, and the heavenly kingdom would be immensely increased.

1779. The Lord's consolation after the combats of temptations described in the foregoing chapter (verse 1).

1780. The Lord's complaint respecting the church, that it was in externals only (verses 2–3). A promise concerning an internal church (verse 4). Concerning its multiplication (verse 5). That the Lord is righteousness (verse 6). And unto him alone belongs the kingdom in the heavens and on earth (verse 7).

1781. And as he desired to be assured that the human race would be saved (verse 8), it was shown him how the case is with the church, in general, specifically, and in particular (verses 9 to 17).

1782. The "heifer," "she-goat," and "ram," are the representatives of the celestial things of the church; the "turtledove" and the "young pigeon" are the representatives of its spiritual things (verse 9). The church was on one side, and the Lord on the other (verse 10). The Lord would dissipate evils and falsities (verse 11). But the falsities would still infest it (verses 12–13). From these there should be deliverance (verse 14). Thus the Lord received consolation (verse 15). But that evils would take possession (verse 16). And at last nothing but falsities and yearnings would reign (verse 17). Then would come the Lord's kingdom, and a new church, the extension

of which is described (verse 18). The falsities and evils to be expelled from it are the nations named (verses 19–21).

### THE INTERNAL SENSE

1783. The things which are here contained are as before said true historicals, namely, that Jehovah spoke thus with Abram, and that the land of Canaan was promised him as an inheritance; that he was commanded so to place the heifer, the she-goat, ram, turtledove, and young pigeon; that the fowls came down upon the bodies; that a deep sleep fell upon him, and in the sleep a terror of darkness; and that when the sun had set, there was seen by him as it were a furnace of smoke with a torch of fire between the parts; besides the other historicals. These are true historicals, but still each and all of them, even to the least of what was done, are representative; and the words themselves by which they are described, are, as to the smallest iota, significative. That is to say, in each and all of these things there is an internal sense; for each and all of the things contained in the Word are inspired, and being inspired they cannot but be from a heavenly origin; that is, they must necessarily store up within them celestial and spiritual things, for otherwise it could not possibly be the Word of the Lord.

[2] These are the things contained in the internal sense; and when this sense lies open, the sense of the letter is obliterated, as if there were none; and on the other hand, when attention is given solely to the historical sense or that of the letter, the internal sense is obliterated, as if there were none. These two are related as is heavenly light to the light of the world; and, conversely, as is the light of the world to heavenly light. When heavenly light appears, then the light of the world is as thick darkness; as has been made known to me by experience; but when anyone is in the light of the world, then heavenly light, if it appeared, would be as thick darkness; the same as with human minds: to him who places everything in human wisdom, or in memory-knowledges, heavenly wisdom appears as an obscure nothing; but to him who is in heavenly wisdom, human wisdom is as a kind of obscure general affair, which, if there were not heavenly rays in it, would be as thick darkness.



1784. Verse 1. *After these words, the word of Jehovah came unto Abram in a vision, saying, Fear not, Abram, I am a shield to thee, thy exceeding great reward.* “After these words, the word of Jehovah came unto Abram in a vision” signifies that after the combats in childhood there was revelation; “a vision” denotes inmost revelation, which is that of perception; “Fear not, Abram, I am a shield to thee” signifies protection against evils and falsities, which is to be trusted; “thy great reward” signifies the end or purpose of the victories.

1785. *After these words, the word of Jehovah came to Abram in a vision.* That this signifies that after the combats in childhood there was revelation is evident from the signification of “words,” also of “the word of Jehovah to Abram,” and also from the signification of “a vision.” By “words,” in the Hebrew language, are signified actual things; here the things accomplished, which are the Lord’s combats of temptations, treated of in the preceding chapter. “The word of Jehovah to Abram” is nothing else than the Lord’s word with himself but in childhood, and in the combats of temptations, when the essences were not yet united as a one, it could not appear otherwise than as a revelation. What is internal, when it acts into what is external, in a state and at moments when this is far away, is presented in no other manner. This is the state which is called the Lord’s state of humiliation.

1786. That “a vision” denotes inmost revelation, which is that of perception, may be seen from the nature of visions, which take place in accordance with the man’s state. To those whose interiors are closed, a vision is very different from what it is to those whose interiors are open. For example: when the Lord appeared to the whole congregation in Mount Sinai, the appearing was a vision that was different to the people from what it was to Aaron, and that was different to Aaron from what it was to Moses; and again, visions were different to the prophets from what they were to Moses. There are many kinds of visions, concerning which, of the Lord’s Divine mercy hereafter. The more interior the visions, the more perfect they are. With the Lord they were the most perfect of all; because he then had perception of all things in the world of spirits

and in the heavens, and also had immediate communication with Jehovah. This communication is represented, and in the internal sense is signified, by the vision in which Jehovah appeared to Abram.

1787. *Fear not, Abram, I am a shield to thee.* That this signifies protection against evils and falsities, which is to be trusted, is evident from the signification of “a shield,” to be explained presently. These words, namely, that Jehovah is a shield, and that he is an exceeding great reward, are words of consolation after temptations. Every temptation is attended with some kind of despair (otherwise it is not a temptation), and therefore consolation follows. He who is tempted is brought into anxieties, which induce a state of despair as to what the end is to be. The very combat of temptation is nothing else. He who is sure of victory is not in anxiety, and therefore is not in temptation.

[2] The Lord also, as he endured the most dire and cruel temptations of all, could not but be driven into states of despair, and these he dispelled and overcame by his own power; as may be clearly seen from his temptation in Gethsemane, thus recorded in Luke:

When Jesus was at the place, he said unto the disciples, Pray that ye enter not into temptation. But he was parted from them about a stone’s cast; and kneeling down he prayed, saying, Father, if thou be willing let this cup pass from me; nevertheless, not my will, but thine, be done. And there appeared unto him an angel from heaven, strengthening him; and being in an agony, he prayed more earnestly; and his sweat became as drops of blood falling down upon the ground (Luke 22:40–45).

In Matthew:

He began to be sorrowful and sore troubled. Then saith he unto the disciples, My whole soul is sorrowful even unto death. And going forward a little, he fell on his face, praying, and saying, My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. Again a second time he went away, and prayed, saying, My Father, if this cup cannot pass except I drink it, thy will be done. And he prayed a third time, saying the same word (Matt. 26:37–44).

In Mark:

He began to be terrified, and sore troubled, and said to the disciples, My soul is encompassed with sorrow even unto death. He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. He said, Abba, Father, all things are possible unto thee; remove this cup from me; howbeit, not as I will, but as thou wilt: and he spake thus a second time and a third (Mark 14:33–41).

[3] From these passages we may see what was the nature of the Lord's temptations—that they were the most terrible of all; and that he felt anguish from the very inmosts, even to the sweating of blood; and that he was then in a state of despair concerning the end and the event; and also that he had consolations. The words now under consideration, "I, Jehovah, am thy shield, and thy exceeding great reward," involve in like manner consolation after the combats of temptations treated of in the foregoing chapter.

1788. That a "shield" means protection against evils and falsities, which is trusted in, is evident without explication; for from common usage the expression has become familiar that Jehovah is a shield and a buckler. But what is specifically signified by "a shield" may be seen from the Word, in that as regards the Lord it signifies protection, and as regards man, trust in the Lord's protection. As "war" signifies temptations (as before shown, n. 1664), so all the weapons of war signify some specific thing belonging to temptation, and to defend against evils and falsities, that is, against the diabolical crew that induce the temptation, and that tempt. Therefore a "shield" signifies one thing, a "buckler" signifies another, and a "target" another, a "helmet" another, a "spear" and a "lance" another, a "sword" another, a "bow and arrows" another, a "coat of mail" another; concerning each of which of the Lord's Divine mercy hereafter.

[2] The reason why a "shield" in relation to the Lord signifies protection against evils and falsities, and in relation to man trust in the Lord; is that it was a protection to the breast; and by the breast good and truth are signified—good because the heart is there, and

truth because the lungs are there. That this is the signification of a “shield” is evident in David:

Blessed be Jehovah my rock, who teacheth my hands combat, my fingers war; my mercy and my fortress, my fortified citadel and my deliverer, my shield, and he in whom I trust (Ps. 144:1–2),

where the “combat” and “war” are those of temptations, and in the internal sense, the Lord’s temptations; the “shield,” with reference to Jehovah, is protection; and with reference to man is trust, as is plainly evident.

[3] In the same:

O Israel, trust thou in Jehovah; he is their help and their shield. O house of Aaron, trust ye in Jehovah; he is their help and their shield. Ye that fear Jehovah, trust in Jehovah; he is their help and their shield (Ps. 115:9–11),

where the meaning is similar. Again:

Jehovah is my fortress, my God in whom I trust. He shall cover thee with his wing; and under his wings shalt thou trust; his truth is a shield and a buckler (Ps. 91:2, 4),

where “a shield” and “a buckler” denote protection against falsities.

[4] Again:

Jehovah is my rock and my fortress and my deliverer, my God, my strong rock in whom I trust, my shield, and the horn of my salvation. Jehovah is a shield unto all that trust in him (Ps. 18:2, 30),

where the meaning is similar. Again:

Thou that provest the hearts and reins, a just God; my shield is upon God who saveth the upright in heart (Ps. 7:9–10),

meaning trust. Again:

Thou hast given me the shield of thy salvation, and thy right hand will hold me up (Ps. 18:35),

also signifying trust. Again:

The shields of the earth belong unto God; he is greatly exalted (Ps. 47:9),

where trust is again meant.

[5] Again:

Jehovah God is a sun and a shield; Jehovah will give grace and glory; good shall not be withheld from them that walk in integrity (Ps. 84:11),

signifying protection. In Moses:

Thy blessings, O Israel; who is like unto thee, a people saved in Jehovah, the shield of thy help, and who is the sword of thy excellency, and thine enemies shall be mistaken in regard to thee (Deut. 33:29);

“the shield” denoting protection.

[6] As weapons of war are spoken of with reference to those who are in the combats of temptations, so also the same weapons of war are attributed to the enemies who assail and tempt, and then they signify the contrary things; thus a “shield” signifies the evils and falsities from which they fight, and which they defend, and in which they trust. As in Jeremiah:

Make ye ready the shield and buckler, and draw near to battle. Harness the horses, and go up, ye horsemen, and stand forth in helmets, furbish the lances, put on the coats of mail (Jer. 46:3–4).

Besides many other passages.

1789. *Thy great reward.* That this signifies the end and purpose of the victories is evident from the signification of “reward” as being the prize after the combats of temptations; here the end and

purpose of the victories, because the Lord never looked for any prize of victory for himself. His prize of victories was the salvation of the whole human race; and it was from love toward the entire human race that he fought. He who fights from this love demands for himself no prize, because this love is such that it wills to give and transfer all its own to others, and to have nothing for itself; so that it is the salvation of the whole human race that is here signified by the “reward.”

1790. Verse 2. *And Abram said, Lord Jehovih, what wilt thou give me, and I am walking childless, and the steward of my house is this Eliezer the Damascene?* “Abram said, Lord Jehovih” signifies the Lord’s perception; “Abram” is the interior man; the “Lord Jehovih” is the internal man relatively to the interior; “what wilt thou give me, and I am walking childless?” signifies that there was no internal church; “and the steward of my house” signifies an external church; “is this Eliezer the Damascene” denotes the external church.

1791. *Abram said, Lord Jehovih.* That this signifies the Lord’s perception, may be seen from the fact that the Lord had the most interior and perfect perception of all things. This perception, as before said, was a perceptive sensation and knowledge of all things that were taking place in heaven, and was a continual communication and internal conversation with Jehovah, which the Lord alone had. This is meant in the internal sense by the words “Abram said to Jehovah”; this was represented by Abram when he spoke with Jehovah; and the like is signified in what follows wherever the expression “Abram said to Jehovah” occurs.

1792. That “Abram” denotes the interior man, or that Abram represented the Lord’s interior or rational man, has been stated before. What the Lord’s interior man is, was shown in the foregoing chapter.

1793. That the “Lord Jehovih” is the internal man relatively to the interior is evident from what has been said concerning the Lord’s internal man, namely, that it was Jehovah himself, from whom he was conceived, and whose only son he was, and to whom

the Lord's human became united after he had by the combats of temptation purified the maternal human, that is, that which he derived from the mother. The appellation "Lord Jehovih" occurs very often in the Word; indeed, as often as Jehovah is called "Lord" he is not called "Lord Jehovah," but "Lord Jehovih," and this especially where temptations are treated of.

[2] As in Isaiah:

Behold, the Lord Jehovih cometh in strength, and his arm shall rule for him; behold, his reward 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 carry them in his bosom, and shall lead those that give suck (Isa. 40:10–11),

where "the Lord Jehovih cometh in strength" relates to his victory in the combats of temptations; "His arm shall rule for him" means that it is from his own power. What the reward is that is mentioned in the first verse of this chapter is here declared, namely, that it is the salvation of the whole human race, that is to say, "He feeds his flock like a shepherd, gathers the lambs in his arm, carries them in his bosom, and leads those that give suck"; all of which things pertain to inmost or Divine love.

[3] Again in the same prophet:

The Lord Jehovih hath opened mine ear, and I was not rebellious; I have not turned away backward. I gave my body to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting; and the Lord Jehovih will help me; behold the Lord Jehovih will help me (Isa. 50:5–7, 9),

where temptations are manifestly treated of. Besides other passages.

1794. *What wilt thou give me, and I am walking childless?* That this signifies that there is no internal church may be seen from the signification of "walking childless." To "walk," in the internal sense, is to live (as before shown, n. 519); but one who is childless is one who has no seed, or no posterity of his own. This is treated

of in the following verses (3–5), where it is explained what is meant by one who is childless, or one who has no seed.

1795. *And the steward of my house.* That this signifies an external church is evident from the signification of the “steward of a house,” in the internal sense, that is, in respect to the church. The external church is called “the steward of a house,” when the internal church itself is the house, and the father of the family is the Lord. The external church is circumstanced no otherwise, for all stewardship belongs to the external of the church; as the administration of rituals, and of many things that pertain to the place of worship and to the church itself, that is, to the House of Jehovah or of the Lord.

[2] The externals of the church without the internals are things of naught; they have their being from the internals, and are such as the internals are. The case herein is the same as it is with man: his external or corporeal is in itself a thing of no account unless there is an internal which gives it soul and life. Such therefore as is the internal, such is the external; or such as is the mind [*animus et mens*], such is the worth of all things which come forth by means of the external or corporeal. The things which are of the heart make the man; not those which are of the mouth and the gestures; and such is the case with the internals of the church. But still the externals of the church are like the externals of a man, in that they take charge of and administer; or what is the same, the external or corporeal man may in like manner be called the steward or administrator of the house, when the house means the interiors. From this it is evident what “childless” means, namely, the state in which there is no internal of the church, but only an external; as was the case at the time of which the Lord complained.

1796. *Is this Eliezer the Damascene.* From what has just been said it is now evident that these words denote the external church; and the same appears from the signification of a “Damascene.” Damascus was the principal city of Syria, where there were remains of the worship of the ancient church, and whence came Eber, or the Hebrew nation, with which there was nothing but the external of the church (as before said, n. 1238, 1241), thus nothing but the



stewardship of the house. That there is in these words something of despair, and consequently of the Lord's temptation, is evident from the words themselves, and also from the consolation that follows respecting the internal church.

1797. Verse 3. *And Abram said, Lo to me thou hast not given seed, and behold a son of my house is mine heir.* "Abram said, Lo to me thou hast not given seed" signifies that there was no internal of the church, which is love and faith; "behold a son of my house is mine heir" signifies that there would be in the Lord's kingdom only what is external.

1798. *Abram said, Lo to me thou hast not given seed.* That this signifies that there was no internal of the church is evident from the signification of "seed," which is love and faith, spoken of above (n. 255, 256, 1025), and from the signification of an heir, as explained in what follows. That love and the faith derived from it are the internal of the church has already been several times said and shown. No other faith is meant as being the internal of the church than that which is of love or charity, that is, which is from love or charity.

[2] Faith, in a general sense, is all the doctrinal teaching of the church. But doctrine [*doctrinale*] separated from love or charity by no means makes the internal of the church, for doctrine is only knowledge which is of the memory, and this exists also with the worst men, and even with infernals. But the doctrine that is from charity, or that is of charity, does make the internal of the church, for this is of the life. The life itself is the internal of all worship; and so is all doctrine that flows from the life of charity and it is this doctrine that is of faith which is here meant. That it is this faith which is the internal of the church, may be seen from this consideration alone, that he who has the life of charity is acquainted with all things of faith. If you will, just examine all doctrinal things, and see what and of what quality they are; do they not all pertain to charity, and consequently to the faith that is from charity?

[3] Take only the precepts of the Decalogue. The first of these is to worship the Lord God. He who has the life of love or of charity worships the Lord God, because this is his life. Another precept is to keep the Sabbath. He who is in the life of love, or in charity, keeps the Sabbath holy, for nothing is more sweet to him than to worship the Lord, and to glorify him every day. The precept “thou shalt not kill” is altogether of charity. He who loves his neighbor as himself, shudders at doing anything that injures him, still more at killing him. So too the precept “thou shalt not steal”; for he who has the life of charity would rather give of his own to his neighbor, than take anything away from him. And so with the precept “thou shalt not commit adultery”; he who is in the life of charity rather guards his neighbor’s wife, lest anyone should offer her such injury, and regards adultery as a crime against conscience, and such as destroys conjugal love and its duties. To covet the things that are the neighbor’s is also contrary to those who are in the life of charity; for it is of charity to desire good to others from one’s self and one’s own; such therefore by no means covet the things which are another’s.

[4] These are the precepts of the Decalogue which are more external doctrinal things of faith; and these are not only known in the memory by him who is in charity and its life, but are in his heart; and he has them inscribed upon himself, because they are in his charity, and thus in his very life; besides other things of a dogmatic nature which he in like manner knows from charity alone; for he lives according to a conscience of what is right. The right and the truth which he cannot thus understand and explore, he believes simply or from simplicity of heart to be so because the Lord has said so; and he who so believes does not do wrong, even though what he thus accepts is not true in itself, but apparent truth.

[5] As for example, if anyone believes that the Lord is angry, punishes, tempts, and the like. Or if he holds that the bread and wine in the Holy Supper are significative, or that the flesh and blood are present in some way in which they explain it—it is of no consequence whether they say the one thing or the other, although

there are few who think about this matter, or even if they do think about it, provided this is done from a simple heart, because they have been so instructed, and nevertheless live in charity: these, when they hear that the bread and wine in the internal sense signify the Lord's love toward the whole human race, and the things which are of this love, and man's reciprocal love to the Lord and the neighbor, they forthwith believe, and rejoice that it is so. Not so they who are in doctrinal things and not in charity; these contend about everything, and condemn all whoever they may be that do not say (they call it "believe") as they do. From all this everyone can see that love to the Lord and charity toward the neighbor are the internal of the church.

1799. *Behold a son of my house is mine heir.* That this signifies that there would be only what is external in the Lord's kingdom, is evident from the signification in the internal sense of an "heir" and of "inheriting." To become an heir, or to inherit, signifies eternal life in the Lord's kingdom. All who are in the Lord's kingdom are heirs; for they live from the Lord's life, which is the life of mutual love; and from this 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, are regenerate. They who are born of anyone are heirs; and so are all who are being regenerated by the Lord, for in this case they receive his life.

[2] In the Lord's kingdom there are those who are external, those who are interior, and those who are internal. Good spirits, who are in the first heaven, are external; angelic spirits, who are in the second heaven, are interior; and angels, who are in the third, are internal. They who are external are not so closely related or so near to the Lord, as they who are interior; nor are these so closely related or so near to the Lord, as they who are internal. The Lord, from the Divine love or mercy, wills to have all near to himself; so that they do not stand at the doors, that is, in the first heaven; but he wills that they should be in the third; and, if it were possible, not only with himself, but in himself. Such is the Divine love, or the Lord's love; and as the church was then only in externals, he in these words complained, saying, "Behold, a son of my house is mine heir," by which is signified that there would thus be only what is

external in his kingdom. But consolation follows, and a promise concerning what is internal, in the verses that follow.

[3] What the external of the church is has been stated before (see n. 1083, 1098, 1100, 1151, 1153). What pertains to doctrine does not itself make the external, still less the internal, as before said; nor with the Lord does it distinguish churches from each other, but that which does this is a life according to doctrinals, all of which, provided they are true, look to charity as their fundamental. What is doctrine but that which teaches how a man must live?

[4] In the Christian world it is doctrinal matters that distinguish churches; and from them men call themselves Roman Catholics, Lutherans, and Calvinists, or the reformed and the evangelical, and by other names. It is from what is doctrinal alone that they are so called; which would never be if they would make love to the Lord and charity toward the neighbor the principal of faith. Doctrinal matters would then be only varieties of opinion concerning the mysteries of faith, which truly Christian men would leave to everyone to hold in accordance with his conscience, and would say in their hearts that a man is truly a Christian when he lives as a Christian, that is, as the Lord teaches. Thus from all the differing churches there would be made one church; and all the dissensions that come forth from doctrine alone would vanish; yea, all hatreds of one against another would be dissipated in a moment, and the Lord's kingdom would come upon the earth.

[5] The ancient church just after the flood, although spread through many kingdoms, was yet of this character, that is, men differed much among themselves as to doctrinal matters, but still made charity the principal; and they looked upon worship, not from doctrinal matters which pertain to faith, but from charity which pertains to life. This is meant where it is said (Gen. 11:1), that they all had one lip, and their words were one; concerning whom see above (n. 1285).

*1800. Verse 4. And behold the word of Jehovah came unto him, saying, This one shall not be thine heir; but he that shall go forth out of*

*thy bowels shall be thine heir.* “Behold the word of Jehovah came unto him” signifies an answer; “saying, This one shall not be thine heir” signifies that what is external shall not be the heir of his kingdom; “but he that shall go forth out of thy bowels” signifies those who are in love to him and in love toward the neighbor; “he shall be thine heir” signifies that they shall be made heirs.

1801. *Behold the word of Jehovah came unto him.* That this signifies an answer, namely that there should not be what is external of the church, but that there should be what is internal, is evident from what follows. “The word of Jehovah,” or this answer, is the consolation.

1802. *Saying, This one shall not be thine heir.* That this signifies that what is external shall not be the heir of his kingdom, is evident from the signification of becoming an heir, or inheriting, explained just above. The heir of the Lord’s kingdom is not what is external, but what is internal. What is external is so too, but through what is internal, for they then act as a one. That it may be known how the case herein is, it is to be kept in mind that all who are in the heavens—as well those who are in the first and in the second, as those who are in the third—that is, as well those who are external and those who are interior, as those who are internal—are heirs of the Lord’s kingdom; for they all make one heaven. In the Lord’s heavens, the internals and the externals are circumstanced exactly as they are in man. The angels in the first heaven are subordinate to those in the second, and these are subordinate to the angels in the third heaven. The subordination, however, is not that of command, but is, as in a man, the influx of things internal into things more external; that is, the Lord’s life inflows through the third heaven into the second, and through this into the first, in the order of their succession, besides that it inflows immediately into all the heavens. The inferior or subordinate angels do not know that this is so unless reflection is given them by the Lord; thus there is no subordination of command.

[2] In proportion to the existence of what is internal in an angel of the third heaven is he an heir of the Lord’s kingdom; and in

proportion to the same in an angel of the second heaven is he an heir; and in like manner, in proportion to the existence of what is internal in an angel of the first heaven, is he too an heir. It is that which is internal that causes anyone to be an heir. With the interior angels there is more of what is internal than there is with the more external angels, and therefore the former are nearer to the Lord, and are more fully heirs. That which is internal is love to the Lord and charity toward the neighbor; in proportion therefore to the love and the charity which they have, in the same proportion are they sons and heirs, for in the same proportion are they partakers of the Lord's life.

[3] But no one can possibly be taken up from the first or external heaven into the second or interior heaven until he has been instructed in the goods of love and the truths of faith. So far as he has been instructed, so far he can be taken up, and can come among angelic spirits. It is the same with angelic spirits before they can be taken up or come into the third heaven, or among angels. By instruction the interiors are formed, and thereby the internals, and are adapted to receiving the goods of love and the truths of faith, and thereby the perception of what is good and true. No one can perceive what he does not know and believe, consequently he cannot be gifted with the faculty of perceiving the good of love and the truth of faith except by means of knowledges, so as to know what they are and of what nature. It is so with all, even with infants, who are all instructed in the Lord's kingdom. But these are easily instructed, because they are imbued with no principles of falsity; they are however instructed in general truths only; and when they receive these they perceive things without number or limit.

[4] The case in this respect is the same as it is with one who has been persuaded respecting any truth in general: the particulars of the general truths, and the singulars of the particulars, which are confirmatory, he easily learns, as it were of himself, or spontaneously; for he is affected by the truth in general, and thence also by the particulars and singulars of the same truth, which confirm; for these enter into the general affection with delight and

pleasantness, and thus constantly perfect it. These are the internal things on account of which they are called “heirs,” or by means of which they can inherit the Lord’s kingdom. But they first begin to be heirs, or to have a heritage, when they are in the affection of good, that is, in mutual love, into which they are introduced by the knowledges of good and truth, and by the affections of them; and in proportion as they are in the affection of good, or in mutual love, in the same proportion are they “heirs,” or have an inheritance. For mutual love is the veriest life [*vitale*] which they receive from the Lord’s essence, as from their Father. These things may be seen from what follows in the next verse.

1803. *But he that shall go forth out of thy bowels.* That this signifies those who are in love to the Lord and in love toward the neighbor is evident from the signification of “bowels,” and of “going forth out of the bowels,” which is to be born; and here it means those who are being born of the Lord. They who are being born of the Lord, that is, who are being regenerated, receive the Lord’s life. The Lord’s life, as before said, is the Divine love, that is, love toward the whole human race; or his will to eternally save, if possible, the whole of it, or all men. They who have not the Lord’s love, that is, who do not love the neighbor as themselves, never have the Lord’s life, and therefore are never born of him, that is, have not “come forth out of his bowels”; and therefore they cannot be heirs of his kingdom.

[2] From which it is evident that by “to go forth out of the bowels,” in the internal sense, are here signified those that are in love to him and in love toward the neighbor. So in Isaiah:

Thus said Jehovah thy Redeemer, the holy one of Israel; I am Jehovah thy God, who teacheth thee to profit, who leadeth thee in the way that thou shouldest walk. Oh that thou hadst hearkened to my commandments, and thy peace had been as a river, and thy righteousness as the billows of the sea, and thy seed had been as the sand, and those who go forth out of thy bowels as the gravel thereof (Isa. 48:17–19).

The “seed as the sand” denotes good; and “those who go forth out of the bowels as the gravel,” truth; thus those who have love, for these alone are in the love of good and truth.

[3] Moreover, in the Word “bowels” signify love or mercy for the reason that the bowels of generation, especially the mother’s womb, represent and thus signify chaste conjugal love, and the love for children that is derived from it. As in Isaiah:

The stirring of thy bowels and of thy compassions toward me have restrained themselves (Isa. 63:15).

In Jeremiah:

Is not Ephraim a dear son unto me? Is he not a child of delights? Therefore my bowels are troubled for him; in mercy I will have mercy upon him (Jer. 31:20).

[4] It is evident from this that the Lord’s love itself, or mercy itself, and compassion toward the human race, are what are signified in the internal sense by “bowels,” and by “going forth out of the bowels”; consequently by “them that go forth out of the bowels” are signified those who have love. (That the Lord’s kingdom is mutual love, may be seen above, n. 548–549, 684, 693–694.)

1804. *He shall be thine heir.* That this signifies that they shall become heirs is evident from the signification of an “heir,” already treated of.

1805. Verse 5. *And he led him forth abroad, and said, Look now toward heaven, and number the stars, if thou be able to number them; and he said unto him, So shall thy seed be.* “He led him forth abroad” signifies the sight of the interior man which from external things sees internal; “and said, Look now toward heaven” signifies a representation of the Lord’s kingdom in a mental view of the universe; “and number the stars” signifies a representation of things good and true in a mental view of the constellations; “if thou canst



number them” signifies the fruitfulness 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 led him forth abroad.* That this signifies the sight of the interior man which from things external sees things internal, may be seen from the signification of “leading forth abroad,” in connection with what follows. Things internal are led forth, when with the eyes of the body a man contemplates the starry heaven, and thence thinks of the Lord’s kingdom. Whenever a man sees anything with his eyes, and sees the things that he looks upon as if he saw them not, but from them sees or thinks of the things which are of the church or of heaven, then his interior sight, or that of his spirit or soul, is “led forth abroad.” The eye itself is properly nothing but the sight of his spirit led forth abroad, and this especially to the end that he may see internal things from external; that is, that he may, from the objects in the world, reflect continually upon those which are in the other life; for this is the life for the sake of which he lives in the world. Such was the sight in the most ancient church; such is the sight of the angels who are with man; and such was the Lord’s sight.

**1807.** *And said, Look now toward heaven.* That this signifies a representation of the Lord’s kingdom in a mental view of the universe, may be seen from the signification of “heaven.” “Heaven” in the Word, in the internal sense, does not signify the heavens which appear to the eyes; but the Lord’s kingdom, universally and particularly. When a man who is looking at internal things from external sees the heavens, he does not think at all of the starry heaven, but of the angelic heaven; and when he sees the sun, he does not think of the sun, but of the Lord, as being the sun of heaven. So too when he sees the moon, and the stars also; and when he sees the immensity of the heavens, he does not think of their immensity, but of the immeasurable and infinite power of the Lord. It is the same when he sees all other things, for there is nothing that is not representative.

[2] In like manner as regards the things on the earth; as when he beholds the dawning of the day he does not think of the dawn, but of the arising of all things from the Lord, and of progression into the day of wisdom. So when he sees gardens, groves, and flower beds, his eye remains not fixed on any tree, its blossom, leaf, and fruit; but on the heavenly things which these represent; nor on any flower, and its beauty and pleasantness; but on what they represent in the other life. For there is nothing beautiful and delightful in the skies or on the earth, which is not in some way representative of the Lord's kingdom (concerning which see what is said, n. 1632). This is the "looking toward heaven" which signifies a representation of the Lord's kingdom in a mental view of the universe.

[3] The reason why all things in the sky and on earth are representative, is that they have come forth and do continually come forth, that is, subsist, from the influx of the Lord through heaven. It is with these things as it is with the human body, which comes forth and subsists by means of the soul; on which account all things in the body both in general and in particular are representative of the soul. The soul is in the use and the end; but the body is in the performance of them. All effects, whatever they may be, are in like manner representatives of the uses which are the causes; and the uses are representative of the ends which belong to the first principles.

[4] They who are in Divine ideas never come to a stand in the objects of the external sight; but from them and in them constantly see internal things. The veriest internal things themselves are those which are of the Lord's kingdom, thus those which are in the veriest end itself. It is the same with the Word of the Lord; he who is in Divine things never regards the Lord's Word from the letter; but regards the letter and the literal sense as being representative and significative of the celestial and spiritual things of the church and of the Lord's kingdom. To him the literal sense is merely an instrumental means for thinking of these. Such was the Lord's sight.

1808. *And number the stars.* That this signifies a representation of what is good and true in a mental view of the constellations, is evident from what has just been said; and also from the representation and signification of “the stars” as being things good and true. The “stars” are frequently mentioned in the Word, and everywhere they signify things good and true, and also, in the contrary sense, things evil and false; or what is the same, they signify angels or societies of angels, and also in the contrary sense evil spirits and their associations. When they signify angels or societies of angels, they are then fixed stars; but when evil spirits and their associations, they are wandering stars, as I have very frequently seen.

[2] That all things in the skies and on the earth are representative of celestial and spiritual things has been evidenced by this plain indication, that things similar to those which appear before the eyes in the sky and on the earth, are also presented to view in the world of spirits, and this as plainly as in clear day; and there they are nothing but representatives. For instance, when the starry heaven appears, and the stars therein are fixed, it is instantly known that they signify things good and true; and when the stars appear wandering, it is instantly known that they signify things evil and false. From the very glow and sparkle of the stars it may also be known of what kind they are; besides numberless other things. Hence, if one is willing to think wisely, he may know what is the origin of all things on the earth, namely, that it is the Lord; and the reason why they come forth on the earth not ideally but actually, is that all things, both celestial and spiritual, which are from the Lord, are living and essential, or as they are called substantial, and therefore they come forth into actual existence in ultimate nature (see n. 1632).

[3] That the stars represent and signify things good and true, may be seen from the following passages in the Word. In Isaiah:

The stars of the heavens and the constellations thereof shine not with their light; the sun has been 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 upon the wicked (Isa. 13:10–11);

where the day of visitation is treated of. Everyone can see that by “the stars” and “constellations” here are not meant the stars and constellations, but things true and good; and by “the sun,” love; and by “the moon,” faith; for the evils and falsities which cause darkness are treated of.

[4] In Ezekiel:

When I shall extinguish thee I will cover the heavens, and make the stars thereof black; I will cover the sun with a cloud, and the moon shall not make her light to shine; all the luminaries of light I will make black over thee, and will set darkness upon thy land (Ezek. 32:7–8),

where the meaning is similar. In Joel:

The earth quaked before him, the heavens trembled, the sun and the moon were blackened, and the stars withdrew their shining (Joel 2:10; 3:15),

where the meaning is similar. In David:

Praise Jehovah, sun and moon; praise him, all ye stars of light; praise him, ye heavens of heavens (Ps. 148:3–4),

meaning the same.

[5] That by the “stars” are not meant the stars, but things good and true, or what is the same, those who are in things good and true, as the angels are, is plainly said in John:

I saw the son of man; and he had in his right hand seven stars. The mystery of the seven stars which thou sawest upon my right hand, and the seven candlesticks: the seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches (Rev. 1:13, 16, 20).

[6] Again:

The fourth angel sounded, so that the third part of the sun was smitten, and the third part of the moon, and the third part of the stars;

that the third part of them should be darkened, and the day shone not for the third part of it, and the night in like manner (Rev. 8:12),

where it is clearly evident that what is good and true was darkened. In Daniel:

There came forth a little horn, which grew exceedingly toward the south and toward the east and toward adornment [*decus*] and it grew even to the army of the heavens; and some of the army and of the stars it cast down to the earth, and trampled upon them (Dan. 8:9–10),

which words plainly show that “the army of the heavens” and “the stars” are things good and true, which were trampled upon.

[7] From these passages may be seen what is meant by the 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 (Matt. 24:29).

And in Luke:

There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations in despair, the sea and the waves roaring (Luke 21:25);

where by “the sun” the sun is not meant at all, nor by “the moon” the moon, nor by “the stars” the stars, nor by “the sea” the sea; but the things which they represent, namely, by “the sun” the celestial things of love, by “the moon” the spiritual things, by “the stars” things good and true, that is, the knowledges of what is good and true, which are thus darkened near the consummation of the age, when there is no faith, that is, no charity.

**1809.** *If thou canst number them.* That this signifies the fruitfulness of love and the multiplication of faith, or what is the same, the fruitfulness of good and the multiplication of truth, may

be seen without explication; for the words plainly mean that they cannot be numbered.

1810. *So shall thy seed be.* That this signifies the heirs of the Lord's kingdom is evident from the signification of "seed" as being love and the faith derived from it, or what is the same, those who are in love and faith, both angels and men. That "seed" has this signification has already in various places been stated and shown. These words signify in general the Lord's kingdom, which is so vast and numerous that no one can ever credit it; so that it can only be expressed by "immense." Its immensity will of the Lord's Divine mercy be treated of elsewhere; it is what is here signified by the words of this verse, "Look now toward heaven, and number the stars, if thou canst number them; and he said unto him, so shall thy seed be." These words also signify the innumerable goods and truths of wisdom and intelligence, together with their attendant happiness, 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 herein the Lord first became righteousness.

1812. *He believed in Jehovah.* That this signifies the Lord's faith at that time is evident from the very words, and also from the connection of things in the internal sense; which is that while he lived in the world the Lord was in continual combats of temptations, and in continual victories, from a constant inmost confidence and faith that because he was fighting for the salvation of the whole human race from pure love, he could not but conquer; which is here meant by "believing in Jehovah." From the love from which anyone fights it is known what his faith is. He who fights from any other love than love toward the neighbor and toward the Lord's kingdom, does not fight from faith, that is, does not "believe in Jehovah," but in that which he loves, for the love itself for which he fights is his faith. For example: he who fights from the love of becoming the greatest in heaven, does not believe in Jehovah, but rather in himself; for to desire to become the greatest is to desire to

command others; thus he fights for command; and so in all other cases. And thus from the love itself from which anyone fights, it may be known what his faith is.

[2] But in all his combats of temptations the Lord never fought from the love of self, or for himself, but for all in the universe, consequently, not that he might become the greatest in heaven, for this is contrary to the Divine Love, and scarcely even that he might be the least; but only that all others might become something, and be saved. As he also says in Mark:

The two sons of Zebedee said, Grant unto us that we may sit, one on thy right hand, and the other on thy left, in thy glory. Jesus said, Whoever would be great among you shall be your minister; and whoever would be first among you, shall be servant of all. For the Son of man also came not to be ministered unto, but to minister, and to give his soul a ransom for many (Mark 10:37, 43–45).

This is the love, or this is the faith, from which the Lord fought, and which is here meant by “believing in Jehovah.”

1813. *He imputed it to him for righteousness.* That this signifies that herein the Lord first became righteousness, may also be seen from the connection of things in the internal sense, in which the Lord is treated of. That the Lord alone became righteousness for the whole human race may be seen from the fact that he alone fought from Divine love, namely, from love toward the whole human race, whose salvation was what in his combats he solely desired and burned for. In regard to his human essence the Lord was not born righteousness, but became righteousness through combats of temptations and victories, and this from his own power. As often as he fought and overcame, this was imputed to him for righteousness, that is, it was added to the righteousness that he was becoming, as a continual increase, until he became pure righteousness.

[2] A man who is born of a human father, or of the seed of a human father, when fighting from himself cannot fight from any other love than the love of self and of the world, thus not from

heavenly love, but from infernal love, for such is the character of his own from his father, in addition to the own acquired by his own conduct. Therefore he who supposes that he fights from himself against the devil is hugely mistaken. In like manner he who desires to make himself righteous by his own powers—that is, to believe that the goods of charity and the truths of faith are from himself, consequently that he merits heaven by them—acts and thinks against the good and truth of faith; for it is a truth of faith, that is, it is the truth itself, that the Lord fights. And therefore because he then acts and thinks against the truth of faith, he takes away from the Lord what is his, and makes what is the Lord's to be his own, or what is the same, he puts himself in the Lord's place, and thereby puts that which is infernal in himself. Hence it is that such men desire to become great, or the greatest, in heaven; and hence it is that they falsely believe that the Lord fought against the hells in order that he might be the greatest. What is man's own is attended with such fantasies, which appear as if they were truths, but are just the reverse.

[3] That the Lord came into the world in order to become righteousness, and that he alone is righteousness, was also foretold by the prophets; and therefore this could have been known before his coming; and also that he could not become righteousness except through temptations, and victories over all evils and all the hells. As in Jeremiah:

In his days Judah shall be saved, and Israel shall dwell in confidence, and this is his name whereby they shall call him, Jehovah our righteousness (Jer. 23:6).

In those days and in that time will I cause an offshoot of righteousness to grow onto David, and he shall do judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell in confidence; and this is what they shall call him, Jehovah our righteousness (Jer. 33:15–16).

In Isaiah:

He saw, and there was no man; and he wondered that there was none to intercede; and his arm brought salvation unto him, and his



righteousness it upheld him. And he put on righteousness as a coat of mail, and a helmet of salvation upon his head (Isa. 59:16–17; see especially Isa. 63:3, 5).

“His arm” means his own power. Because the Lord alone is righteousness, the “habitation of righteousness” also is mentioned in Jeremiah 31:23; 50:7.

1814. Verse 7. *And he said unto him, I am Jehovah, who led thee forth out of Ur of the Chaldees to give thee this land to inherit it.* “He said unto him, I am Jehovah” signifies the Lord’s internal man, which was Jehovah, and from which he had perception; “who led thee forth out of Ur of the Chaldees” 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 this signifies the Lord’s internal man, which is Jehovah, and from which he had perception, is evident from what has been already said, namely, that the Lord’s internal, that is, whatever the Lord received from the Father, was Jehovah in him, for he was conceived from Jehovah. What a man receives from his father is one thing, and what he receives from his mother is another. From his father a man receives all that is internal, his soul itself or life being from the father; but he receives from his mother all that is external. In a word, the interior man, or spirit itself, is from the father; but the outer man, or body itself, is from the mother; which everyone can comprehend merely from the fact that the soul itself is implanted by the father, and this begins to clothe itself in a little bodily form in the ovum. Whatever is afterwards added, whether in the ovum or in the womb, is of the mother, for it has no increase from anywhere else.

[2] It may be seen from this that as to his internals the Lord was Jehovah. But because the external, which the Lord received from the mother, was to be united to the Divine or Jehovah, and this through temptations and victories, as before said, it could not appear otherwise to him in those states, than that when he spoke with Jehovah it was as it were with another; when yet he spoke with himself, that is, so far as he was in a state of conjunction. The

Lord's perception, which he had in the highest perfection above all who have been born, was from his internal, that is, from Jehovah himself, which is here signified in the internal sense by the words, "Jehovah said unto him."

**1816.** *Who led thee forth out of Ur of the Chaldees.* That this signifies the first state of his external man, may be seen from the signification of "Ur of the Chaldees." The maternal which the Lord received from birth, or the inheritance from the mother, is what is here signified by "Ur of the Chaldees." The nature of this has been described before. It was out of this maternal, or inheritance from the mother, that he was led forth whenever he conquered evils and falsities, that is, the hells.

**1817.** *To give thee this land, to inherit it.* That this signifies the Lord's kingdom, of which he alone is the possessor, is evident from the signification of the "land," here the Holy Land or Land of Canaan, as being the heavenly kingdom; and also from the signification of "inheriting," spoken of several times before. To "inherit the land," signifying to possess the heavenly kingdom, is here predicated of the Lord's human essence; for as to the Divine essence he was the possessor of the universe, consequently of the heavenly kingdom, from eternity.

**1818.** Verse 8. *And he said, Lord Jehovah, whereby shall I know that I shall inherit it?* "He said, Lord Jehovah" signifies a conversation, as it were, of the interior man with the internal; "whereby shall I know that I shall inherit it?" signifies a temptation against the Lord's love, which desired to be fully assured.

**1819.** *He said, Lord Jehovah.* That this signifies a conversation, as it were, of the interior man with the internal, is evident from what was said in the preceding verse in connection with the words, "Jehovah said unto him"; and also from what was said (at verse 2 of this chapter) concerning the Lord Jehovah, as denoting the conversation of the interior man with the internal, or Jehovah, especially when he was in temptation.

1820. *Whereby shall I know that I shall inherit it?* That this signifies a temptation against the Lord's love, which desired to be fully assured, may be seen from the doubt that is implied in the words themselves. He who is in temptation is in doubt concerning the end in view. The end in view is the love, against which the evil spirits and evil genii fight, and thereby put the end in doubt; and the greater the love is, the more do they put it in doubt. If the end which is loved were not put in doubt, and indeed in despair, there would be no temptation. Assurance respecting the result precedes the victory, and belongs to the victory.

[2] As few know how the case is with temptations, it may here be briefly explained. Evil spirits never fight against other things than those which the man loves; the more ardently he loves them, the more fiercely do they wage the combat. It is evil genii who fight against the things that pertain to the affection of good, and evil spirits that fight against those which pertain to the affection of truth. As soon as they notice even the smallest thing which a man loves, or perceive as it were by scent what is delightful and dear to him, they forthwith assault it and endeavor to destroy it, and thereby the whole man, for man's life consists in his loves. Nothing is more delightful to them than to destroy a man in this way, nor would they desist, even to eternity, unless they were driven away by the Lord. They who are malignant and crafty insinuate themselves into man's very loves by flattering them, and thus bring the man among themselves; and presently, when they have brought him in, they attempt to destroy his loves, and thereby murder the man, and this in a thousand ways that cannot be comprehended.

[3] Nor do they wage the combat simply by reasoning against things good and true, because such combats are of no account, for if they were vanquished a thousand times they would still persist, since reasonings against goods and truths can never be wanting. But they pervert the goods and truths, and inflame with a certain fire of yearning and of persuasion, so that the man does not know otherwise than that he is in the like yearning and persuasion; and at the same time they enkindle these with delight that they snatch from the man's delight in something else, and in this way they most

deceitfully infect and infest him; and this they do with so much skill, by leading him on from one thing to another, that if the Lord did not aid him, the man would never know but that the case was really so.

[4] They act in a similar way against the affections of truth that make the conscience: as soon as they perceive anything of conscience, of whatever kind, then from the falsities and failings in the man they form to themselves an affection; and by means of this they cast a shade over the light of truth, and so pervert it; or they induce anxiety and torture him. They also hold the thought persistently in one thing, and thus fill it with fantasies; and at the same time they clandestinely clothe the yearnings with the fantasies; besides innumerable other arts, which cannot possibly be described to the apprehension. These are a few of the means, and only the most general, by which they can make their way to man's conscience, for this above all else they take the greatest delight in destroying.

[5] From these few statements, and they are very few, it may be seen what temptations are, and that they are, in general, such as the loves are, and from this we may see what was the nature of the Lord's temptations, that they were the most terrible of all, for such as is the greatness of the love, such is the fearful character of the temptation. The Lord's love was the salvation of the whole human race, and was most ardent; consequently it was the whole sum of the affection of good and affection of truth in the highest degree. Against these, with the most malignant wiles and venom, all the hells waged the combat; but still the Lord conquered them all by his own power. Victories are attended with the result that the malignant genii and spirits afterwards dare not do anything; for their life consists in their being able to destroy, and when they perceive that a man is of such a character that he can resist, then at the first onset they flee away, as they are wont to do when they draw near to the first entrance to heaven, for they are at once seized with horror and terror, and hurl themselves backward.

1821. Verse 9. *And he said unto him, Take thee a heifer of three years, and a she-goat of three years, and a ram of three years, and a turtledove, and a young pigeon.* “He said unto him” signifies perception; “take a heifer of three years, and a she-goat of three years, and a ram of three years” signifies the representatives of the celestial things of the church; a “heifer” being representative of exterior celestial things, a “she-goat” of interior celestial things, and a “ram” of spiritual celestial things; they were to be “three years” old, because they were to involve all things of the church as to times and states; “and a turtledove and a young pigeon” signifies the representatives of the spiritual things of the church; a “turtledove” those which are exterior, and a “young pigeon” those which are interior.

1822. *He said unto him.* That this signifies perception, is evident from what was said above at verses 2 and 7. Perception itself is nothing else than a kind of internal speech, which internal speech manifests itself by being perceived. All interior dictate, and even conscience, is nothing else; but perception is a higher or more interior degree of it.

1823. *Take a heifer of three years, and a she-goat of three years, and a ram of three years.* That this signifies the representatives of the celestial things of the church is evident from the signification of the same animals in the sacrifices. No one who thinks sanely can believe that the various animals which were sacrificed signified nothing but sacrifices; or that an ox and a bullock or a calf signified the same as a sheep, a kid, and a she-goat, and these the same as a lamb; and that a turtledove signified the same as young pigeons; the fact being that every animal had its own special signification. This may be sufficiently evident from the fact that in no case was one offered instead of another; and that those are expressly named which were to be used in the daily burnt offerings and sacrifices, those on the Sabbaths and festivals, those used in freewill offerings, vows, and peace offerings, those in expiation of guilt and sin, and those in purifications; which would never have been so unless something special had been represented and signified by each animal.

[2] But what was signified by each particular kind would be too tedious to explain here; it is sufficient to know now that celestial things were signified by the animals, and spiritual things by the birds; and by each kind, some special celestial or spiritual thing. The Jewish church itself, and all things relating to it, were representative of such things as are of the Lord's kingdom, where there is nothing but what is celestial and spiritual, that is, nothing but what is of love and of faith; as may also be sufficiently evident from the signification of the clean and useful beasts, explained above (n. 45, 46, 142, 143, 246, 714, 715, 776). As in the most ancient churches these were significative of heavenly goods, they afterwards became representative in the church, when worship merely external, which was also representative, was valued and acknowledged.

[3] As the state of the church is here treated of, and it is foretold what that state is to be, this was shown to Abram by similar representatives, exactly as is here related; but still such things are signified in the internal sense, as indeed everyone may know and think; for what would be the need of taking a heifer three years old, a she-goat three years old, a ram three years old, a turtledove, and a young pigeon, of dividing them into two parts, and placing them so, unless everything had been significative? But what these things signified may be seen from what follows.

1824. That "a heifer" signifies the representatives of exterior celestial things, "a she-goat" the representatives of interior celestial things, and "a ram" those of spiritual celestial things, may be seen from the sacrifices, concerning which, of the Lord's Divine mercy hereafter, where the sacrifices are treated of. There are exterior celestial things, and interior celestial things, as well as spiritual celestial things. Exterior celestial things are those which are of the external man, interior celestial things are those which are of the internal man, and spiritual celestial things are those which are derived from these. The celestial itself is love to the Lord and love toward the neighbor. This celestial flows in from the Lord, and in fact through the internal man into the external. In the interior man this is called the interior celestial, in the external man the exterior

celestial. The exterior celestial is all affection of good; nay, it is also all the pleasure which comes from the affection of good. So far as the good of love and of charity is in these, that is, in the affection of good and in the pleasure derived from it, so far the celestial is in them, and also happiness. But the spiritual celestial is all the affection of truth in which there is the affection of good, or the affection of truth which is begotten by the affection of good; thus it is faith in which is charity, or faith which is begotten by charity.

1825. That “three years old” involves all things of the church as to times and states is evident from the signification of “three” in the Word. By “three” is signified the full time of the church, from its origin even to its end, and thus all its state. The last time of the church is therefore signified by the third day, the third week, the third month, the third year and the third age, which are all the same. As the state of the church is signified by the number three, so also is the state of everyone who is a church, and everything which is of the church, as may be seen from the signification of this number in the passages adduced from the Word (n. 720, 901).

[2] That “a heifer of three years” thus signifies the time or state of the church even to the last, that is, when it has been vastated or made desolate, may also be seen in Isaiah:

My heart crieth out upon Moab; her fugitives are unto Zoar, a heifer of three years old; for by the ascent of Luhith, with weeping he shall go up in it; for in the way of Horonaim they shall raise up a cry of breaking to pieces (Isa. 15:5).

Also in Jeremiah:

Gladness and exultation are gathered from Carmel, and from the land of Moab; and I will make wine to cease from the winepresses; none shall tread with shouting; the shouting shall be no shouting. From the cry of Heshbon even unto Elealeh, even unto Jahaz have they uttered their voice, from Zoar even unto Horonaim, a heifer of three years old; for the waters of Nimrim also shall become desolations (Jer. 48:33–34).

No one could possibly perceive what these things mean unless he knew what is signified by “Moab,” by “Zoar,” “the ascent of Luhith,” “the cry of Heshbon unto Elealeh,” by “Jahaz,” by “Horonaim,” “the waters of Nimrim,” and by “a heifer three years old.” That this is an uttermost vastation is plain.

1826. *And a turtledove and a young pigeon.* That this signifies the representatives of the spiritual things of the church is evident from the signification of birds in general and of turtledoves and pigeons in particular. That “birds” signify spiritual things, which are those of faith or of truth, and therefore are intellectual and rational things, was shown above (n. 40, 745, 776, 991); also that “doves” signify the goods and truths of faith (n. 870). What they signified in the sacrifices shall of the Lord’s Divine mercy be stated in what follows, where the sacrifices are treated of. In the Word, especially in the prophetic part, when celestial things are spoken of, spiritual things also are spoken of, and in this way they are conjoined; because the one is from the other, so that the one is the other’s (as before said, n. 639, 680, 683, 707, 793, 801).

1827. That “a turtledove” signifies the representatives of exterior spiritual things, and “a young pigeon” the representatives of interior spiritual things, may be seen from what has been said respecting celestial things, of which the exterior were signified by the “heifer,” the interior by the “she-goat,” and the intermediate by the “ram.”

1828. Verse 10. *And he took unto him all these and divided them in the midst, and laid each part over against the other; and the birds he did not divide.* “He took unto him all these” signifies that it was so done; “and divided them in the midst” signifies the church and the Lord; “and laid each part over against the other” signifies a parallelism and correspondence as to celestial things; “and the birds he did not divide” signifies spiritual things, wherein there was not such parallelism and correspondence.

1829. *He took unto him all these.* That this signifies that it was so done is evident without explication.



1830. *And divided them in the midst.* That this signifies the church and the Lord is evident from what follows; for celestial things were signified by the heifer, the she-goat, and the ram, and spiritual things by the turtledove and the young pigeon; and these, when divided and placed opposite to each other, can have no other signification.

1831. *And laid each part over against the other.* That this signifies a parallelism and correspondence as to the celestial things, may be seen from the consideration that the parts on one side signify the church, and the parts on the other the Lord; and when these are placed opposite to each other, this is nothing else than a parallelism and correspondence; and as the heifer, the she-goat, and the ram were so divided and placed, and by these celestial things are signified (as said just above at verse 9), it is evident that there is a parallelism and correspondence as to celestial things. It is otherwise with spiritual things, concerning which presently. Celestial things, as has often been said, are all that pertain to love to the Lord and to love toward the neighbor. It is the Lord who gives love and charity; it is the church that receives. What unites is conscience, in which the love and charity are implanted; and therefore the middle space between the parts signifies that in man which is called perception, internal dictate, and conscience. The things which are above the perception, dictate, and conscience, are the Lord's; those which are below, are in man. Because they thereby mutually regard each other, there is said to be a parallelism; and because they correspond to each other, as the active and the passive, there is said to be correspondence.

1832. *And the birds he did not divide.* That this signifies spiritual things, and that in them there is not such a parallelism and correspondence, is evident from the signification of "birds," as being what is spiritual [as distinguished from what is celestial], and as treated of in verse 9, just above; and from the statement that he did not divide the birds in the midst; consequently that there is not such a parallelism and correspondence. By spiritual things are signified, as often said before, all the things of faith, consequently all doctrinal things, for these are called things of faith, although

they are not of faith until they have been conjoined with charity. Between these and the Lord there is not a parallelism and correspondence, for they are such things as do not flow in by internal dictate and conscience, as do those which are of love and charity, but they flow in by instruction, and so by hearing, thus not from the interior, but from the exterior, and in this way they form their vessels or recipients in man.

[2] The greater part of them appear as if they were truths, but are not truths, such as those things which are of the literal sense of the Word, and are representatives of truth and significatives of truth, and thus are not in themselves truths; some of them even being falsities, which however can serve as vessels and recipients. But in the Lord there are none but truths that are essentially such; and therefore with these there is no parallelism and correspondence on the part of those apparent truths, but still they may be so adapted as to serve as vessels for the celestial things which are of love and charity. These apparent truths are what constitute the cloud of the intellectual part, before spoken of, into which the Lord insinuates charity, and so makes conscience.

[3] For example: with those who remain in the sense of the letter of the Word, and suppose that it is the Lord who leads into temptation and who then torments man's conscience, and who suppose that because he permits evil he is the cause of evil, and that he thrusts the evil down into hell, with other similar things: these are apparent truths, but are not truths; and because they are not truths that are such in themselves, there is no parallelism and correspondence. Still the Lord leaves them intact in man, and miraculously adapts them by means of charity so that they can serve celestial things as vessels. So also with the worship, the religious teachings and morals, and even with the idols, of the well-disposed gentiles; these likewise the Lord leaves intact, and yet adapts them by means of charity so that they also serve as vessels. The case was the same in regard to the very numerous rites in the ancient church, and afterwards in the Jewish church; which in themselves were nothing but rituals in which there was not truth, but which were tolerated and permitted, and indeed commanded, because they

were held as sacred by parents, and so were implanted in the minds of children and impressed upon them from infancy as truths.

[4] These and other such things are what are signified by the statement that the birds were not divided. For the things that are once implanted in a man's opinion, and are accounted as holy, the Lord leaves intact, provided they are not contrary to Divine order; and although there is no parallelism and correspondence, still he adapts them. These same things are what was signified in the Jewish church by the birds not being divided in the sacrifices; for to divide is to place the parts opposite to each other in such a manner that they may adequately correspond; and because the things which have been spoken of are not adequately in correspondence, they are obliterated in the other life with those who suffer themselves to be instructed, and truths themselves are implanted in their affections of good. That in the Jewish church for the sake of this representation and signification the birds were not divided is evident in Moses:

If his offering to Jehovah be a burnt offering of birds, then he shall bring his offering of turtledoves or of the sons of the pigeon. And he shall cleave it with its wings, he shall not divide it (Lev. 1:14, 17).

And the same in the case of the sacrifices for sin (Lev. 5:7–8).

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 falsities thence derived that were desirous to destroy; “and Abram drove them away” signifies that the Lord put them to flight.

1834. *The fowls came down upon the bodies.* That this signifies evils and the falsities thence derived that were desirous to destroy is evident from the signification of “fowls,” as being falsities. “Fowls” in the Word signify truth—as shown above—and also in the opposite sense falsity (for almost all such things in the Word are thus used in both senses); that “fowls” signify falsity also has been shown before (n. 778, 866, 988). Everyone can see that this signifies arcana; otherwise it would not have been worthy of

mention. What the arcanum is has also been already stated, and is evident from the series or connection of things in the internal sense, namely, that it is concerning the state of the church.

[2] When a church is raised up by the Lord, it is in the beginning blameless, and the one then loves the other as his brother, as is known from the case of the primitive church after the Lord's coming. All the church's children then lived together as brethren, and likewise called one another brethren, and loved one another; but in process of time charity grew cold and vanished away and as it vanished, evils succeeded, and together with these falsities insinuated themselves. Hence came schisms and heresies, which would never be the case if charity were regnant and alive, for then they would not even call schism schism, nor heresy heresy, but a doctrinal matter in accordance with each person's opinion; and this they would leave to each person's conscience, provided such doctrinal matter did not deny first principles, that is, the Lord, eternal life, and the Word; and provided it was not contrary to the Divine order, that is, to the precepts of the Decalogue.

[3] The evils and the falsities thence derived which succeed in the church when charity vanishes, 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 drove away nothing but the fowls, and nothing at all of evil and falsity; nor is Abraham known in heaven except as is any other man, who can do nothing at all of himself; but the Lord alone; as also is said by Isaiah:

Thou art our Father, for Abraham knoweth us not, and Israel doth not acknowledge us; thou O Jehovah art our Father, our redeemer; thy name is from everlasting (Isa. 63:16).

1835. *And Abram drove them away.* That this signifies that the Lord put them to flight is evident from what has been said. And such also is the case with a church when it is beginning to recede from charity. Evils and the falsities thence derived are then more easily put to flight, for as yet the church is in a state that is not so far removed from charity, and thus men's minds are more easily bent. But in process of time evils and the falsities derived from

them increase, and so are confirmed and strengthened; and this is treated of in what follows.

[2] So far as possible the Lord is continually putting evils and falsities to flight, but through conscience. When conscience is relaxed, there is no medium through which the Lord can flow in, for the Lord's influx with man is by means of charity into his conscience. But in place of this charity a new medium succeeds and is formed, which is external, namely, the fear of the law, fear for life, for honors and wealth, and the reputation from these. But these are not of conscience; they are only external bonds which enable a man to live in society with others, and to appear as a friend, whatsoever he may be inwardly.

[3] But this medium, or these bonds, are of no account in the other life, for there externals are removed, and everyone remains as he is internally. There are very many who have lived a moral and a civic life, have injured no one, have performed acts of friendship and civility, nay, have done good to many, but only for the sake of self, with a view to honors, gain, and the like. In the other life these are among the infernals, because they have nothing of good and truth within, but only evil and falsity, nay, hatred, revenge, cruelty, adulteries, which do not appear before man, that is to say in so far as the fears just referred to, which are external bonds, prevail.

1836. Verse 12. *And it came to pass when the sun was going down, that a deep sleep fell upon Abram, and behold a terror of great darkness falling upon him.* "The sun was going down" signifies the time and the state before the consummation; "that a deep sleep fell upon Abram" signifies that the church was then in darkness; "and behold a terror of great darkness falling upon him" signifies that the darkness was terrible; "darkness" means falsities.

1837. *The sun was going down.* That this signifies the time and the state before the consummation is evident from the signification of "the sun." In the internal sense "the sun" signifies the Lord, and thence it signifies the celestial things which are of love and charity, consequently love itself and charity (spoken of above, n. 30–38,

and n. 1053). From this it is evident that the “going down of the sun” denotes the last time of the church, which is called the consummation, when there is no longer any charity. The Lord’s church is also compared to the times of the day; its first period to the rising of the sun, or to the dawn and the morning; its last to the setting of the sun, or to the evening and the shades then prevailing, for the two things are similarly circumstanced. The church is also compared to the times of the year; its first period to the spring, when all things are in bloom; that which is before the last to the autumn, when they begin to become inactive. It is even compared to the metals; its first period is called golden; its last, iron and clay; as in Daniel (2:31–33). From all this it is evident what is signified by “the going down of the sun,” namely, that it signifies the time and the state before the consummation, seeing that the sun had not yet set. In what follows, the state of the church when the sun has set is treated of, in that there was then thick darkness and the smoke of a furnace, and that a torch of fire passed between the pieces.

1838. *A deep sleep fell upon Abram.* That this signifies that the church was then in darkness is evident from the signification of “a deep sleep.” A “deep sleep,” relatively to one of wakefulness, denotes a dark state; and this state is here attributed to the Lord, who is represented by Abram; not that there was ever with him a deep sleep or a state of darkness, but that there was with the church. The case herein is the same as it is in the other life, where the Lord is always the sun, and light itself; but where before the evil he appears as darkness; for the Lord appears according to the state of each person. So here this is said of the church when it is in a state of darkness.

[2] Also take as an example, vastation, punishment, and condemnation, which are attributed to the Lord in many passages of the Word; when nevertheless they belong to the man of the church, who vastates, punishes, and condemns himself. It appears before man as if the Lord vastated, punished, and condemned; and because it appears so, it is so expressed according to the appearances; for if man were not instructed by appearances, he

would not suffer himself to be instructed at all. What is contrary to the appearance he does not believe or comprehend, except at a later period, when he possesses judgment and has been gifted with the faith of charity.

[3] So with the church; when it is in a state of darkness, the Lord is then obscured before its people, so that he does not appear, that is, is not acknowledged; although the Lord is not at all obscured, but man, in whom and with whom the Lord should be; but still the obscuration is predicated of the Lord. So is it here with the “deep sleep,” by which there is signified a dark state of the church.

1839. *Behold a terror of great darkness falling upon him.* That this signifies that the darkness was terrible, and that “darkness” means falsities, is evident from the signification of “darkness,” as being falsities, to be explained presently. The state of the church before its consummation, when the sun was “going down,” is described by the “terror of great darkness”; but its state when the sun had gone down is described by the “thick darkness” and the other things mentioned in verse 17.

[2] The same is thus described by the Lord in Matthew:

The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken (Matt. 24:29).

This does not mean that the sun of the world will be darkened, but the celestial which is of love and charity; nor the moon, but the spiritual which is of faith; nor that the stars will fall from heaven, but that the knowledges of good and truth with the man of the church will do so, for these are “the powers of the heavens”; nor will these things take place in heaven, but on earth; for heaven is never darkened.

[3] That “a terror of great darkness fell upon him,” means that the Lord was horrified at so great a vastation. So far as anyone is in the celestial things of love, so far does he feel horror when he

perceives a consummation. So it was with the Lord, above all others; for he was in love itself, both celestial and Divine.

[4] That “darkness” signifies falsities is evident from very many passages in the Word; as in Isaiah:

Woe unto them that put darkness for light, and light for darkness  
(Isa. 5:20);

“darkness” denotes falsities, and “light” truths. In the same:

He shall look onto the land, and behold darkness, distress, and the  
light is darkened (Isa. 5:30);

“darkness” denoting falsities, and “the light darkened” the truth not appearing.

[5] In the same:

Behold, darkness covereth the earth, and thick darkness the  
peoples (Isa. 60:2).

In Amos:

The day of Jehovah, it is darkness, and not light. Shall not the day  
of Jehovah be darkness, and not light, and thick darkness and no  
brightness in it? (Amos 5:18, 20).

In Zephaniah:

The great day of Jehovah is near; that day is a day of wrath, a day  
of straitness and distress, a day of wasteness and desolation, a day of  
darkness and thick darkness, a day of cloud and shade (Zeph. 1:14–15).

In these passages, the “day of Jehovah” denotes the last time and state of the church; “darkness and thick darkness” falsities and evils.

[6] The Lord likewise calls 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 (Matt. 6:33).

“Darkness” here denotes the falsities which take possession of those who are in knowledges; and the meaning is, how great is this darkness above that of others, or of the gentiles, who have not knowledges.

[7] Again in Matthew:

The sons of the kingdom shall be cast out into the outer darkness (Matt. 8:12; 22:13).

“The outer darkness” denotes the more direful falsities of those who are in the church; for they darken the light, and bring up falsities against truths, which gentiles cannot do. In John:

In him was life, and the life was the light of men; and the light appeareth in the darkness, but the darkness comprehended it not (John 1:4–5).

“The darkness” here denotes falsities within the church.

[8] Falsities outside of the church are also called “darkness,” but such as can be illuminated. Such are spoken of in Matthew:

The people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, did light spring up (Matt. 4:16);

“darkness” here denoting the falsities of ignorance, such as are those of the gentiles.

[9] In John:

And this is the judgment, that the light is come into the world, but men loved the darkness rather than the light, for their works were evil (John 3:19);

“the light” denotes truths, and “the darkness” falsities; and “the light” denotes the Lord, because all truth is from him; and “the darkness” the hells, because all falsity is from them.

[10] Again:

Jesus said, I am the light of the world; he that followeth me shall not walk in the darkness (John 8:12).

Walk while ye have the light, lest darkness seize upon you, for he that walketh in the darkness knoweth not whither he goeth. I am come a light into the world, that whosoever believeth in me may not abide in the darkness (John 12:35, 46).

“The light” denotes the Lord, from whom are all good and truth; “the darkness” falsities, which are dispersed by the Lord alone.

[11] The falsities of the last times, which are called “darkness” in the verse before us, or of which the “terror of great darkness” is predicated, were represented and signified by the darkness that came upon the whole earth, from the sixth hour to the ninth [at the crucifixion], and also by the sun being then darkened, by which was represented and signified that there was then no longer either love or faith (Matt. 27:45; Mark 15:33; Luke 23:44–45).

1840. Verse 13. *And he said unto Abram, Knowing thou shall know that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years.* “He said unto Abram” signifies a perception; “knowing thou shalt know” signifies that it is certain; “thy seed shall be a stranger” signifies that charity and faith shall be rare; in a land that is not theirs” signifies where there is a church that is as it were not composed of those who are in charity and faith; “and they shall serve them” signifies oppression; “and they shall afflict them” signifies their severe temptations; “four hundred years” signifies the duration and state.

1841. *He said unto Abram.* That this signifies a perception, is evident from what has been already said (at verse 9 and elsewhere), where the same words have the same signification.

1842. *Knowing thou shalt know.* That this signifies that it is certain is evident without explication.

1843. *Thy seed shall be a stranger.* That this signifies that charity and faith shall be rare is evident from the signification of “a stranger,” and of “seed.” A “stranger” or “sojourner” signifies one that is not born in the land, so that he is not acknowledged as a native, and thus is looked upon as an alien. But “seed” signifies charity and its faith (as before shown, n. 255, 1025; and just above at verse 3). Because that is called “strange” which is looked upon as alien, and alien is that which is not in the land or of the land, it follows that it is that which is rare; and consequently it here means that charity and the faith of charity, which are the “seed,” will be rare. It is the time before the consummation that is here treated of, when there shall be “great darkness,” that is, falsities; the seed shall then be a stranger, that is, charity and faith will then be rare.

[2] That faith would be rare in the last times was foretold by the Lord when he spoke of the consummation of the age (Matt. 24:4–51; Mark 13:3–37; Luke 21:7–38), where everything that is said implies that charity and faith will be rare at those times, and that at last there will be none. The like is said by John in Revelation, and also in many passages of the prophets, besides what is said in the historical parts of the Word.

[3] But by the faith that will perish in the last times there is meant nothing but charity, for there cannot possibly be any faith but the faith of charity. He who has not charity cannot have any faith at all, for charity is the very soil in which faith is implanted; it is its heart, from which it exists and lives. The ancients therefore compared love and charity to the heart, and faith to the lungs, both of which are in the breast. This comparison involves a real likeness, seeing that if a man should pretend to a life of faith without charity, it would be like having life from the lungs alone without

the heart, which is manifestly impossible; and therefore the ancients called all things that pertain to charity things of the heart, and all things that pertain to faith without charity they said were of the mouth only, or of the lungs by the influx of the breathing into the speech. Thence came the ancient forms of speech concerning good and truth; that they must go forth from the heart.

1844. *In a land which is not theirs.* That this signifies where there is a church that is as it were not composed of those who are in charity and faith is evident from the signification of “a land” as being the church (see n. 566, 662, 1066–1067). At this day men speak of the church as existing from the mere doctrinals of faith, and thereby distinguish the churches of the Lord, not caring what life men live—whether they cherish inward hatreds, and tear one another like wild beasts, rob one another, and deprive others of reputation, honor, and wealth, and at heart deny whatever is holy. And yet with such there is no church at all; but the church is with those who love the Lord, and who love the neighbor as themselves, who have conscience, and are averse to such hatreds as have been mentioned. But among those previously described these men are like strangers, and are treated with the utmost possible abuse and persecution, or else are regarded as being simple, mean, and of no account. This then is what is meant by “thy seed shall be a stranger in the land.”

1845. *And they shall serve them.* That this signifies oppression may be seen from what has just been said.

1846. *And they shall afflict them.* That this signifies their severe temptations may be seen from the signification of “afflicting,” or of “affliction,” as being persecution, consequently temptation. In the Word of the Lord nothing else is signified by “affliction.” As in Isaiah:

I will purge thee, and not with silver; I will choose thee in the furnace of affliction (Isa. 48:10),

“affliction” denoting temptation. In Moses:

Thou shalt remember all the way by which Jehovah thy God hath led thee these forty years in the wilderness, that he might afflict thee, to tempt thee. Jehovah, who fed thee in the wilderness with manna which thy fathers knew not, that he might afflict thee, and that he might tempt thee, to do thee good at thy latter end (Deut. 8:2, 16);

to “afflict” manifestly denotes to tempt.

[2] In the same:

When the Egyptians did evil unto us, and afflicted us, and laid upon us hard servitude; and we cried unto Jehovah, the God of our fathers, and Jehovah heard our voice, and saw our affliction, and our toil, and our oppression (Deut. 26:6–7).

Here we find the same things as in the present verse: that they “served” and were “afflicted,” by which in like manner are signified the temptations of the faithful, as likewise by their afflictions in the wilderness, by which also there were represented the temptations of the Lord.

[3] As in Isaiah:

He was despised, a man of sorrows, and we hid as it were our faces from him; he was despised, and we esteemed him not. But truly he hath borne our diseases, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted (Isa. 53:3–4).

By these words are signified the Lord’s temptations; by his “bearing our sicknesses, and carrying our sorrows” is not meant that the faithful are to undergo no temptations, nor is it meant that he took their sins upon himself, and so bore them; but it means that by the combats and victories of temptations he overcame the hells, and in this way would alone, even as to his human essence, endure the temptations of the faithful.

[4] Temptations are also called by the Lord “afflictions”; as in Mark:

They that are sown upon stony places, when they have heard the Word have no root in themselves, but endure for a while; afterwards,

when affliction and persecution arise because of the Word, straightway they are offended (Mark 4:16–17).

“Affliction” here manifestly denotes temptation; to “have no root in themselves” is to have no charity, for in this is faith rooted, and they who have not the support of this root yield in temptations. In John:

In the world ye have affliction; but be of good cheer, I have overcome the world (John 16:33).

“Affliction” here denotes temptation.

[5] In Matthew:

Nation shall be stirred up against nation and kingdom against kingdom; all these things are the beginning of sorrows. Then shall they deliver you up unto affliction. Then shall be great affliction, such as hath not been from the beginning of the world. Immediately after the affliction of those days the sun shall be darkened (Matt. 24:7–9, 21, 29).

Here the consummation of the age, or the last times of the church, are treated of; “affliction” denotes temptations, both external and internal, the external being persecutions from the world, and the internal being persecutions from the devil. That there will be no charity is signified by “nation being stirred against nation, and kingdom against kingdom”; also by “the sun,” that is, the Lord and love and charity, being “darkened.”

1847. *Four hundred years.* That this signifies the duration and state, namely, of the temptations, is evident from the signification of “four hundred,” which number signifies the same as “forty,” namely, the durations and states of temptations (see n. 730, 862). The durations of temptations, both the shorter and the more lasting, are described in the Word by “forty.” In the literal sense the words before us relate to the stay of the sons of Jacob in Egypt; and that this was four hundred and thirty years is evident from Exodus 12:40; though the time was not so great as reckoned from Jacob’s coming into Egypt, but it was reckoned from Abram’s sojourn

there, as has been observed before. The number four hundred and thirty is mentioned, from Abram's sojourn, for the reason that this number involves the temptations which they represented by their servitude in Egypt, and afterwards also by the forty years' afflictions in the wilderness.

1848. Verse 14. *And also that nation whom they shall serve will I judge, and after that shall they go out with great substance.* "And also that nation whom they shall serve" signifies the evil who oppress; "will I judge" signifies visitation and judgment; "and after that shall they go out with great substance" signifies deliverance, and that they will have celestial and spiritual goods.

1849. *And also that nation whom they shall serve.* That this signifies the evil who oppress is evident from the signification of a "nation" and of "serving." In the genuine sense a "nation" signifies goods, or what is the same, good persons; for when goods are spoken of in the abstract, they are in a subject; and this is a man, a spirit, or an angel. But in the opposite sense a "nation" signifies evils, or what is the same, the evil (see n. 1159, 1258–1260). But to "serve" or "servitude" signifies oppression, as in the preceding verse.

1850. *Will I judge.* That this signifies visitation and judgment, may be seen without explication. By "judging," or "judgment," there is not signified any last judgment, as people in general suppose, that is, that the heaven and the earth are to perish, and that so a new heaven and a new earth will be created, as spoken of in the prophets and in Revelation; and thus that all things are to perish, which opinion has spread itself so widely that it has even taken possession of the minds of those who are best instructed; and this to such a degree that they do not believe that the dead are to rise except at that time. And therefore because this time was foretold, and still, after so many centuries have since passed by, they see that it has not come and is not at hand, feeling safe they confirm themselves in their assurance that there is no such thing, and therefore that they will not rise again. But it is to be known 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 not at all according to the internal sense: in this sense the last judgment means the last time of the church; the heaven and earth that will perish, mean the church as to internal and external worship, which becomes no church when there is no charity.

[2] There was a last judgment of the most ancient church when all charity and faith had failed, and when there was no perception, as was the case just before the flood. The flood itself, treated of above, was the last judgment of that church; heaven and earth, that is, the church, then perished; and a new heaven and a new earth, that is, a new church, were created, which was called the ancient church, and which also has been treated of. This church likewise had its last time, namely, 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 had perished.

[3] The Hebrew church was a new heaven and a new earth, and this too had its last time, or last judgment, when it became idolatrous; and then a new church was raised up among the descendants of Jacob, which was called the Jewish church, and which was a church that was merely representative of charity and faith. In this church, that is, among the descendants of Jacob, there was neither charity nor faith, and therefore no church, but only the representative of a church, for the reason that it had become impossible for there to be immediate communication of the Lord's kingdom in the heavens with any true church on earth, and therefore a mediate communication was effected by means of representatives. The last time of this so-called church, or its last judgment, was when the Lord came into the world; for the representatives then ceased, that is, the sacrifices and similar rites; and in order that these might cease, the Jews were cast out of the land of Canaan.

[4] After this a new heaven and a new earth were created, that is, a new church, which is to be called the primitive church, which was commenced by the Lord, and afterwards gradually became stronger, and which at first was in charity and faith. The destruction of this



church is foretold by the Lord in the gospels, and by John in Revelation; and this destruction is what is called the Last Judgment. Not that heaven and earth are now to perish, but that in some quarter of the globe a new church will be raised up, the present one remaining in its external worship, as the Jews do in theirs, in whose worship it is well known that there is nothing of charity and faith, that is, nothing of the church. So far as regards the last judgment in general.

[5] In particular, there is a last judgment for everyone immediately after he dies; for he then passes into the other life, in which, when he comes into the life that he had had in the body, he is adjudged either to death or to life. There is also a last judgment in the singular, for with a man who is adjudged to death, every single thing condemns him, for there is nothing in his thought and will, not even the least thing, that does not resemble his last judgment, and that does not drag him to death. In like manner with the man who is adjudged to life: in him every single thing of his thought and of his will presents an image of his last judgment, and all carry him on to life. For such as is man in general, such is he in the singulars of his thought and of his affection. These are the things that are signified by the last judgment.

1851. *And after that shall they go out with great substance.* That this signifies deliverance, and that they will have celestial and spiritual goods, is evident from the signification of "going out," which is to be liberated, and from the signification of "substance," which is celestial and spiritual goods, for this is the substance of those who suffer the persecutions, and undergo the temptations, oppressions, afflictions, or servitudes, that are treated of in this and the preceding verses. These goods are also represented and signified by the substance of the sons of Jacob when they went out of Egypt (Exod. 11:2; 12:36); and also by their substance in the land of Canaan when the nations had been driven out; and in the prophets, whenever the spoils taken from their enemies are treated of, by which they were enriched.

1852. Verse 15. *And thou shalt go to thy fathers in peace, thou shalt be buried in a good old age.* “Thou shalt go to thy fathers in peace” signifies that nothing of the goods and truths shall be harmed; “thou shalt be buried in a good old age” signifies the enjoyment of all goods by those who are the Lord’s.

1853. *Thou shalt go to thy fathers in peace.* That this signifies that nothing of the goods and truths shall be harmed, may be seen from the signification of “fathers,” also of “going to one’s fathers,” and of “peace.” In the internal sense, “fathers” here signify the same as “daughters” and “sons” taken together. That “daughters” signify goods, and “sons” truths, has been shown before (n. 489–491, 533, 1147); hence “fathers” signify the things which belong to daughters and sons together. To “go to one’s fathers” is to pass from the life of the body into the life of the spirit, or from the world into the other life. “In peace” signifies that he shall lose nothing, and thus that nothing shall be harmed, for he who passes into the other life loses nothing of the things that belong to him as a man; he retains and has with him everything except the body, which had been an impediment to the interior exercise of his faculties. That no death, or passing to the fathers by death, is here meant, will be evident from what next follows.

1854. *Thou shalt be buried in a good old age.* That this signifies the enjoyment of all goods by those who are the Lord’s is evident from the fact that those 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 merely the continuation and also the perfection of the life, and they who are the Lord’s then first come into the enjoyment of all goods, which enjoyment is signified by “a good old age.” The expressions that they “died,” were “buried,” and were “gathered to their fathers” are often met with, but in the internal sense these do not signify the same as in the sense of the letter. In the internal sense are such things as are of the life after death and are eternal; but in the sense of the letter are such as are of the life in the world and belong to time.

[2] Consequently they who are in the internal sense (as the angels are) when such expressions are met with never abide in ideas of death and burial, but in such as relate to the continuance of life, for they regard death as nothing but the putting off of those things which are of grossest nature and of time, and as being a continuation of the real life; in fact they do not know what death is, for they think nothing about it. And the like is the case with the ages of man, so that when it is here said “in a good old age,” the angels have no perception at all of old age, indeed they do not know what old age is, for they are constantly verging toward the life of early manhood and of youth. Such life, and consequently the celestial and spiritual things of it, are what are meant when “a good old age” and similar expressions occur in the Word.

1855. Verse 16. *And in the fourth generation they shall return hither, for the iniquity of the Amorites is not yet consummated.* “In the fourth generation they shall return hither” signifies the time and state of restoration; “for the iniquity of the Amorites is not yet consummated” signifies the last time, when there is no longer any good.

1856. *In the fourth generation they shall return hither.* That this signifies the time and state of restoration is evident from the signification of “the fourth generation.” “The fourth generation” signifies the same as “forty” and as “four hundred”; namely, the duration and the state of temptation, spoken of at verse 13; it is a sort of diminutive from these. Whether a number be larger or smaller, provided it be of the same stock, it involves the same; as has already been stated several times. That “the fourth generation” does not signify any generation from Abram, or from Isaac, or from Jacob is evident from the historicals of the Word; for there were more generations, and these people were very different from their fathers when they returned. “The fourth generation” is an expression that occurs likewise in other places, yet in the internal sense it never signifies any generation; and here it signifies the time and state of restoration, because it signifies the end of those things which are signified by “forty” or by “four hundred” (see n. 862, 1847).

1857. *For the iniquity of the Amorites is not yet consummated.* That this signifies the last time, when there is no longer any good, is evident from the signification of “the Amorite,” and also from the signification of “consummation.” By “the Amorite” in the Word is signified evil in general, for the reason that the land of Canaan was called the land of the Amorites (as is evident in Ezek. 16:3, 4; Amos 2:9, 10). And therefore by “the Amorite” in this passage are signified all the nations of the land of Canaan; and by these, as before said, were signified evils and falsities specifically; and consequently by “the Amorite” are signified all evils in general. By “consummation” is signified the last time, when there is no longer any good.

[2] But what is meant in the internal sense by the fact that the iniquity of the Amorites was not yet consummated is an arcanum. For the state of the case with the evil in the other life is that they are not punished until their evils have reached their height, and this both in general and in particular. For such is the equilibrium in the other life that evil punishes itself, that is to say those who are evil run into the punishment of their evil, but only when it has reached its height. Every evil has its limit that varies in each individual case, beyond which it is not allowable to pass. When an evil person passes beyond this limit he precipitates himself into the penalty, and this is so in every particular.

[3] It is the same in general, the wicked thrust themselves down into hell, not in a moment, but successively. This has its origin in the universal law of order established by the Lord, that the Lord never casts anyone down into hell; but that evil casts itself down, or that the evil person casts himself down, and this successively, until the evil has been consummated, and nothing of good any longer appears. So long as there is any good, he is uplifted above hell; but when there is nothing but evil, of himself he is thrust down into it. Good and evil must first be separated from each other, for they are opposites; and no one is allowed to incline both ways. This is what is signified by the iniquity of the Amorites having to be consummated. But with the good the case is otherwise; they are

continually uplifted by the Lord toward heaven, and their evil is successively wiped away.

[4] The same is the case with the state of a church. The visitation does not come until its evil has been consummated, that is, until there is no longer any good of charity and truth of faith. This consummation is very often spoken of in the prophets. As in Isaiah:

A consummation and a decree have I heard from the Lord Jehovah Zebaoth upon the whole earth (Isa. 28:22).

In Jeremiah:

O Babel, that dwellest upon many waters, great in treasures, thine end is come, the measure of thy gain (Jer. 51:13).

In Daniel:

Seventy weeks are decreed upon thy people and upon the city of thy holiness, to consummate the transgression, and to seal up sins, and to expiate iniquity, and to bring in everlasting righteousness, and to seal up vision and prophet, and to anoint the holy of holies (Dan. 9:24).

At length upon the bird of abominations shall be desolation, and even unto the consummation and the decree shall it pour itself out upon the devastation (Dan. 9:27).

[5] The consummation is also foretold by the Lord himself in these words of Luke:

They shall fall by the edge of the sword, and shall be led captive among all the nations; and at length Jerusalem shall be trodden down by the nations, until the times of the nations shall be fulfilled (Luke 21:24).

To “fall by the edge of the sword” signifies by falsities, for “a sword” in the Word is the punishment of what is false; “Jerusalem” denotes the Lord’s kingdom and the church (see n. 402); “nations” evils (see n. 1260). Thus the signification is that there would be a

consummation when the church should be possessed by evils and falsities, and so be destroyed of itself.

**1858.** Verse 17. *And it came to pass that 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.* “And it came to pass that the sun went down” signifies the last time, when the consummation came; “and there was thick darkness” signifies when hatred was in the place of charity; “and behold a furnace of smoke” signifies the densest falsity; “and a torch of fire” signifies the burning heat of yearnings; “which passed between those pieces” signifies that it separated those who were of the church from the Lord.

**1859.** *And it came to pass that the sun went down.* That this signifies the last time, when the consummation came, is evident from what was said above (at verse 12) concerning the setting of the sun and its signification, namely, that it is the last time of the church.

**1860.** *And there was thick darkness.* That this signifies when hatred was in the place of charity is evident from the signification of “thick darkness.” In the Word “darkness” signifies falsities, and “thick darkness” evils (as shown just below). There is “darkness” when falsity is in the place of truth; and there is “thick darkness” when evil is in the place of good, or what is precisely the same, when hatred is in the place of charity. When hatred is in the place of charity, the thick darkness is so great that the man is quite unaware that it is evil, still less that it is so great an evil as in the other life to thrust him down to hell, for they who are in hatred perceive a kind of delight and as it were a kind of life in it, and this delight and life themselves cause him scarcely to know but that it is good, for whatever favors a man’s pleasure and yearning, because it favors his love, he feels as good, and this to such a degree that when he is told that it is infernal he can scarcely believe it, still less when he is told that such delight and life are in the other life turned into the stench of excrement and cadavers. And still less does he believe that he is becoming a devil and a horrible image of hell; for hell consists of nothing but hatreds and such diabolical forms.

[2] Yet anyone might know this who possesses any faculty for thinking, for if he should describe or represent, or if he could in any manner picture, hatred, he would do it no otherwise than by diabolical forms, such as those who are in hatred also become after death, and, wonderful to say, such men are capable of declaring that in the other life they shall come into heaven; some merely for saying that they have faith, when yet there are in heaven none but forms of charity, and what these are may be seen from experience (n. 553). Let all such therefore consider how these two forms, of hatred and of charity, can agree together in one place.

[3] That “darkness” signifies falsity, and “thick darkness” evil, may be seen from the following passages in the Word. In Isaiah:

Behold, darkness covereth the earth, and thick darkness the peoples (Isa. 60:2).

In Joel:

Let all the inhabitants of the land tremble, for the day of Jehovah cometh, a day of darkness and thick darkness (Joel 2:1–2).

In Zephaniah:

That day is a day of wrath, a day of wasteness and desolation, a day of darkness and thick darkness (Zeph. 1:15).

In Amos:

Shall not the day of Jehovah be darkness and not light, and thick darkness and no brightness in it? (Amos 5:20).

In these passages “the day of Jehovah” denotes the last time of the church, which is here treated of; “darkness” denotes falsities, “thick darkness” evils; both therefore are mentioned; otherwise it would be a repetition of the same thing, or an unmeaning amplification. But the word in the original language that in this verse is rendered “thick darkness” involves falsity as well as evil, that is, dense falsity from which is evil, and also dense evil from which is falsity.

1861. *And behold a furnace of smoke and a torch of fire.* That “a furnace of smoke” signifies the densest falsity, and “a torch of fire” the burning heat of yearnings, is evident from the signification of “a furnace of smoke” as being dense falsity, and from the signification of “a torch of fire” as being the burning heat of yearnings. It is said “a furnace of smoke,” because a man, especially a man of the church, who has a knowledge of the truth and still does not acknowledge, but in heart denies it, and indeed passes his life in things contrary to the truth, appears no otherwise than as a furnace of smoke—himself as the furnace, and the falsity from his hatreds as the smoke. The yearnings from which are the falsities appear as torches of fire from such a furnace, as is evident also from the representatives in the other life (described from experience, n. 814, 1528). It is yearnings of hatred, revenge, cruelties, adulteries—and still more when these are mingled with deceits—that appear and become such things.

[2] That by a “furnace,” “smoke,” and “fire” such things are signified in the Word may be seen from the following passages. In Isaiah:

Everyone is a hypocrite and a wicked one, and every mouth speaketh folly. For wickedness burneth as the fire, it devoureth the briars and thorns, and kindleth in the thickets of the forest, and they mount up as the rising of smoke. In the wrath of Jehovah Zebaoth is the land darkened, and the people is become like food for fire; a man shall not spare his brother (Isa. 9:17–19).

Here “fire” denotes hatreds and “the rising of smoke” from it such falsities; hatred is described by “no man sparing his brother”; for when such men are looked upon by the angels they appear no otherwise than as here described.

[3] In Joel:

I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah come (Joel 2:30–31).



Here “fire” denotes hatred; “pillars of smoke” falsities; “the sun” charity; and “the moon” faith.

[4] In Isaiah:

The land shall become burning pitch; it shall not be quenched night nor day; the smoke thereof shall go up to eternity (Isa. 34:9–10).

“Burning pitch” denotes direful yearnings; and “smoke” falsities.

[5] In Malachi:

Behold the day cometh burning as a furnace, and all the proud and everyone that worketh wickedness shall be stubble, and the day that cometh shall set them on fire, it shall leave them neither root nor branch (Mal. 4:1).

A “burning furnace” here denotes the same as before; the “root” denotes charity; the “branch” truth, which shall not be left.

[6] In Hosea:

Ephraim became guilty in Baal, he shall be as the chaff that is driven with the whirlwind out of the threshing floor, and as the smoke out of the chimney (Hos. 13:1, 3).

“Ephraim” denotes an intelligent man who becomes such.

[7] In Isaiah:

The strong shall be as tow, and his work as a spark; and they shall both burn together, and none shall quench them (Isa. 1:31);

meaning those who are in the love of self, or what is the same, in hatred against the neighbor, in that they shall be thus kindled by their own yearnings. In John:

Babylon is become a habitation of demons. They cried out when they saw the smoke of her burning. Her smoke goeth up for ever and ever (Rev. 18:2, 18; 19:3).

## [8] In the same:

He opened the pit of the abyss, and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun was darkened, and the air, from the smoke of the pit (Rev. 9:2).

Out of the mouths of the horses went forth fire and smoke and brimstone. By these was the third part of men killed, by the fire and the smoke and the brimstone, that went forth out of their mouth (Rev. 9:17–18).

He that worshipeth the beast shall drink of the wine of the wrath of God, poured out unmixed in the cup of his anger, and he shall be tormented with fire and brimstone (Rev. 14:9–10).

The fourth angel poured out his vial upon the sun, and it was given to him to scorch men with fire; and men were scorched with great heat, and blasphemed the name of God (Rev. 16:8–9).

## In like manner it is said that

They were cast into the lake of fire burning with brimstone (Rev. 19:20; 20:14–15; 21:8).

[9] In these passages “fire” denotes the yearnings, and “smoke” the falsities that will reign in the last times. These things were seen by John when his interior sight was opened, just as they appear in the other life. Similar things are also seen by spirits, and by souls after death. Hence it may be seen what hell fire is, that it is nothing but hatred, revenge, and cruelty, or what is the same, the love of self; for such do these become. During his life in the body, any man of such a quality, however he might appear outwardly, if inspected closely by the angels would appear no otherwise in their eyes, that is, his hatreds would appear as torches of fire, and the falsities derived from them as furnaces of smoke.

## [10] Concerning this fire the Lord thus speaks in Matthew:

Every tree that bringeth not forth good fruit is hewn down and cast into the fire (Matt. 3:10; Luke 3:9);

by “good fruit” is meant charity: he who deprives himself of this cuts himself down, and casts himself into such fire. Again:

The son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire (Matt. 13:41–42, 50),

with a like meaning. And again:

The king saith unto those on the left hand, Depart from me, ye cursed, into the eternal fire, prepared for the devil and his angels (Matt. 25:41).

[11] That they should be “sent into the eternal fire,” “the Gehenna of fire,” and that “their worm should not die, and their fire should not be quenched” (Matt. 18:8–9; Mark 9:43–49), have a like meaning. 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 (Luke 16:24),

with a like meaning.

[12] They who are not acquainted with the arcana of the Lord’s kingdom suppose that the Lord casts the wicked into hell, or into such fire, which, as before said, is that of hatreds; but the case is very different, for it is the man himself, or the diabolical spirit himself, who casts himself down. But because it so appears it has been expressed in the Word according to the appearance, and indeed according to the fallacies of the senses; and especially was this necessary in the case of the Jews, who were unwilling to accept anything at all unless it were in accordance with the senses, whatever might be the fallacies thus involved. On this account the sense of the letter, especially in the prophecies, is full of such things.

[13] As in Jeremiah:

Thus said Jehovah, Judge judgment in the morning, and deliver the spoiled out of the hand of the oppressor, lest my fury go forth like fire, and burn, and there be none to quench it, because of the wickedness of their works (Jer. 21:12).

To “judge judgment” is to speak truth; to “deliver the 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 pass their lives in the falsity of hatred. In the sense of the letter such “fire” and “fury” are attributed to Jehovah, but in the internal sense it is quite the contrary.

[14] In like manner in Joel:

The day of Jehovah: a fire devoureth before him, and behind him a flame burneth (Joel 2:1, 3).

In David:

There went up a smoke out of his nostrils, and fire out of his mouth devoured, coals did burn from him, and thick darkness was under his feet (Ps. 18:8–9).

In Moses:

A fire is kindled in mine anger, and it shall burn unto the lowest hell, and shall devour the earth and her increase, and set on fire the foundations of the mountains (Deut. 32:22),

where “fire” denotes the hatreds, and “smoke” the falsities which are in men, which are attributed to Jehovah or the Lord for the reasons that have been given. In the hells also the appearance is that Jehovah or the Lord does this, but it is quite the contrary; they do it to themselves, because they are in the fires of hatred. Hence it is manifest how easily a man may fall into fantasies if the internal sense of the Word is not known.

[15] It was similar with the “smoke” and “fire” that were seen by the people on Mount Sinai when the law was promulgated. For

Jehovah, or the Lord, appears to everyone according to his quality—to celestial angels as a sun, to spiritual angels as a moon, to all the good as a light of varied delight and pleasantness but to the evil as a smoke and as a consuming fire. And as when the Law was promulgated, the Jews had nothing of charity, but the love of self and of the world prevailed in them, and thus nothing but evils and falsities, he therefore appeared to them as a smoke and fire, when at the same instant he appeared to the angels as the sun and light of heaven.

[16] That he so appeared to the Jews because they were of such a character, is evident in Moses:

The glory of Jehovah abode upon Mount Sinai, and the appearance of the glory of Jehovah was like devouring fire on the top of the mount, in the eyes of the sons of Israel (Exod. 24:16–17).

And Mount Sinai was all of it smoking, because Jehovah descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly (Exod. 19:18).

Ye came near and stood under the mountain, and the mountain burned with fire, even to the heart of heaven; darkness, cloud, and thick darkness and Jehovah spake unto you out of the midst of the fire (Deut. 4:11–12; 5:22).

It came to pass when ye heard the voice out of the midst of the darkness, while the mountain did burn with fire, that ye came near unto me, and ye said, Now therefore why should we die? For this great fire will consume us; if we hear the voice of Jehovah our God any more, then we shall die (Deut. 5:23–25).

[17] Just so would it be with anyone else who should see the Lord, and who has passed his life in hatred and in the foul things of hatreds, for he could see him no otherwise than from his hatred and its foulnesses, these being the recipients of the rays of good and truth from the Lord, and they would turn these rays into such fire, smoke, and thick darkness. From the same passages it is also plain what the “smoke of the furnace” is, and what the “torch of fire,”

namely, the most dense falsity and most filthy evil, that would in the last times take possession of the church.

1862. *That passed between those pieces.* That this signifies that it separated those who were of the church from the Lord, may be seen from what was said above (at verse 10) concerning the partition of the animals in the midst, as signifying a parallelism and correspondence in respect to celestial things; and that one part being placed opposite the other signified the church and the Lord; and that the intermediate space or interspace signified that which comes in between the Lord and the church, or between the Lord and the man of the church, which is conscience, in which goods and truths have been implanted by means of charity. When hatreds succeed in place of charity, and evils and falsities in place of goods and truths, there is then no conscience of what is good and true; but this middle space or interspace appears to be filled with a furnace of smoke and with torches of fire, that is, with persuasions of falsity and with hatreds, which are what altogether separate the Lord from the church.

[2] These are the things signified by the passing between the pieces; chiefly that of the torch of fire, for this is the love of self, or what is the same, the evil of hatred. This may also be seen in Jeremiah, where we find nearly the same words:

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, that passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their souls; and their carcass shall be for food to the fowl of the heavens and to the beast of the earth (Jer. 34:14, 18–20).

1863. Verse 18. *In that day Jehovah made a covenant with Abram, saying, Unto thy seed will I give this land, from the river of Egypt, even to 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 his internal or Jehovah; “saying, Unto thy seed

will I give this land” signifies the consolations after these temptations and horrors, in that they who are in charity and in faith in him will become heirs; “from the river of Egypt unto the great river, the river Euphrates” signifies the extension of spiritual and celestial things; “to the river of Egypt” is the extension of spiritual things; “to the river Euphrates” is the extension of celestial things.

1864. *In that day Jehovah made a covenant with Abram.* That this signifies the conjunction of the Lord’s interior man with his internal is evident from the signification of a “covenant” as being conjunction (explained before, n. 665–666, 1023, 1038). And as the Lord is here treated of in the internal sense it signifies interior conjunction. For the Lord advanced more and more to conjunction and union with Jehovah his Father, until he became one, that is, the human essence itself also became Jehovah, who was the Lord’s internal itself. These things were represented by the covenant which Jehovah made with Abram. Everyone can see that Jehovah never makes a covenant with a man, for this would be contrary to the Divine. What is a man but something vile and filthy, which of itself thinks and does nothing but evil? All the good that he does is from Jehovah; from which it may be seen that this covenant, like other covenants with Abram’s posterity, was nothing but a representative of the Divine, and of the celestial things of the kingdom of God; in the present case that the covenant was representative of the conjunction of the Lord’s human essence with his Divine essence, that is, with Jehovah. That it was representative of the conjunction of the Lord’s interior man with his internal, that is, Jehovah, is evident from what has been said before, namely, that by the combats and victories of temptations the Lord conjoined and united himself more and more. What his interior man was, has been told before, namely, that it was intermediate between the internal man and the external.

1865. *Saying, Unto thy seed will I give this land.* That this signifies the consolation after these temptations and horrors, in that they who are in charity and faith in him should become heirs, is evident from the signification of “seed,” and from the signification of the

“land.” By the “seed of Abram” are signified love and the faith derived therefrom, as has been shown before (n. 255, 256, 1025), consequently all those who are in charity and in faith in the Lord. But by the land of Canaan is signified the Lord’s kingdom; therefore to “give the land unto thy seed” signifies that the heavenly kingdom should be given as an inheritance to those who from charity have faith in him.

[2] That these things were a consolation to the Lord after his temptations and horrors, may be seen without explication. For after those hard and adverse eventualities which the Lord had seen, that is to say, after he had put to flight evils and falsities—which were signified by the fowls that came down upon the bodies and that Abram drove away (mentioned in verse 11)—and yet after all dense falsities infused themselves, at which he shuddered (which were signified by the “terror of great darkness” that fell upon Abram in the deep sleep, spoken of in verse 12), and yet at last mere falsities and evils took possession of the human race (which are signified by “the furnace of smoke” and “the torch of fire” which passed between the pieces, mentioned in verse 17, that precedes this), the Lord could not but be in distress and grief; and therefore consolation now follows, such as was given above (verses 4 and 5); namely, that his seed should inherit the land, that is, that they who are in charity and in faith in him should become heirs of his kingdom. To him the salvation of the human race was the only consolation, for he was in Divine and celestial love, and became, even as to his human essence, the Divine and celestial love itself, in which the love of all is alone regarded and is at heart.

[3] That the Divine love is such may be seen from the love of parents toward their children, which increases according to the degree in which it descends, that is, it becomes greater toward the more remote descendants than it is toward the immediate children. Nothing ever exists without a cause and an origin, consequently neither does this love in the human race that is characterized by a constant increase toward the descendants in succession. The cause and origin of this cannot but be from the Lord, from whom inflows all conjugal love, and that of parents toward their children, and the



source of which is that his love for all is like that of a father for his sons, who desires to make all his heirs, and provides an inheritance for those who are to be born, as he does for those already born.

1866. *From the river of Egypt unto the great river, the river Euphrates.* That this signifies the extension of spiritual and celestial things—to “the river of Egypt” being the extension of spiritual things, and “to the river Euphrates” being the extension of celestial things—is evident from the signification of “the river of Egypt,” and from the signification of “the great river,” or “the Euphrates.” That these “rivers” signify the extension of spiritual and celestial things, may be seen from the signification of the land of Canaan, as being the Lord’s kingdom in the heavens and on the earth, in which there is nothing but the spiritual things which are of faith and the celestial things which are of mutual love; and therefore nothing but the extension of these can be meant by the boundaries of the land of Canaan. For what the land of Canaan is, what the river of Egypt is, and what the great river Euphrates is, and indeed what the boundaries of any land are, they who are in the heavens do not know at all; but they well know what the extension of spiritual and celestial things is, and also the determinations and the limitations of the states of these things. These things they have in mind while the others are being read by man; and so the letter vanishes and together with it that historical sense which has served as an objective form for the heavenly ideas.

[2] That “the river of Egypt” signifies the extension of spiritual things, is because “Egypt” signifies memory-knowledges, which, together with a man’s rational and intellectual things, constitute spiritual things (as before said, n. 1443 and in other places; and that “Egypt” in the internal sense signifies memory-knowledges may be seen n. 1164–1165, 1186, 1462). That “the river Euphrates” signifies the extension of celestial things, may be seen from a consideration of the lands which that river bounds and separates from the land of Canaan, and by which likewise in many passages are signified the knowledges [*scientifica et cognitiones*] of celestial things but here, because it is called “the river” and “the great river,” celestial things and the knowledges [*cognitiones*] of

them are what alone are signified; for a “great river” and “greatness” are predicated of these.

1867. Verses 19–21. *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 falsities which are to be expelled from the Lord’s kingdom; “the Hittite, and the Perizzite, and the Rephaim” signify persuasions of falsity; “the Amorite and the Canaanite” signify evils; “the Girgashite and the Jebusite” signify falsities from evils.

1868. That these things are signified by these nations it would be too tedious to confirm from the Word; and there is no need to do so here, because they are merely named. Some of them have been treated of above; the “Rephaim” as signifying the persuasions of falsity (n. 567, 581, 1673); the “Amorite” as signifying evils (n. 1680); the “Canaanite” as signifying evils (above at verse 16); the “Perizzite” as signifying falsities (n. 1574). What is the specific signification of the other nations, shall of the Lord’s Divine mercy be told in what follows, as they occur.

[2] As regards the nations which are to be expelled from the Lord’s kingdom, the case is this. In the other life the evil and diabolical spirits desire nothing more than to come up into the world of spirits and infest the good spirits, but as often as they do so they are cast out, in like manner as in a man who is being regenerated the falsities and evils which have taken possession of him are subjugated and dissipated, and the goods and truths of the Lord’s kingdom are implanted in their place.

[3] These were represented by the nations that were expelled from the land of Canaan by the sons of Jacob; and the same were represented by the Jews themselves, who were afterwards expelled from the land. The same occurred with many nations of old that represented similar things, as the Horites who were driven from Mount Seir by the descendants of Esau (spoken of in Deut. 2:12, 22); and the Avvim who were expelled by the Capthorim

(mentioned in Deut. 2:23); also the Emim or Rephaim who were driven out by the Moabites (spoken of in Deut. 2:9–11); and also the Zamzummim who were expelled by the Ammonites (mentioned in Deut. 2:19–21); besides many others spoken of in the prophets.

## CONTINUATION CONCERNING THE HOLY SCRIPTURE OR WORD

**1869.** How many things there are in a single word of the Word has been shown me by the opening of the ideas of thought. It is a remarkable fact that in the other life this can be done so to the very life that the ideas themselves appear visible in form, and thus like pictured images. One who during his life in this world had lived in charity or mutual love, and had taken great delight in the Word, had his ideas thus opened. There then appeared beautiful things beyond number, together with delicious and delightful things of an affecting nature, and it was said that the things which thus appear visible can be opened again as to their interiors, and that when these have been opened things still more beautiful and delightful are presented that are attended with happiness itself. Such are all angelic ideas, for they are open from the Lord himself.

[2] To spirits who wondered that ideas of thought could be so opened in the other life, this was illustrated by taking the case of the sight of the eye, the rays of vision of which are so dull and obscure that the smaller things in nature (which contain things innumerable) they see only as something opaque, black, and shapeless; but when the same objects are viewed through a microscope, things more interior are presented to view, connected in beautiful series and flowing in delightful order; and it is seen that these might in like manner be opened still more by a more powerful microscope. In this way such spirits have been shown how the case is with the internal sight, the rays of which are nothing but ideas, in that in themselves these ideas are so gross that anything

more gross can scarcely exist in that sphere, although men think differently. But concerning ideas, of the Lord's Divine mercy hereafter.

1870. The case is similar with the Word of the Lord; each of its words presents in form its own idea, for a word is nothing but an idea so presented in form that the sense may be perceived; and in the ideas are things so innumerable, and which cannot come to man's perception, but only to that of angels, that it can never be believed. And when these are opened by the Lord, more internal forms are presented to the perception by delightful and happy things, and to the sight by representative and paradisaical things; the former from the celestial and spiritual things of the Lord's love or mercy, and the latter from the rays of light thence derived.

[2] It has been shown me by wonderful experience that the Word has been inspired not only as to each of its words, but also as to the little letters of each word, and thus exactly as is said, as to the smallest jot; for in every jot there is something from that affection and life which is common to the whole expression, and which therefore has been insinuated in a correspondent manner into its smallest particulars. But this can by no means be explained to the understanding without a previous knowledge of many other things.

1871. How the Word of the Lord appears before the angels cannot be described, but some idea can be formed by those who have seen in museums the optical cylinders in which beautiful images are represented from things roughly projected. Although the things which are round about in the projection appear to have no form, series, or order, and to be merely confused projections, still when they are concentrated toward the cylinder, they there present a lovely image. So it is with the Word of the Lord, especially with the prophetic Word of the Old Testament. In the literal sense there is scarcely anything that does not appear destitute of order, but when it is being read by a man, and especially by a little boy or girl, it becomes more beautiful and delightful by degrees as it ascends, and at last it is presented before the Lord as the image of a human being, in which and by which heaven is represented in its whole

complex, not as it is, but as the Lord wills it to be, namely, a likeness of himself.

1872. There appeared to me a beautiful girl with a radiant face, passing quickly upward toward the right, and making some haste. In age she seemed to be in the first bloom—not a child nor yet a young woman—becomingly clothed with a dress of shining black; so she was hastening on with gladness from light to light. It was said that the interiors of the Word are such in their first ascent; the black dress was the Word in the letter. Afterwards the young girl flew to my right cheek, but was perceivable only by the interior sight. It was said that such are the things from the internal sense of the Word which do not come to the comprehension.

1873. Spirits spoke respecting the internal sense of the Word; and in order that the nature of it might be presented to the understanding, it was illustrated by the example, What is the fruit of faith? And it was said that good works are the fruit of faith in the external sense or that of the letter, but that these good works have no life unless they proceed from charity; and that thus the fruit of faith in the proximate interior sense is charity. But as charity or love toward the neighbor ought to proceed from love to the Lord, this love is the fruit of faith in the internal sense; and as all love is from the Lord, it is the Lord himself. For thus in the good work is charity; in charity is love to the Lord; and in love to the Lord is the Lord himself.

1874. In conversation with good spirits, I said that in the Word many things, even more than one can believe, are said according to appearances and according to the fallacies of the senses, as that Jehovah is in anger, wrath, and fury against the wicked; that he takes pleasure in bringing them to ruin and destruction, and even that he kills them. But these things have been said in order that persuasions and yearnings might not be broken, but that they might be bent; for to speak otherwise than as man apprehends (that is, from appearances, fallacies, and persuasions) would have been to sow seed in the waters, and to say that which would be at once rejected. Nevertheless such forms of speech are able to serve as

general vessels in which spiritual and celestial things may be contained, for into them it may be insinuated that all things are from the Lord; then that the Lord permits, but that evil is wholly from diabolical spirits; afterwards that the Lord provides and disposes that evils should be turned into goods; and at last that nothing but good is from the Lord. Thus the sense of the letter perishes as it ascends and becomes spiritual, then celestial, and at last Divine.

1875. It was granted me to have a perception of angelic ideas about these words in the Lord's prayer: "Lead us not into temptation, but deliver us from evil." Temptation and evil were rejected by the nearest good spirits, by a certain idea perceptible within me, and this even until what is purely angelic, namely, good, remained, without any idea of temptation and evil; the literal sense thus perishing altogether. In the first rejection innumerable ideas were being formed respecting this good—how good may come from man's affliction while the affliction still is from the man and his evil, in which there is punishment, and this with a kind of indignation joined with it that it should be thought that temptation and its evil come from any other source, and that anyone should have any thought of evil in thinking of the Lord. These ideas were purified in the degree of their ascent. The ascents were represented by rejections (spoken of also n. 1393), which were made with a rapidity and in a manner that were inexpressible, until they passed into the shade of my thought. They were then in heaven, where there are only ineffable angelic ideas concerning the Lord's good.

1876. The names of men, of kingdoms, and of cities, that occur in the Word, like the words of human speech, perish at the very threshold of the ascent; for these are earthly, corporeal, and material; and the souls that come into the other life successively put these things off, and those who come into heaven do so altogether. The angels retain not even the least of an idea of any person, nor consequently of his name. What Abram is, what Isaac, and Jacob, they no longer know. They form an idea for themselves from the things which are represented and signified by them in the Word.

Names and words are to them like dust, or like scales, which fall off when they enter heaven. Hence it may be seen that by the names in the Word nothing is signified except actual things. I have frequently spoken with angels about these matters, and have been fully instructed by them concerning the truth. The speech of spirits with one another is not a speech of words, but of ideas, such as are those of human thought without words, on which account it is the universal of all languages. But when they speak with a man, their speech falls into the words of the man's language (as before said, n. 1635, 1637, 1639).

[2] When I have spoken with spirits about this, it has been given me to say that when they are conversing with one another, they cannot utter even one single word of human language, still less any name. Some of them, wondering at this, retired and tried; but returning they said that they were not able to pronounce them because the words were so grossly material that they were below their sphere, as they were formed from the sound of air, made articulate by the bodily organs, or by influx into such organs by an internal way leading to the organ of hearing. From this it may likewise be clearly seen that no part of a word that is in the Word can pass to spirits, still less to angelic spirits, whose speech is still more universal (see n. 1642), and least of all to the angels (see n. 1643), with whom remains nothing of the first ideas of spirits, but in place of them spiritual truths and celestial goods, which are varied in an ineffable manner in the least forms, continued and connected in a unanimous series, with the originaries of representatives that are most pleasant and beautiful from the happiness of mutual love, and that are happy from pleasantnesses and beauties, because they are inspired with the life of the Lord.

1877. The souls or spirits who are in the world of spirits, especially the wicked, retain at first the things which they had in their life of the body, that is, things earthly, corporeal, and worldly, and with them the principles which they had taken up. Among these spirits are those who are not willing to hear anything concerning the internal sense of the Word, but only concerning the literal sense, which they carry so far as to believe that the twelve

apostles are to sit upon twelve thrones and to judge the twelve tribes of Israel; and also that none but the poor, the miserable, and they that have suffered persecutions can enter into heaven; when yet both the rich and the powerful who have lived in charity and in faith in the Lord are there. As such persons claim heaven for themselves on account of their merits, I have seen them running hither and thither, and wherever they went they derided the things which are of the internal sense of the Word, for the reason that these are contrary to their persuasions and yearnings, in that they desire to merit heaven and to be preferred before all others. But they are like the corrupt and noxious things that flow into the blood, and pervade the veins and arteries, and pollute the mass of the blood.

1878. There are also those who in the life of the body had despised the Word; and there are those who had abused the things that are in the Word to give point to a joke. There are those who had supposed that the Word was of no account, but that it might serve to keep the common people in some restraint. There are those who had blasphemed the Word; and there are those who had profaned it. The lot in the other life of all these persons is miserable, in accordance with the quality and degree of their contempt, derision, blasphemy, and profanation. For, as before said, the Word is so holy in the heavens that it is itself as it were heaven to those who are there; and as there exists there a communion of the thoughts of all, such spirits cannot possibly be with them, but are separated.

1879. On one occasion while in bed I was told that evil spirits were conspiring against me with the intention of suffocating me, but as I was safe and felt secure under the Lord's keeping, I disregarded the threats and went to sleep. But awaking in the middle of the night, I felt that I was not breathing of myself, but from heaven, for there was nothing of my own respiration, as I plainly perceived. It was then said that the band of conspirators was present, and that it was composed of those who hold in hatred the interior things of the Word (that is, the very truths of faith, for these are the interiors of the Word), and who thus hate them



because they are contrary to their fallacies, persuasions, and yearnings, which the sense of the letter might be brought to support.

[2] After their attempt had failed, their leaders tried to enter into the viscera of my body, and to penetrate even to the heart, and to this also they were admitted. This was all the time perceived by manifest sensation, for one to whom the interiors of the spirit are opened, gets at the same time a sensible perception of such things. But I was then introduced into a kind of celestial state, which was that I made no effort to repel these visitors, still less to avenge the injury. They then said that there was peace; but soon they were as if deprived of rationality, breathing out vengeance, and striving to carry out their purpose, but in vain. They afterwards dispersed of themselves.

1880. As regards spirits and angels in general, who all are human souls living after the death of the body, I may say here that they have much more exquisite senses than men—that is, sight, hearing, smell, and touch—but not taste. Spirits however are not able, and angels are still less able, to see anything that is in the world by their own sight, that is, by the sight of the spirit; for the light of the world or of the sun is to them as thick darkness; just in the same way as man by his sight, that is, by the sight of the body, cannot see anything that is in the other life; for the light of heaven, or the Lord's heavenly light, is to man as thick darkness.

[2] But still when the Lord pleases, spirits and angels can see the things in this world through the eyes of a man. But the Lord does not grant this except in the case of one whom he enables to speak with spirits and angels, and to be together with them. Spirits and angels have been permitted to see the things in this world through my eyes as plainly as I could see them myself, and also to hear men talking with me. It has sometimes happened that to their great astonishment, some through me have seen their friends whom they had had in the life of the body, just as they had seen them before. Some have also seen their married partners, and their children, and have desired me to tell them that they were close by and saw them,

and to give an account of their state in the other life, but I had been forbidden to tell them or reveal to them that they were seen in this way, and this partly for the reason that they would have called me insane, or would have thought such things to be delirious fancies of the mind; for I was well aware that although they would acknowledge it with the lips, they did not believe in heart in the existence of spirits, or that the dead are risen.

[3] When my interior sight was first opened, and through my eyes spirits and angels saw the world and the things that are in it, they were so amazed that they called it the miracle of miracles; and they were affected with a new joy, in that in this way communication was opened of earth with heaven, and of heaven with earth. This delight lasted for months, but afterwards it became familiar, and now they do not wonder at all. I have been instructed that the spirits and angels who are present with other men do not in the slightest degree see the things of this world, but only perceive the thoughts and affections of those with whom they are.

[4] These things have shown that man was so created that while living on earth among men, he might at the same time also live in heaven among angels, and the converse; so that heaven and earth might be together, and might act as a one, and that men might know what is going on in heaven, and angels what in the world; and therefore that when men depart this life they would pass from the Lord's kingdom on earth into the Lord's kingdom in the heavens, not as into another kingdom, but as into the same as that in which they had been when living in the body. But in consequence of man's becoming so corporeal, he has closed heaven against himself.

1881. Spirits are exceedingly indignant, indeed are angry, when told that men do not believe that they see, that they hear, that they feel by the touch. They have said that surely men ought to know that without sense there is no life, and that the more exquisite the sense the more excellent the life; also that the objects of their sense are suited to the excellence of their senses, and that the representatives which are from the Lord are real, for all the things

that are in nature and the world are derived from them (see n. 1632). The words in which they express their indignation are that they perceive by the senses much better and more excellently than men do.

1882. There are two kinds of visions that are not of the ordinary kind, into which I have been let solely that I might know their nature, and what is meant by its being said in the Word that men were “withdrawn from the body,” and that they were “carried by the spirit into another place.”

1883. As regards the first, namely, being withdrawn from the body, the case is this. The man is brought into a certain state that is midway between sleep and wakefulness, and when he is in this state he cannot know but that he is wholly awake. All his senses are as fully awake as in the highest wakefulness of the body; the sight, the hearing, and, wonderful to say, the touch, which is then more exquisite than it can ever be in the wakefulness of the body. In this state also spirits and angels have been seen to the very life, and also heard, and, wonderful to say, have been touched, and almost nothing of the body then intervened. This is the state of which it is said that they are “withdrawn from the body,” and that they “do not know whether they are in the body or out of it.”<sup>2</sup> I have been let into this state only three or four times, merely that I might know how the case is with it, and that spirits and angels are in the enjoyment of every sense, even touch in a form more delicate and more exquisite than that of the body.

1884. As regards the other kind of vision—being carried away by the spirit into another place—it has been shown me by living experience what it is, and how it is done, but only two or three times. One single experience I may mention. Walking through the streets of a city and through the country, and being at the same time also in conversation with spirits, I did not know but that I was wide awake and saw as at other times, so that I walked on without mistake, and all the time being in vision, seeing groves, rivers, palaces, houses, men, and many other things. But after I had thus walked for hours, suddenly I was in the sight of the body, and

became aware that I was in another place. Greatly amazed at this, I perceived that I had been in such a state as they were in of whom it is said that they were “led away by the spirit into another place”;<sup>3</sup> for while this state lasts there is no reflection concerning the way, even if it be many miles; nor is there reflection concerning the time, even if it be many hours or days; nor is there any feeling of fatigue. Moreover the person is led through ways of which he has no knowledge, even to the appointed place. This took place that I might know that a man can be led by the Lord without his knowing whence and whither.

1885. These two kinds of visions, however, are extraordinary, and were shown me merely to the end that I might know their nature. But the things I have habitually “seen” [as mentioned in the title to this work] are all those which of the Lord’s Divine mercy you may see related in this volume, and which are placed at the beginning and end of the several chapters. These are not visions, but things seen in the highest wakefulness of the body, and this for several years.<sup>4</sup>

## Preface

[to Volume 2 of the Original Latin]

In the first part [volume] of this work fifteen chapters of Genesis have been explained, and the things contained in the internal sense have been stated; and to each chapter there have been added things that of the Lord's Divine mercy I have been permitted to see and hear in the world of spirits and in the heaven of angels. The second part [volume] now follows, and in this likewise similar things will be added to the several chapters. To this sixteenth chapter will be appended such as relate to visions and dreams, including those of a prophetic character found in the Word. I know that few will believe that anyone can see things that exist in the other life, and bring therefrom any report respecting the state of souls after death, for few believe in the resurrection, and fewer of the learned do so than of the simple. With the lips indeed they say that they will rise again, because so to speak is according to the doctrine of their faith, but still they deny it in heart.

[2] Some go so far as to say openly that if anyone were to rise from the dead and they were to see, hear, and touch him, then they would believe. But if this were done, it would have to be done for each individual, and still no such person as denies in heart would be persuaded by it, for thousands of objections would flow in that would harden his heart in denial. Some however say that they believe that they will rise, but on the day of the last judgment; and

respecting this they have formed the opinion that all things in the visible world will then perish, and because that day has been expected in vain for so many centuries they too are in doubt. But what is meant by the last judgment spoken of in the Word shall of the Lord's Divine mercy be briefly told at the end of the seventeenth chapter.

[3] From this we may see what kind of people there are in the Christian world at this day. The Sadducees (of whom we read in Matt. 22:23, etc.) openly denied the resurrection, but did better than those at the present day who say they do not deny it because it is according to the doctrine of faith, as said above, and yet do deny in heart; so that they say what is contrary to what they believe, and believe what is contrary to what they say. But lest they should confirm themselves further in this false opinion, of the Lord's Divine mercy I have been permitted, while still in the body in this world, to be in the spirit in the other life (for a man is a spirit clothed with a body), and to speak there with souls who had risen not long after their death, in fact with nearly all with whom I have been acquainted in the life of the body, and who have died. For some years also I have been permitted to speak with spirits and angels every day, and to see amazing things there, which have never come into anyone's idea, and this without any fallacious appearance.

[4] As very many say that they will believe if anyone comes to them from the other life, it will now be seen whether they will be persuaded against the hardness of their hearts. This I can aver, that they who come into the other life from the Christian world are the worst of all, hating the neighbor, hating faith, and denying the Lord (for in the other life hearts speak, not mouths), besides the fact that above all others are they addicted to adultery. And because heaven is thus beginning to be removed from those who are within the church, we can see that its last time is at hand; the truth of which I have been permitted to know with certainty.

Concerning the internal sense of the Word, what it is, and what is its nature, see what has been said and shown in part first [volume

1] n. 1–5, 64–66, 167, 605, 920, 937, 1143, 1224, 1404, 1405, 1408, 1409, 1502 at the end, 1540, 1659, 1756, especially 1767–1777 and 1869–1879, 1783, 1807; and in this volume, n. 1886–1889 inclusive.

## Genesis 16

**1886.** This chapter treats of Hagar and Ishmael. But what is represented and signified in the internal sense by Hagar and Ishmael has not hitherto been known to anyone, nor could be, because the world, even the learned world, has hitherto supposed the histories of the Word to be nothing but histories, and to involve nothing deeper. And although they have said that every iota is divinely inspired, they have meant nothing further than that the historical facts have been disclosed, and that something of a doctrinal nature that could be applied to the doctrine of faith may be deduced from them and be of use to both teachers and learners; and that because these have been divinely inspired they have Divine power in the mind, and work for good above all other history. Regarded in themselves, however, historical matters effect but little toward man's amendment, and nothing at all for his eternal life, since in the other life they are forgotten. For what would it amount to there to know respecting the maid Hagar that she was given by Sarai to Abram? Or to know about Ishmael, or even about Abram? Nothing but what belongs to the Lord and is from the Lord is necessary to souls in order that they may enter into heaven and enjoy its happiness, that is, eternal life. It is for the sake of these things that the Word exists, and these are the things that are contained in its interiors.

**1887.** Inspiration implies that in every particular of the Word (as well in the historicals as in the other parts) there are celestial things which are of love or good, and spiritual things which are of faith or truth, thus Divine things. For that which is inspired by the Lord descends from him, and does so through the angelic heaven, and so through the world of spirits down to man, with whom it is presented such as it is in the letter; but in its first origin it is altogether different. In heaven there is never any worldly history, but all is representative of Divine things, and there is no perception there of anything else, as may also be known from the fact that the things which are there are unutterable. Unless therefore the



historicals were representative of Divine things, and in this way were heavenly, they could not possibly be divinely inspired. The Word as it exists in the heavens can be known solely 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 the receptacle and thus the repository of the Lord's celestial and spiritual things may be illustrated by two examples: first, that by "David" is not meant David, but the Lord; second, that the names signify nothing but actual things, and therefore it must be the same with all the rest of the Word. Concerning David it is said in Ezekiel:

My servant David shall be king over them, and they shall all have one shepherd; they shall dwell upon the land, they and their sons and their sons' sons, even to eternity; and David my servant shall be their prince to eternity (Ezek. 37:24–25).

And in Hosea:

The sons of Israel shall return, and shall seek Jehovah their God, and David their king (Hos. 3:5).

These things were written by the prophets after the time of David, and yet it is plainly said that he shall be their king and prince, from which all may see that in the internal sense it is the Lord who is meant by "David." And the case is the same in all other passages, even those which are historical, where David is named.

[2] That the names of kingdoms, regions, cities, and men, signify actual things may be clearly seen in the prophets. Take merely this example in Isaiah:

Thus said the Lord, Jehovah Zebaoth, O my people, thou inhabitant of Zion, be not afraid of Asshur; he shall smite thee with a rod, and shall lift up his staff upon thee in the way of Egypt. Jehovah of Armies shall stir up a scourge for him according to the plague of Midian at the rock of Horeb; and as his rod was upon the sea, so shall he lift it up in the way of Egypt. He shall come against Aiath, he shall pass over

to Migron, at Michmash shall he command his arms; they shall pass over Mabarah; Geba is a lodging place for us; Ramah shall tremble; Gibeah of Saul shall flee; cry aloud with thy voice, O daughter of Gallim; hearken, O Laish; O thou poor Anathoth; Madmenah shall wander; the inhabitants of Gebim shall gather themselves together; as yet there is a day for a stand at Nob; the mountain of the daughter of Zion, the hill of Jerusalem, shall shake her hand; he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a magnificent one (Isa. 10:24, 26-34).

[3] Here there is almost nothing but names, from which no sense would appear unless all the names signified actual things; and if the mind were to abide in the names, this would never be acknowledged to be the Word of the Lord. But who will believe that in the internal sense they all contain arcana of heaven and that by them is described the state of those who are endeavoring to enter into the mysteries of faith by reasonings from memory-knowledges? Some special thing belonging to that state are described by each name; and the meaning is that these reasonings are dispersed by the Lord by means of the celestial things of love and the spiritual things of faith. That the reasoning here treated of is signified by “Asshur,” may be clearly seen from what has been already shown concerning Asshur (n. 119, 1186); also that memory-knowledges are signified by “Egypt” (n. 1164–1165, 1462); which see and examine. The case is the same with all other names, and also with all the several words.

**1889.** In this chapter it is the same with the names Abram, Sarai, Hagar, and Ishmael; and what they involve may be seen from the Contents, and further on from the explication of each name in its place. But these matters are of a nature that does not admit of easy explication, for the subject treated of in connection with these names is the Lord’s rational, and how it was conceived and born, and what its quality was before it was united to the Lord’s internal, which was Jehovah. The reason why this subject is not of easy explication, is that at this day it is not known what the internal man is, what the interior, and what the exterior. When the rational is spoken of, or the rational man, some idea can be formed of it; but when it is said that the rational is the intermediate between the internal and the external, few if any comprehend it. Yet as the

subject here treated of in the internal sense is the Lord's rational man, and how it was conceived and born by the influx of the internal man into the external, and as it is these very matters that are involved in the historical facts stated concerning Abram, Hagar, and Ishmael, therefore in order to prevent what we have to say in the following explication from being utterly unintelligible, be it known that in every man there is an internal man, a rational man which is intermediate, and an external man, and that these are most distinct from one another. (Concerning this subject see what was said above, n. 978.)

### GENESIS 16

*1. And Sarai, Abram's wife, did not bear unto him; and she had a handmaid, 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 unto my handmaid; it may be that I shall be built up by her. And Abram hearkened to the voice of Sarai.*

*3. And Sarai, Abram's wife, took Hagar the Egyptian, her handmaid, after ten years of Abram's dwelling in the land of Canaan, and gave her to Abram, her man, for a woman to him.*

*4. And he went in unto Hagar, and she conceived; and she saw that she had conceived, and her mistress was despised in her eyes.*

*5. And Sarai said unto Abram, My wrong be upon thee; I gave my handmaid unto thy bosom; and she saw that she conceived, and I am despised in her eyes; Jehovah judge between me and thee.*

*6. And Abram said unto Sarai, Behold thy handmaid is in thy hand, do to her that which is good in thine eyes; and Sarai humbled her, and she fled from her face.*

*7. And the angel of Jehovah found her by a fountain of waters in the wilderness, by the fountain in the way to Shur.*

*8. And he said, Hagar, Sarai's handmaid, whence comest thou? And whither goest thou? And she said, From the face of Sarai, my mistress, am I fleeing.*

*9. And the angel of Jehovah said unto her, Return to thy mistress, and humble thyself under 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 bear a son, and thou shalt call his name Ishmael; because Jehovah hath heard thine affliction.*

12. *And he will be a wild ass man; his hand against all, and the hand of all against him and he shall dwell against the faces of all his brethren.*

13. *And she called the name of Jehovah that was speaking unto her, Thou God seest me; for she said, Have I also here seen after him that seeth me?*

14. *Therefore she called the fountain, The fountain of the living one who seeth me; behold it is between Kadesh and Bared.*

15. *And Hagar bare Abram a son; and Abram called the name of his son that Hagar bare, Ishmael.*

16. *And Abram was a son of eighty years and six years, when Hagar bare Ishmael to Abram.*

## THE CONTENTS

1890. The subject treated of in this chapter is the Lord's first rational, which was conceived by the influx of the internal man into the affection of memory-knowledges [*scientiae*] of the external. The internal man is "Abram"; the affection of memory-knowledges in the external is "Hagar the Egyptian handmaid"; the rational thence derived is "Ishmael." The nature of this rational is here described; and it is afterwards said (chapter 21) that it was expelled from the house, after the Lord's Divine rational, represented by Isaac, had been born.

1891. The Lord's first rational was conceived according to order by the influx or conjunction of the internal man with the life of the affection of memory-knowledges belonging to the external (verses 1–3). But as this affection was of the external man, its nature was such that it held intellectual truth in low esteem (verse 4). On which account the Lord thought concerning the subjugation of it

(verses 5–9), and that when subjugated, it would become spiritual and celestial (verses 10–11). What it would be if not subjugated is described (verse 12); the Lord’s insight into the cause from his interior man (verses 13–14). The rational is thus described in respect to its quality; also the Lord’s state when it originated (verses 15–16).

### THE INTERNAL SENSE

**1892.** Verse 1. *And Sarai, Abram’s wife, did not bear unto him; and she had a handmaid, an Egyptian, and her name was Hagar.* “Sarai, Abram’s wife, did not bear unto him” signifies that as yet there was no rational man; “Sarai” is truth adjoined to good; “Abram” is the Lord’s internal man, which was Jehovah. “And she had a handmaid, an Egyptian” signifies the affection of memory-knowledges; “and her name was Hagar” signifies the life of the exterior or natural man.

**1893.** *Sarai, Abram’s wife, did not bear unto him.* That this signifies that the rational man was not yet, will be evident from what follows, where Isaac is treated of. For, as has been said, there are in every man an internal man, a rational man that is intermediate, and an external, which is properly called the natural man. With the Lord these were represented by Abraham, Isaac, and Jacob; the internal man by Abraham, the rational by Isaac, and the natural by Jacob. The internal man in the Lord was Jehovah himself, for he was conceived of Jehovah; on this account he so often called him his “Father,” and in the Word he is called the “only-begotten of God,” and the only “son of God.” The rational man is not born with man, but only the capacity for becoming rational, as all may see from the fact that newborn infants are not endowed with any reason, but become rational in process of time by means of things of sense external and internal, as they are imbued with knowledges [*scientiæ et cognitiones*]. In children

indeed there is an appearance of rationality, yet it is not rationality, but is only a kind of rudiment of it, which is known from the fact that reason belongs to adults and men of years.

[2] The rational man in the Lord is treated of in this chapter. The Divine rational itself is represented by Isaac; but the first rational before it was made Divine, by Ishmael; and therefore that “Sarai, Abram’s wife, did not bear unto him” here signifies that hitherto there was no Divine rational. As before said, the Lord was born as are other men, and as regards all that he drew from Mary the mother he was like other men; and as the rational is formed by means of knowledges [*scientifica et cognitiones*], which enter through things of the external senses, or those of the external man, therefore his first rational was born as with any other man; but as by his own power he made Divine all the human things that appertained to him, so did he also make the rational Divine. His first rational is described in this chapter, and also in chapter 21, where Hagar and Ishmael are likewise treated of (from verses 9 to 21), and it is said that Ishmael was expelled when Isaac grew up, by whom is represented the Divine rational.

1894. That Sarai is truth adjoined to good, has been said and shown before (n. 1468 and elsewhere), as also that Abram is the Lord’s internal man, which is Jehovah. The Lord’s internal man, which is Jehovah, is called man, because no one is man except Jehovah alone; for man, in the genuine sense, signifies that *esse* from which man is. The *esse* itself from which man is, is the Divine, consequently the celestial and the spiritual. Without the Divine celestial and spiritual, there is nothing human in man, but only a sort of animal nature, such as there is in beasts. It is from the *esse* of Jehovah, or of the Lord, that every man is man; and from this also he is called man. The celestial which makes the man is that he loves the Lord and loves the neighbor; in this way is he man, because he is an image of the Lord, and because he has this from the Lord; otherwise he is a wild beast.

[2] That Jehovah or the Lord is the only man, and that men have it from him that they are called men, also that one is more man

than another, may be seen above (n. 49, 288, 477, 565); and the same may also be seen from the fact that Jehovah, or the Lord, appeared as man to the fathers of the most ancient church, and afterwards also to Abraham and to the prophets; and on this account also the Lord, after there was no man any longer on the earth, or no longer anything celestial and spiritual among men, deigned to assume the human nature by being born as are other men, and to make that nature Divine; and in this way also he is the only man. Besides, the universal heaven presents before the Lord the image of a man, because it presents himself. From this, heaven is called the grand man, and this especially from the fact that the Lord there is all in all.

1895. *And she had a handmaid, an Egyptian.* That this signifies the affection of memory-knowledges is evident from the signification of a “handmaid,” and from the signification of “Egypt.” Sarai, who was the mistress or lady, represents and signifies truth adjoined to good, as already said. Truth adjoined to good is intellectual truth in the genuine sense, but rational truth is beneath this and therefore is lower; and this rational truth is born from knowledges [*scientiae et cognitiones*] vivified by the affection that corresponds to them, and this affection, being of the exterior man, ought to serve the intellectual truth that appertains to the inmost man, as a handmaid serves her lady, or a household servant her mistress; and therefore this affection is what is represented and signified by the “handmaid Hagar.”

[2] How these things stand cannot well be stated to the apprehension, for it must first be known what intellectual truth in the genuine sense is, and also how the rational is born, namely, from the internal man as a father, and from the exterior or natural man as a mother, for without the conjunction of these two nothing rational can possibly come forth. The rational is not born (as is supposed) of knowledges [*scientiae et cognitiones*], but of the affection of these knowledges, as may be seen from the mere fact that no one can ever become rational unless some delight or affection of these knowledges aspires thereto. The affection is the maternal life itself; and the celestial and spiritual itself, in the

affection, is the paternal life; therefore in proportion to the affection, and in accordance with the quality of the affection, in the same proportion, and in the same quality, does the man become rational. In themselves these knowledges are nothing but dead things, or instrumental causes, which are vivified by the life of affection; and such is the conception of the rational man in everyone. The reason why the handmaid was an Egyptian, and the reason why this fact is stated, is that “Egypt” signifies memory-knowledges, as before shown (n. 1164, 1165, 1186, 1462).

1896. *And her name was Hagar.* That this signifies the life of the exterior or natural man may be seen from what has been said, and also from the meaning of “Hagar,” which is “a stranger” or “sojourner.” Strangers represented those who were to be instructed, and sojourning represented instruction and also principles of life [*vitae instituta*], as shown above (n. 1463). When anyone’s name is stated in the Word, as here that “her name was Hagar,” it signifies that something is involved in the name to which attention should be given, for to “call by name” means to know a person’s quality (as before shown, n. 144–145, 340). No syllable in the Word is there without a cause, or without a signification in the internal sense of some actual thing.

1897. Verse 2. *And Sarai said unto Abram, Behold I pray, Jehovah hath shut me up from bearing; go in I pray unto my handmaid; it may be that I shall be built up by her; and Abram harkened 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 unto my handmaid” signifies conjunction with the exterior man; “it may be that I shall be built up by her” signifies that in this way the rational could be born. “And Abram harkened to the voice of Sarai” signifies that it could not be done in any other way.

1898. *Sarai said unto Abram.* That this signifies that it was so perceived is evident from the signification of “Sarai” and of “Abram,” namely, that “Sarai” is truth adjoined to good, and



“Abram” is the internal man; and therefore that “Sarai said to Abram” in the internal sense cannot signify any conversation, but perception. The Lord’s perception at that time was from truth adjoined to good, which dictated to him how the case was. There is something similar with a celestial man who receives perception; for there is something of truth adjoined to good which dictates; afterwards there is good from which or through which the truth is perceived. (That “to say,” in the internal sense, signifies to perceive, may be seen above, n. 1791, 1815, 1819, 1822.)

1899. *Behold I pray, Jehovah hath shut me up from bearing.* That this signifies the state before the interior or Divine rational man was born is evident from what has been already said about the conception and birth of the rational man, namely, that the Lord’s Divine rational man is represented by Isaac, but his first rational man, which was to become Divine, by Ishmael. In order that these things might be represented, Sarai remained so long barren, even until Ishmael had become a lad (spoken of in Genesis 21); on which account it is here said that “Jehovah shut her up from bearing.”

1900. *Go in I pray unto my handmaid.* That this signifies conjunction with the exterior man is also evident from what has been said before, namely, that man’s rational is conceived and born of the internal man as a father, and of the exterior man as a mother. Man’s very life is from the internal man, which cannot have communication with the external, except a most obscure communication, until the receiving vessels that are of the memory have been formed, which is effected by means of knowledges [*cognitiones et scientiae*].

[2] The influx of the internal man goes into the knowledges of the exterior man; affection being the means. Meanwhile, before there are these knowledges, there is indeed a communication, but through affections alone, by which the external man is governed; but from this there exist only the most general motions, and certain appetites, also certain blind inclinations, such as show themselves in infants. But this life becomes by degrees more distinct in

proportion as the vessels of the memory are formed by means of knowledges, and the vessels of the interior memory by means of rational things. As these vessels are formed, and are arranged in series—and indeed in such series that they mutually regard each other, comparatively like relationships by blood and by marriage, or like societies and families—thereby is perfected the correspondence of the external man with the internal, and still better is this done by means of rational things, which are intermediate.

[3] But still there is a want of congruity unless the knowledges by which the vessels are formed are truths; for the celestial and spiritual things of the internal man find no correspondence for themselves except in truths. These are the genuine vessels in the organic forms of each memory, and to which the celestial things of love and the spiritual things of faith can be fitted in; for they are there arranged by the Lord according to the idea and image of the societies of heaven, or of his kingdom, insomuch that the man becomes, in least form, a heaven, or a kingdom of the Lord, as also the minds of those who are in the celestial things of love and the spiritual things of faith are called in the Word. But these things have been said for those who love to think more deeply.

1901. *It may be that I shall be built up by her.* That this signifies that in this way the rational could be born may be seen from the signification of being “built up,” when predicated of generation, and thus without explication. By “Sarai,” as has been said, is signified intellectual truth which has been adjoined as a wife to good. Intellectual truth, which appertains to the inmost, is altogether barren, or like a childless mother, when as yet there is not any rational into which and through which it may inflow; for without the rational as a medium intellectual truth cannot inflow with any truth into the exterior man, as may be seen from the case of little children, who can know nothing whatever of truth until they have been imbued with knowledges; but, as before said, the better and more perfectly they are imbued with knowledges, so much the better and more perfectly can intellectual truth which appertains to the inmost, or to good, be communicated.

[2] This intellectual truth, represented by Sarai, is the spiritual itself which flows in through heaven, and this by an internal way, and with every man; and it continually meets the knowledges that are insinuated by means of the things of sense, and are implanted in the memory. Man is not aware of this intellectual truth because it is too pure to be perceived by a general idea. It is like a kind of light that illuminates the mind, and confers the faculty of knowing, thinking, and understanding. As the rational cannot come into existence except by means of the influx of the intellectual truth represented by Sarai, it stands related to this truth as a son. When the rational is being formed from truths that have been adjoined to good, and still more when it is being formed from the goods from which are truths, it is then a genuine son. Before this it is indeed acknowledged as a son, yet not as a genuine son, but as coming from a handmaid; and still it is adopted, which is the reason why it is here said that she might be built up by her.

1902. *And Abram harkened to the voice of Sarai.* That this signifies that it could not be done in any other way, may be seen from the connection in the internal sense, and from the necessity that exists for the rational to be born in this way. If man were imbued with no hereditary evil, the rational would then be born immediately, from the marriage of the celestial things of the internal man with its spiritual things, and the faculty of knowing would be born through the rational, so that on coming into the world a man would at once have in himself all the faculty of reason and of knowing, for this would be in accordance with the order of influx, as may be inferred from the fact that all animals whatever are born into all the faculty of knowing that is necessary and helpful in securing food, safety, habitation, and procreation, because their nature is in accordance with order. Why then is man not born into it, except for the reason that order has been destroyed in him, for he alone is born into no knowledge?

[2] The cause of his being so born is evil inherited from his father and mother. By reason of this all his faculties are turned in a contrary direction in regard to truths and goods, and therefore cannot be reduced into correspondent forms by the immediate

influx of what is celestial and spiritual from the Lord. This is the reason why man's rational must be formed by an altogether different process, that is, in a different way, namely, by means of knowledges [*scientifica et cognitiones*] introduced through the senses, thus flowing in by an external way, and so in inverted order. Man is thus made rational by the Lord in a miraculous manner. This is meant by "going in unto the handmaid," by which is signified the conjunction of the internal man with the exterior man; and also by "Abram's hearkening to the voice of Sarai," which signifies that it could not be done in any other way.

[3] The Lord, being born as are other men, and because he had a nature inherited from the mother, was like other men also in respect to the miraculous formation of the rational by means of knowledges, to the end that by combats of temptations and by victories he might reduce all things into order. Therefore was his rational conceived and born in the same way as with other men, but with the difference that inmosty in all things that were his, in both general and particular, there was the Divine, or Jehovah, and thus the life of love toward the whole human race, for whom and for whose salvation he fought in all his temptations.

1903. Verse 3. *And Sarai, Abram's wife, took Hagar the Egyptian, her handmaid, after ten years of Abram's dwelling in the land of Canaan, and gave her to Abram, her man, for a woman to him.* "Sarai, Abram's wife, took" signifies the affection of truth, which in the genuine sense is "Sarai the wife"; "Hagar the Egyptian, her handmaid" signifies the life of the exterior man, and the affection of memory-knowledges; "after ten years of Abram's dwelling in the land of Canaan" signifies the remains of good and of the derivative truth which the Lord procured to himself, and by means of which that rational was conceived; "and gave her to Abram, her man, for a woman to him" signifies conjunction through the incitation of the affection of truth.

1904. *Sarai, Abram's wife, took.* That this signifies the affection of truth, which in the genuine sense is "Sarai the wife," is evident from the signification of "Sarai," as being truth adjoined to good,

and from the signification of a “wife,” as being affection (explained above, n. 915, 1468). There are two affections distinct from each other—affection of good, and affection of truth. When a man is being regenerated the affection of truth has the lead, for he is affected with truth for the sake of good; but when he has been regenerated the affection of good has the lead, and from 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 as it were a marriage. Good, or the love of good, they called man as a husband; truth, or the love of truth, they called man as a wife. The comparison of good and truth with marriage has its origin in the heavenly marriage.

[2] Regarded in themselves, good and truth have no life, but they derive their life from love or affection. They are only instrumentalities of life; and such as is the love that affects the good and truth, such is the life; for the whole of life is of love, or affection. Hence it is that “Sarai the wife,” in the genuine sense, signifies the affection of truth. And because in the case before us the intellectual desired the rational as an offspring, and because that which she speaks is of this desire or affection, it is therefore expressly said in this verse, “Sarai, Abram’s wife, gave to Abram, her man,” which there would have been no need of repeating if it did not involve such things in the internal sense, for in themselves these words would be superfluous.

[3] Intellectual truth is distinguished from rational truth, and this from truth in the form of memory-knowledge, as are what is internal, what is intermediate, and what is external. Intellectual truth is internal, rational truth is intermediate, truth of memory-knowledge is external. These are most distinct from each other, because one is more internal than another. With any man whatever, intellectual truth, which is internal, or in his inmost, is not the man’s, but is the Lord’s with the man. From this the Lord flows into the rational, where truth first appears as belonging to man; and through the rational into the memory-knowledge; from which it is evident that man cannot possibly think as of himself

from intellectual truth, but only from rational truth and truth of memory-knowledge, because these appear as if they were his.

[4] The Lord alone, when he lived in the world, thought from intellectual truth, for this was his Divine truth in conjunction with good, or the Divine spiritual in conjunction with the Divine celestial, and herein was the Lord distinguished from every other man. To think from what is Divine as from himself is never possible to man, nor in man, but only in him who was conceived of Jehovah. Because he thought from intellectual truth, that is, from the love or affection of intellectual truth, from it also he desired the rational, and this is why it is here said that “Sarai, Abram’s wife” (by whom is meant the affection of intellectual truth) “took Hagar the Egyptian, and gave her to Abram her husband, for a woman to him.”

[5] The rest of the arcana that are herein cannot be unfolded and explained to the apprehension, because man is in the greatest obscurity, and in fact has no idea at all of the internal things within him, for he makes both the rational and the intellectual to consist in memory-knowledge, and is not aware that these are distinct from each other, so distinct indeed that the intellectual can exist apart from the rational, and also the rational that is derived from the intellectual, apart from the memory-knowledge. This cannot but seem a paradox to those who are in memory-knowledges, but still it is the truth. It is however impossible for anyone to be in the truth that is in the form of memory-knowledge (that is, in the affection of this and the belief in it), unless he is in rational truth, into which and through which the Lord inflows from the intellectual. These arcana do not open to man except in the other life.

1905. *Hagar the Egyptian, her handmaid.* That this signifies the life of the exterior man, and the affection of memory-knowledges, is evident from the signification of “Hagar,” as given above, n. 1895, 1896; and from the signification of an “Egyptian,” and also of a “handmaid,” likewise explained there.

1906. *After ten years of Abram's dwelling in the land of Canaan.* That this signifies the remains of good and of the derivative truth which the Lord procured to himself, and by means of which that rational was conceived, is evident from the signification of "ten," as being remains, spoken of before (n. 576). What remains are, has been stated and shown above (n. 468, 530, 560–561, 660–661, 798, 1050), namely, that they are all the states of the affection of good and truth with which a man is gifted by the Lord, from earliest infancy even to the end of life; which states are stored up for him for the use of his life after death; for in the other life all the states of his life return in succession, and are then tempered by the states of good and truth with which he has been gifted by the Lord. The more remains therefore that a man has received in the life of the body, that is, the more of good and truth, the more delightful and beautiful do the rest of his states appear when they return. That this is really so may be evident to everyone, if he will consider. When a man is born he has not a particle of good of himself, but is wholly defiled throughout with hereditary evil, and all that is good flows in, such as his love for his parents, his nurses, his companions; and this from innocence. Such are the things that flow in from the Lord through the heaven of innocence and peace, which is the inmost heaven, and thus is man imbued with them in his infancy.

[2] Afterwards, when he grows up, this good, innocent, and peaceful state of infancy recedes little by little; and so far as he is introduced into the world, he comes into its pleasures, and into yearnings, and thus into evils; and so far the celestial or good things of the age of infancy begin to disappear; but still they remain, and the states which the man afterwards puts on or acquires are tempered by them. Without them a man can never be a man, for the states of the yearnings, or of evil, if not tempered by states of the affection of good, would be more atrocious than those of any animal. These states of good are what are called remains, given by the Lord and implanted in one's natural disposition, and this when the man is not aware of it.

[3] In after life he is also gifted with new states; but these are not so much states of good as states of truth, for as he is growing up he is imbued with truths, and these are in like manner stored up in him in his interior man. By these remains, which are those of truth, born of the influx of spiritual things from the Lord, man has the ability to think, and also to understand what the good and the truth of civic and moral life are, and also to receive spiritual truth or faith; but he cannot do this except by means of the remains of good that he had received in infancy. That there are remains, and that they are stored up in a man in his interior rational, is wholly unknown to man; and this because he supposes that nothing flows in, but that everything is natural to him, and born with him, thus that it is all in him when an infant, when yet the real case is altogether different. Remains are treated of in many parts of the Word, and by them are signified those states by which man becomes a man, and this from the Lord alone.

[4] But the remains that appertained to the Lord were all the Divine states which he procured for himself, and by which he united the human essence to the Divine essence. These cannot be compared to the remains that pertain to man, for the latter are not Divine, but human. It is the remains appertaining to the Lord that are signified by the “ten years in which Abram dwelt in the land of Canaan.” When angels hear the Word, they do not know what the number ten is, but as soon as it is named by man the idea of remains occurs to them; for by “ten” and “tenths” in the Word are signified remains, as is evident from what was shown above (n. 576, 1738); and when a perception comes to them based on the idea of the end of the ten years that Abram dwelt in the land of Canaan, the idea of the Lord comes to them, and at the same time innumerable things that are signified by the remains in the Lord during the time that he was in the world.

1907. *And gave her to Abram her man for a woman to him.* That this signifies conjunction through the incitation of the affection of truth is evident from what has already been said concerning Sarai, the wife of Abram, as being the affection of truth in the genuine sense; and from what has been said respecting the conjunction of



the internal man with the life and affection of the exterior man, whence comes the rational. Hagar was not given to Abram for a wife, but for a woman; and this because it is according to a law of Divine order that it is not marriage unless it is that of one man and one wife. Conjugal love can never be divided. The love that is divided among a number is not conjugal love, but is that of lasciviousness, on which subject, of the Lord's Divine mercy hereafter.

1908. Verse 4. *And he went in unto Hagar, and she conceived; and she saw that she had conceived, and her mistress was despised in her eyes.* "He went in unto Hagar" signifies the conjunction of the internal man with the life which is of the affection of memory-knowledges; "and she conceived" signifies the first life of the rational; "and she saw that she had conceived, and her mistress was despised in her eyes" signifies that this rational at its conception lightly esteemed the truth itself that was adjoined to good.

1909. *He went in unto Hagar.* That this signifies the conjunction of the internal man with the life which is of the affection of memory-knowledges, is evident from the signification of "Hagar" as being the life of the exterior or natural man (explained above at verse 1) and that this life is the life of the affection of memory-knowledges is evident from the signification of the "Egyptian handmaid" (also explained above). There are many affections belonging to the exterior man, all dedicated to their uses; but the affection of knowledges [*cognitiones et scientiae*] stands preminent above them all, when it has for its end that we may become truly rational, for thus it has good and truth for its end. The very life of the internal man flows into all the affections of the natural man, but is varied there according to the ends; when it flows into affections which have the world for their end, this end is vivified by that life, and there results worldly life; when into affections which have self for their end, this end is vivified by that life, and there results corporeal life; and so in all other cases. It is from this that yearnings and fantasies live, but a life contrary to the affection of good and truth.

[2] The inflowing life is applied to no other object than the end, because with everyone his end is his love, and it is the love alone that lives. All other objects are only derivations from this, and they all draw their life from the end. Everyone may see what kind of life he has, if he will only search out what his end is; not what all his ends are—for he has numberless ones, as many as intentions, and almost as many as judgments and conclusions of thoughts, which are only intermediate ends, variously derived from the principal one, or tending to it—but let him search out the end he prefers to all the rest, and in respect to which all others are as nothing. If he has for his end himself and the world, let him know that his life is infernal; but if he has for his end the good of his neighbor, the common good, the Lord's kingdom, and especially the Lord himself, let him know that his life is heavenly.

1910. *And she conceived.* That this signifies the first life of the rational is evident from the signification of “conception,” as being the first life. As regards the rational, it receives its life, as before said, from the life of the internal man flowing into the life of the affection of knowledges [*cognitiones et scientiae*] in the exterior man. The life of the affection of these knowledges gives a sort of body to the rational, or clothes the life of the internal man as the body clothes the soul; for this is precisely the case with these knowledges. In everything appertaining to man, in everything of his affection and in everything of his thought, there is the idea or likeness of soul and body, for there is nothing, however simple it may appear, that is not composite, and that does not come forth from what is prior to itself.

1911. *And she saw that she had conceived, and her mistress was despised in her eyes.* That this signifies that this rational, at its conception, lightly esteemed the truth itself that was adjoined to good is evident from the signification of the “mistress,” or Sarai, as being truth adjoined to good. The rational first conceived cannot acknowledge intellectual or spiritual truth as truth, because there adhere to this rational many fallacies from the memory-knowledges drawn from the world and from nature, and many appearances

from the knowledges taken from the literal sense of the Word, and these are not truths.

[2] For example: it is an intellectual truth that all life is from the Lord; but the rational first conceived does not apprehend this, and supposes that if it did not live from itself it would have no life; nay, it is indignant if the contrary is said, as has been many times perceived from the spirits who still cling to the fallacies of the senses.

[3] It is an intellectual truth that all good and truth are from the Lord; but the rational first conceived does not apprehend this, because it has the feeling that they are as from itself; and it also supposes that if good and truth were not from itself, it could have no thought of good and truth, and still less do anything good and true; and that if they are from another it should let itself go, and wait all the time for influx.

[4] It is an intellectual truth that nothing but good is from the Lord, and not even the least of evil; and this too the rational first conceived does not believe, but supposes that because the Lord governs everything, evil also is from him; and that because he is omnipotent and omnipresent, and is good itself, and does not take away the punishments of the evil in hell, he wills the evil of punishment; when yet he does evil to no one, nor does he will that anyone should be punished.

[5] It is an intellectual truth that the celestial man has from the Lord a perception of good and truth; but the first rational either denies the existence of perception altogether, or supposes that if a man were to perceive from another, and not from himself, he would be as if inanimate, or devoid of life. In fact the more the rational thinks from memory-knowledges that originate from sensuous things and from philosophical reasonings, the less does it apprehend the foregoing and all other intellectual truths, for the fallacies therefrom are involved in so much the darker shades. Hence it is that the learned believe less than others.

[6] Since the rational first conceived is such, it is evident that it despises its mistress, that is, it lightly esteems intellectual truth. Intellectual truth does not become manifest, that is, is not acknowledged, except insofar as fallacies and appearances are dispersed, and these are not dispersed so long as the man reasons about truths themselves from things of sense and from memory-knowledges, but it for the first time becomes manifest when he believes from a simple heart that it is truth because so said by the Lord. Then the shades of fallacies are dispersed, and then nothing in him prevents him from apprehending it.

[7] In the Lord however there were no fallacies, but when his rational was first conceived there were appearances of truth that in themselves were not truths, as is evident from what has been already said (n. 1661). Hence also his rational at its first conception lightly esteemed intellectual truth; but gradually, as his rational was made Divine, the clouds of the appearances were dispersed, and intellectual truths lay open to him in their light; and this is represented and signified by Ishmael being expelled from the house when Isaac grew up. That the Lord did not lightly esteem intellectual truth, but that he perceived and saw that his new rational did so, will be seen from what follows (n. 1914).

1912. Verse 5. *And Sarai said unto Abram, My wrong be upon thee; I gave my handmaid into thy bosom, and she saw that she conceived, and I am despised in her eyes; Jehovah judge between me and thee.* “Sarai said unto Abram” signifies that the affection of truth so perceived; “my wrong be upon thee; I gave my handmaid into thy bosom” signifies unwillingness to take blame to itself; “and she saw that she conceived” signifies the first life of the rational; “and I am despised in her eyes” signifies here as before that this rational at its conception lightly esteemed truth adjoined to good; “Jehovah judge between me and thee” signifies the Lord’s indignation.

1913. *Sarai said unto Abram.* That this signifies that the affection of truth so perceived is evident from the signification of “Sarai” as being the affection of truth (see n. 1904); and of saying, as being in

the internal sense perceiving—as before said (n. 1898) where the same words occur.

1914. *My wrong be upon thee; I gave my handmaid into thy bosom.* That this signifies unwillingness to take blame upon itself is evident without explication. In the internal sense there is involved in these words that the Lord perceived this first rational to be such as to lightly esteem intellectual truth, on which account he rebuked it. For the Lord thought from intellectual truth, as before said (n. 1904); and because this truth is above the rational, it could perceive and see the quality of this rational, namely, that it held that truth in low esteem.

[2] That the Lord could perceive and see from the interior man what was the quality of the new rational in himself, may be seen from the fact that the interior can perceive what takes place in the exterior, or what is the same, that the higher can see what is in the lower; but not the reverse. Moreover they who have conscience can do this and are accustomed to do it, for when anything contrary to the truth of conscience flows into the thought, or into the endeavor of the will, they not only perceive it, but also find fault with it; and it even grieves them to be of such a character. Still more can those do this who have perception, as perception is more interior in the rational. What then could not the Lord do, who had Divine celestial perception, and thought from the affection of intellectual truth, which is above the rational! Therefore he could not but be indignant, knowing that nothing of evil and falsity was from himself, and that from the affection of truth he took the greatest pains that his rational should be pure. This shows that the Lord did not lightly esteem intellectual truth, but that he perceived the first rational in himself to be thinking lightly of it.

[3] What it is to think from intellectual truth cannot be explained to the apprehension, and the less so because no one but the Lord ever thought from this affection and from this truth. He who thinks therefrom is above the angelic heaven, for even the angels of the third heaven do not think from intellectual truth, but from the interior of the rational. But so far as the Lord united his human

essence to his Divine essence, he thought from the Divine good itself, that is, from Jehovah.

[4] The fathers of the most ancient church who had perception, thought from the interior rational. The fathers of the ancient church, who had not perception but conscience, thought from the exterior or natural rational. But all who are without conscience do not think at all from the rational, since they have not the rational, although they appear to have it; but they think from the sensuous and corporeal natural. The reason why they who have no conscience cannot think from the rational, is that they have no rational, as just said. The rational man is he who thinks the good and truth of faith, and by no means he who thinks contrary thereto. They who think evil and falsity are insane in their thought, and therefore the rational can by no means be predicated of them.

1915. *And she saw that she conceived.* That this signifies the first life of the rational is evident from the signification of “conception” as being the first life (here as before, n. 1910).

1916. *I am despised in her eyes.* That this signifies that this rational at its conception lightly esteemed the truth itself that was adjoined to good, is evident from what was said just above (n. 1911, 1914).

1917. *Jehovah judge between me and thee.* That this signifies the Lord’s indignation is evident from what has just been said, and thus without explication. No further idea of these things can be had, except by those who have been in the combats of temptations. In temptations there are vastations and desolations, and there are states of despair, and of consequent grief and indignation, besides other interior painful emotions; and this with variety and alternation, according to the states of evil and falsity which are excited by evil genii and spirits, and against which the combat is being waged. The diabolical spirits desire nothing more than to find some falsity, in fact it is common with them to induce a falsity from themselves, and then at the same time to make it the subject of accusation. Hence the Lord’s indignation was so great, in whose

first rational there was no falsity, but an appearance of truth that in itself was not true (spoken of before, n. 1661, 1911 at the end).

1918. Verse 6. *And Abram said unto Sarai, Behold thy handmaid is in thy hand, do to her that which is good in thine eyes; and Sarai humbled her, and she fled from her face.* “Abram said unto Sarai” signifies perception; “Behold thy handmaid is in thy hand” signifies that the rational that was conceived was in the power of truth adjoined to good; “do to her that which is good in thine eyes” signifies absolute control; “and Sarai humbled her” signifies subjugation; “and she fled from her face” signifies the indignation of this rational that was first conceived.

1919. *Abram said unto Sarai.* That this signifies perception, is evident from what was said above (n. 1898). The Lord’s perception was represented and is here signified by this which Abram said to Sarai; but his thought from the perception, by that which Sarai said to Abram. The thought was from the perception. They who are in perception think from nothing else; but still perception is one thing and thought another. To show that this is the case, take conscience as an illustration.

[2] Conscience is a kind of general dictate, and thus an obscure one, of the things that flow in through the heavens from the Lord. Those which flow in present themselves in the interior rational man and are 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, and yet it flows from conscience; for they who have conscience think and speak according to it, and the thought is little else than an unfolding of the things which are of conscience, and thereby the partition of them into ideas and then into words. Hence it is that they who have conscience are kept by the Lord in good thoughts respecting the neighbor, and are withheld from thinking evil; and therefore conscience can have no place except with those who love their neighbor as themselves, and think well concerning the truths of faith. From what has been advanced we may see what the difference is between conscience and

thought; and from this we may know what the difference is between perception and thought.

[3] The Lord's perception was immediately from Jehovah, and thus from the Divine good; but his thought was from intellectual truth and the affection of it, as before said (n. 1904, 1914). The Lord's Divine perception cannot be apprehended by any idea, not even of angels, and therefore it cannot be described. The perception of the angels (spoken of n. 1354, etc., 1394–1395) is scarcely anything in comparison with the perception which the Lord had. The Lord's perception, being Divine, was a perception of all things in the heavens, and therefore also of all things on earth, for such is the order, connection, and influx, that he who is in the perception of the former is also in the perception of the latter.

[4] But after the Lord's human essence had been united to his Divine essence, and at the same time had become Jehovah, the Lord was then above that which is called perception, because he was above the order that is in the heavens and thence on the earth. It is Jehovah who is the source of order, and hence it may be said that Jehovah is order itself, for he from himself governs order; not as is supposed in the universal only, but also in the veriest singulars, for the universal comes from these. To speak of the universal, and to separate from it the singulars, would be nothing else than to speak of a whole in which there are no parts, and therefore to speak of a something in which there is nothing. So that to say that the Lord's providence is universal, and is not a providence of the veriest singulars, is to say what is utterly false, and is what is called an *ens rationis* [that is, a figment of the imagination]. For to provide and govern in the universal, and not in the veriest singulars, is to provide and govern absolutely nothing. This is true philosophically, and yet wonderful to say, philosophers themselves, even those who soar the highest, apprehend the matter differently, and think differently.

1920. *Behold thy handmaid is in thy hand.* That this signifies that the rational that was conceived was in the power of the affection of truth that is adjoined to good, is evident from the signification of



the “hand,” as being power (explained before, n. 878); and from the signification of “Hagar the Egyptian,” as being the affection of memory-knowledges (also spoken of above). After the rational had been conceived by the influx of the internal man into the life of the affection of memory-knowledges of the exterior man, then by the “handmaid” is also meant that tender rational which was in the womb, but which when born and grown, is represented by Ishmael, who is treated of in what follows. That the Lord had sovereign control over the rational that was in him, and that he subjugated it by his own power, will be seen from what will be said presently.

1921. *Do to her that which is good in thine eyes.* That this signifies absolute control is evident without explication. In the internal sense these words represent and signify that the Lord, from his own power, conquered, subjugated, and expelled the evil which from his hereditary nature had insinuated itself also into this first rational, for as has been said the rational was conceived of the internal man, which was Jehovah, as a father, and was born of the exterior man as a mother. Whatever was born from the exterior man had the hereditary nature with it, and therefore it had evil with it. It was this that the Lord conquered, subjugated, and expelled, and at last made Divine [his rational] by his own power. That it was by his own power is evident from everything contained in this verse, as from its being said, “Thy handmaid is in thy hand,” by which is signified that that rational was in his sovereign power; and now, “Do to her that which is good in thine eyes,” by which is signified absolute control over it; and then, “Sarai humbled her,” by which is signified subjugation.

[2] The words now under consideration were said to Sarai, by whom is represented the intellectual truth that belonged to the Lord himself, and from which he thought (as before said, n. 1904, 1914), and from which he had absolute control over the rational and also over the natural that was of the exterior man. He who thinks from intellectual truth, and perceives from Divine good—which good also was his, because the Father’s, for the Father was his soul and he had no other—cannot do otherwise than act from his own power. And therefore, because by his own power he

subdued and cast out the evil of his hereditary nature, he also by his own power united the human essence to the Divine essence, for the one is a consequence of the other.

[3] He who is conceived of Jehovah has no other internal, that is no other soul, than Jehovah; and therefore as to his veriest life the Lord was Jehovah himself. Jehovah, or the Divine essence, cannot be divided, as can the soul of a human father, from which offspring is conceived. So far as this offspring recedes from the likeness of the father, so far it recedes from the father, and this it does more and more as age advances. It is from this that a father's love for his children diminishes with their advance in age. It was not so with the Lord; as age advanced he did not recede as to the human essence, but continually drew nearer, even to perfect union. Hence it is evident that he is the same as Jehovah the Father, as he also clearly teaches (John 14:6, 8-11).

1922. *And she humbled her.* That this signifies subjugation follows from what has been said.

1923. *And she fled from her face.* That this signifies the indignation of this rational that was first conceived is also evident without explication, for to flee from anyone's face is nothing else than not to endure his presence, and pertains to indignation. Here is described the indignation of this rational against intellectual truth, because intellectual truth, or the Lord, willed to humble or subjugate it. When the rational rises up against the intellectual, an intestine combat arises, together with indignation on the part of that which is being subjugated, as is the case in temptations, which are nothing but intestine combats, being disputes and contentions about sovereign power and control, between evils on the one side and goods on the other.

1924. Verse 7. *And the angel of Jehovah found her by a fountain of waters in the wilderness, by the fountain in the way to Shur.* "The angel of Jehovah found her" signifies the thought of the interior man; "the angel of Jehovah" is here the interior thought from the Lord's internal; "by a fountain of waters in the wilderness" signifies

natural truth that had not as yet attained to life; “by the fountain in the way to Shur” signifies that that truth was from those things which proceed from memory-knowledges.

1925. *The angel of Jehovah found her.* That this signifies the thought of the interior man, namely, in the Lord, may be seen from the representation and signification of “the angel of Jehovah.” “The angel of Jehovah” is occasionally mentioned in the Word, and everywhere, when in a good sense, represents and signifies some essential in the Lord and from the Lord; but what he represents and signifies may be seen from the connection. They were angels who were sent to men, and who spoke through the prophets; yet what they spoke was not from the angels, but through them, for the state of the latter was then such that they knew not but that they were Jehovah, that is, the Lord; but as soon as they had done speaking, they returned into their former state, and spoke as from themselves.

[2] This was the case with the angels who spoke the Word of the Lord, as has been given me to know from much similar experience in the other life, concerning which, of the Lord’s Divine mercy hereafter. This is the reason why the angels were sometimes called “Jehovah”; as is very evident from the angel who appeared to Moses in the bush, of whom it is written:

And the angel of Jehovah appeared unto Moses in a flame of fire out of the midst of a bush. Jehovah saw that he turned aside to see, and God called unto him out of the midst of the bush. God said unto Moses, I am that I am. And God said moreover to Moses, Thus shalt thou say unto the sons of Israel, Jehovah, the God of your fathers hath sent me unto you (Exod. 3:2, 4, 14–15).

from which it is evident that it was an angel who appeared to Moses as a flame in the bush, and that he spoke as Jehovah because the Lord or Jehovah spoke through him.

[3] For in order that the speaking may come to man by words of articulate sound and in ultimate nature, the Lord makes use of the ministry of angels, filling them with the Divine, and lulling the things which are their own; so that at the time they do not know

but that they themselves are Jehovah. In this way the Divine of Jehovah, which is in the highest things, passes down into the lowest of nature, in which lowest is man in respect to sight and hearing. So it was with the angel who spoke to Gideon, of whom it is thus said in the book of Judges:

The angel of Jehovah appeared unto Gideon, and said unto him, Jehovah is with thee, thou mighty man of strength. And Gideon said unto him, In me, my Lord; why then is all this befallen us? And Jehovah looked upon him, and said, Go in thy might; and Jehovah said unto him, Surely I will be with thee (Judg. 6:12, 14, 16);

and it is afterwards said:

And Gideon saw that he was the angel of Jehovah, and Gideon said, Ah, Lord Jehovah, forasmuch as I have seen the angel of Jehovah face to face. And Jehovah said unto him, peace be unto thee; fear not (Judg. 6: 22–23).

In this case also it was an angel, but he was then in such a state that he did not know otherwise than that he was Jehovah or the Lord.

[4] So in another place in the book of Judges:

The angel of Jehovah went up from Gilgal to Bochim, and he said, I made you to go up out of Egypt, and have brought you into the land which I swear unto your fathers, and I said, I will not make void my covenant with you to eternity (Judg. 2:1);

where in like manner an angel speaks in the name of Jehovah, saying that he had led them up out of the land of Egypt, when yet the angel did not lead them out, but Jehovah, as is declared many times elsewhere. From all this we may see how angels spoke through the prophets, namely, that Jehovah himself spoke, but through angels, and the angels spoke nothing from themselves. That the Word is from the Lord is evident from many passages, as in Matthew:

That it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son (Matt. 1:22–23),

besides other passages. As when the Lord speaks with men he speaks through angels, therefore sometimes in the Word the Lord is also called an “angel,” and then by “angel,” as already said, there is signified some essential thing in the Lord and from the Lord; as, in the present case, the Lord’s interior thought; and therefore also the angel is called in this chapter “Jehovah” and also “God,” as in verse 13: “and Hagar called the name of Jehovah that was speaking unto her, Thou God seest me.”

[5] In other places likewise some special attribute of the Lord is signified by “angels.” As in John:

The seven stars are the angels of the seven churches (Rev. 1:20).

There are no angels of churches, but by the “angels” is signified that which is of the church, thus that which is of the Lord in respect to the churches. And again:

I saw the wall of the Holy Jerusalem great and high, having twelve gates, and upon the gates twelve angels, and names written which are the names of the twelve tribes of the sons of Israel (Rev. 21:12);

where by the “twelve angels” the same is signified as by the “twelve tribes,” namely, all things of faith, and thus the Lord, from whom is faith and all that is of faith. And again:

And I saw another angel flying in the midst of heaven, having the eternal gospel (Rev. 14:6);

where by the “angel” is signified the gospel, which is the Lord’s alone.

[6] In Isaiah:

The angel of his faces saved them; in his love and in his pity he redeemed them and he bare them and carried them all the days of eternity (Isa. 63:9);

where by “the angel of his faces” is meant the Lord’s mercy toward the whole human race, in redeeming them. So too it was said by Jacob when he blessed the sons of Joseph:

The angel who redeemed me from all evil bless the lads (Gen. 48:16);

where also redemption, which is the Lord’s, is signified by the “angel.” In Malachi:

The Lord whom ye seek shall suddenly come to his temple, even the angel of the covenant whom ye desire (Mal. 3:1);

it is here plainly evident that the Lord is signified by the “angel,” since he is called “the angel of the covenant” on account of his advent. And even more plainly does it appear that the Lord is signified by an “angel” in Exodus:

Behold, I send an angel before thee, to keep thee by the way, and to bring thee to the place which I have prepared. He will not endure your transgression, for my name is in the midst of him (Exod. 23:20–21).

Hence now it is evident that by “angel” in the Word is meant the Lord; but what of the Lord, appears from the series and connection in the internal sense.

**1926.** That in the passage before us “the angel of Jehovah” denotes the interior thought that came from the Lord’s internal is evident, as before said, from the connection. By that which is “interior” is here meant that in the Lord which was united to Jehovah, or to his internal. The union was not effected all at once and by a single alternation, but successively from his earliest childhood to the end of his life in the world, and this chiefly by means of temptations and victories. Each temptation and victory

effected union, and in proportion as he united himself with his internal or Jehovah, in the same proportion his thought became interior, and in the same proportion intellectual truth was united to Divine good. This is the thought that is here meant by the interior thought which was from the Lord's internal, and which is properly and peculiarly represented and signified in the present case by "the angel of Jehovah."

1927. *By a fountain of waters in the wilderness.* That this signifies natural truth that had not as yet attained to life is evident from the signification of "a fountain of waters" as being truth; and from the signification of "the wilderness" as being that which as yet has but little vitality. Such also is the signification of this term in the internal sense in Luke, where the Lord is treated of:

The child [John] grew, and waxed strong in spirit and was in the wilderness until the day of his showing unto Israel (Luke 1:80).

That "a fountain of waters" and "the wilderness" signify these things, may be confirmed by very many passages from the Word; but as mention is very often made of "fountains" in what follows, and also of the "wilderness," where their signification is the same as here, of the Lord's Divine mercy the proof will there be given. What it is for truth not yet to have attained to life, will be evident from what is to be said presently.

1928. *By the fountain in the way to Shur.* That this signifies that that truth was from those things which proceed from memory-knowledges is evident from the signification of a "fountain," also of a "way," and likewise of "Shur." A "fountain," as before said, signifies truth. A "way" signifies that which leads to truth and which proceeds from truth (as before shown, n. 627). But "Shur" signifies such memory-knowledge as is still as it were in the wilderness, that is, which has not yet attained to life. Truths that come from memory-knowledges are said to attain to life, when they join or associate themselves with the truths into which flows the celestial of love, for the very life of truth comes thence. There are conjunctions of actual things, thus of truths, like those of the societies in heaven, to which also they correspond; for a man as to

his interiors is a kind of little heaven. The actual things, or truths, that have not been conjoined in accordance with the form of the heavenly societies, have not yet attained to life; for before this the celestial of love from the Lord cannot flow in with adaptation. They first receive life when the form is similar on both sides, or when the man's little heaven is a correspondent image of the grand heaven; previous to this, no one can be called a heavenly man.

[2] The Lord, who was to govern the universal heaven from himself, did when in the world reduce the truths and goods in his external man, or in his human essence, into such order; but as he perceived that his rational that was first conceived was not of this character (as said above, at verses 4 and 5), he thought out the cause, and perceived that the natural truths that sprung from memory-knowledges had not as yet attained to life, that is, were not as yet reduced into that heavenly order. And besides, the truths of faith have no life at all, unless the man lives in charity, for all the truths of faith flow from charity and are in charity; and when they are in charity and from charity, then they have life. In charity there is life, but never in truths apart from charity.

[3] That "Shur" signifies memory-knowledge that has not yet attained to life is evident from its meaning, for Shur was a wilderness not far from the Red Sea, thus toward Egypt, as is evident in Moses:

Moses made Israel to journey from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water (Exod. 15:22).

That it was toward Egypt is evident also in Moses, where the posterity of Ishmael are spoken of:

They dwelt from Havilah unto Shur, that is toward the faces of Egypt (Gen. 25:18).

Also in Samuel:



Saul smote Amalek from Havilah, as thou comest to Shur, that is toward the faces of Egypt (1 Sam. 15:7).

David made a raid against the Geshurite, and the Gizrite, and the Amalekite, for they were the inhabitants of the land who were of old, as thou goest to Shur, even to the land of Egypt (1 Sam. 27:8).

From these passages it may be seen that by “Shur” is signified the first memory-knowledge, and in fact such as is still in the wilderness, or that is not as yet conjoined with the rest in accordance with the order of heavenly association; for by “Egypt,” before which it was, is signified memory-knowledge in every sense as before shown, 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 the fountain in the way to Shur” can by no means appear from the literal sense, and the less so seeing that it is historical; for this sense seems very remote from signifying such things. But still this is the meaning that comes into the ideas of the angels when these things are read by man, for the angels have no idea of Hagar, nor of a fountain of waters, nor of a wilderness, nor of a way, nor of Shur. None of these things penetrate to the angels, but perish at the first threshold. But what is signified by “Hagar,” by “a fountain,” by “a wilderness,” by “a way,” and by “Shur,” this they understand, and thereby form heavenly ideas, and in this way they perceive the Lord’s Word; for the internal sense is the Word to them.

1930. Verse 8. *And he said, Hagar, Sarai’s handmaid, whence comest thou? And whither goest thou? And she said, From the face of Sarai, my mistress, am I fleeing.* “He said, Hagar, Sarai’s handmaid” signifies information; “whence comest thou, and whither goest thou?” signifies respecting the state; “and she said, From the face of Sarai, my mistress, am I fleeing” signifies response and indignation.

1931. *He said, Hagar, Sarai’s handmaid.* That this signifies information is evident from the series, for Hagar is addressed by the angel as if he were to be informed. It is a common thing in the Word for Jehovah to question a man, and for men to reply,

although Jehovah knew all before, not only what is done, but also the causes and the ends, and thus all the least and inmost things. But as man is not aware of this, and believes that no one can possibly know what he does in secret when no one sees it, and still less what he thinks, therefore the matter takes place according to the man's belief. But still it is really true that even ordinary spirits perceive a man's thoughts better than does the man himself; angelic spirits still more interior things of his thoughts; and angels things even more interior, namely, the causes and the ends, of which the man knows but little. It has been given me to know this by much and continual experience lasting many years. As spirits and angels perceive these things, what must be the case with the Lord, or Jehovah, who is infinite, and who gives to all their ability to perceive.

1932. *Whence comest thou? And whither goest thou?* That this signifies information respecting the state is evident from the words themselves.

1933. *And she said, From the face of Sarai, my mistress, am I fleeing.* That this signifies response and indignation is evident from what has been said. Respecting the indignation see above at verse 6, where the same words occur. As the "face" signifies the interiors (as before shown, n. 358), so it signifies indignation and other things.

1934. Verse 9. *And the angel of Jehovah said unto her, Return to thy mistress, and humble thyself under her hands.* "The angel of Jehovah said" signifies the response of the Lord's interior man; "Return to thy mistress" signifies that it was observed that it ought not to trust to itself, but to interior truth and to the affection of it; "and humble thyself under her hands" signifies that it ought to compel itself to be under its sovereign power.

1935. *The angel of Jehovah said.* That this signifies the response of the Lord's interior man is evident from the signification of "the angel of Jehovah" as being the Lord's interior thought (spoken of above, n. 1925); and because it is thought, it is also response. The Lord's interior thought was from the affection of intellectual truth,

and this affection was from the Divine good itself. Such thought, as before said, never exists in any man, nor can do so. In man also there is interior thought that flows in from the Lord through his internal man into the interior rational, with those who have conscience, as may be seen from the fact that they can observe the evil and falsity in their external man that is in conflict with the good and truth in the interior man. This thought is much lower and is not in any way to be compared to that of the Lord, which was from the affection of intellectual truth and was proper and peculiar to him. But they who have not conscience cannot have interior thought, and therefore there is no conflict, the reason of which is that their rational acts as one and the same with the corporeal sensual; and though there is in them also a continual influx of good and truth from the Lord, yet they have no perception of it, because they forthwith extinguish and suffocate it, and this is why they do not believe any truth of faith.

1936. *Return to thy mistress.* That this signifies that it was observed that it ought not to trust to itself, but to interior truth and the affection of it, is evident from the signification of her “mistress,” as being the affection of interior truth. But what is specially signified by “Sarai” (by Sarai as a “wife,” and by Sarai as a “mistress”) cannot be described, for it can be grasped by no idea; the things signified are, as before said, above the understanding, even that which is angelic. It is only suggested here how the Lord thought concerning the appearances that had engaged the attention of his first rational, namely, that they were not to be trusted, but Divine truths themselves, however incredible these might appear in the view of that rational. For such is the case with all truths Divine; if the rational be consulted respecting them, they cannot possibly be believed, for they surpass all its comprehension. For example: that no man, spirit, or angel, lives from himself, but the Lord only; and that the life of a man, spirit, or angel is an appearance of life in him; this is repugnant to the rational, which judges from fallacies, but still it is to be believed because it is the truth.

[2] It is a truth Divine that in every expression of the Word, which appears so simple and rude to man, there are things

illimitable, nay, more than the universal heaven; and that the arcana which are therein may be presented before the angels by the Lord with perpetual variety to eternity. This is so incredible to the rational that it is unwilling to give it any credence at all; but still it is true.

[3] It is a truth Divine that no one is ever rewarded in the other life for good deeds, if he placed merit in them, or if he did them for the sake of gain, honor, and reputation; also that no one is ever punished for evil deeds if he acted from a truly good end; the ends being what are regarded, and from them the deeds. This too cannot be believed by the rational; but as it is true, the rational is not to be trusted, for it does not form its conclusions from internal things, but from external things.

[4] It is a truth Divine that he who aspires to the least joy in the other life, receives from the Lord the greatest, and that he who aspires to the greatest has the least, also that in heavenly joy there is never anything connected with being preeminent to others, and that in proportion as there is this, there is hell; also that in heavenly glory there is nothing whatever of worldly glory. These things also are repugnant to the rational, but still are to be believed, because they are true.

[5] It is also a truth Divine that the more anyone believes nothing of wisdom to be from himself, the wiser he is; and that the more he believes it to be from himself, and thus the more he attributes prudence to himself, the more insane he is. This also the rational denies, because it supposes that what is not from itself is nothing. There are innumerable such things. From these few examples it may be seen that the rational is not to be trusted; for the rational is in fallacies and appearances, and it therefore rejects truths that are stripped of fallacies and appearances; and it does this the more, the more it is in the love of self and its yearnings, and the more it is in reasonings, and also in false principles respecting faith. (See also the examples adduced above, n. 1911.)

1937. *Humble thyself under her hands.* That this signifies that it ought to compel itself to be under its sovereign power is evident without explication. “To humble oneself” is expressed in the original tongue by a word which signifies “to afflict.” That “to afflict oneself” is, in the internal sense, to compel oneself, may be seen from very many passages in the Word, and will be treated of in what follows. That man ought to compel himself to do what is good, to obey the things commanded by the Lord, and to speak truths, which is to “humble himself under” the Lord’s hands, or to submit himself to the sovereign power of the Divine good and truth, involves more arcana than can be explained in a few words.

[2] There are certain spirits who during their life in the world, because they had been told that all good is from the Lord, and that a man can do nothing of himself, had held it as a principle not to compel themselves in anything, but to cease from all effort, thinking that as the case was so, all effort would be in vain; and therefore they had waited for immediate influx into the effort of their will, and did not compel themselves to do anything good, going so far that when anything evil crept in, as they felt no resistance from within, they resigned themselves to it also, supposing that it was permissible to do so. But these spirits are as it were devoid of what is their own, so that they have no determination to anything, and are therefore among the more useless, for they suffer themselves to be led alike by the evil and by the good, and suffer much from the evil.

[3] But they who have compelled themselves to resist what is evil and false—although at first they supposed that this was from themselves or from their own power, but were afterwards enlightened to see that their effort was from the Lord, even to the least of all the particulars of the effort—these in the other life cannot be led by evil spirits, but are among the happy. Thus we may see that a man ought to compel himself to do what is good and to speak what is true. The arcanum herein contained is that a man is thus gifted by the Lord with a heavenly own, for this heavenly own of man is formed in the effort of his thought; and if he does not maintain this effort by compelling himself (as the

appearance is), he certainly does not maintain it by not compelling himself.

[4] That we may see how this is, let it be observed that in all self-compulsion to what is good there is a certain freedom, which is not discerned as such while the man is engaged in this self-compulsion, but still it is within. For instance, in one who is willing to undergo the risk of death for the sake of a certain end, or in one who is willing to suffer bodily pain for the sake of health, there is a willingness and thus a certain freedom from which the man acts, although the dangers and the pains, while he is in them, take away his perception of this willingness or freedom; and such is the case also with those who compel themselves to do what is good: there is a willingness within, and thus a freedom, from which and for the sake of which they compel themselves, that is to say, they do so for the sake of obedience to what the Lord has commanded, and for the sake of the salvation of their souls after death, within which although the man is not aware of it, there is still more interiorly a regard for the Lord's kingdom, and even for the Lord himself.

[5] This is the case most of all during temptations, for in these—when the man compels himself to resist the evil and falsity which are infused and suggested by evil spirits, there is more of freedom than is possible in any state out of temptations—although at the time the man cannot comprehend this— for there is an interior freedom, from which he wills to subjugate evil, and which is so great as to equal the force and strength of the evil that is assailing him, for otherwise he could not possibly wage the combat. This freedom is from the Lord, who insinuates it into the man's conscience, and by means of it causes him to overcome the evil as from what is his own. Through this freedom man acquires an own in which the Lord can work what is good. Without an own acquired, that is, given, through freedom, no man can possibly be reformed, because he cannot receive the new will, which is conscience. The freedom thus given is the very plane into which there is an influx of good and truth from the Lord. Hence it is that they who in temptations do not resist from their own will, or in freedom, give way.

[6] In all freedom there is man's life, because there is his love. Whatever a man does from love appears to him free. But in this freedom, when the man is compelling himself to resist what is evil and false, and to do what is good, there is heavenly love, which the Lord then insinuates, and through which he creates the man's own; and therefore the Lord wills that it should appear to the man as his, although it is not his. This own which man during his bodily life thus receives through what is apparently compulsory, is filled by the Lord in the other life with illimitable delights and happinesses. Such persons are also by degrees enlightened to see and even to be confirmed in the truth, that of themselves they have not compelled themselves one atom, but that all things of the effort of their will, even the smallest, had been from the Lord; and that the reason why it had appeared as if it was of themselves was in order that a new will might be given them by the Lord as their own, and that in this way the life of heavenly love might be appropriated to them. For the Lord wills to communicate to everyone what is his, and therefore he wills to communicate what is heavenly, so that it may appear as the man's, and in him, although it is not his. The angels are in such an own; and in proportion as they are in the truth that all good and truth are from the Lord, they are in the delight and happiness of this own.

[7] But they who despise and reject all good and truth, and who are willing to believe nothing that is repugnant to their yearnings and reasonings, cannot compel themselves; and thus cannot receive this own of conscience, or new will. From what has been said above it is also evident that to compel oneself is not to be compelled; for no good ever comes from compulsion, as when a man is compelled by another man to do what is good; but it is evident that in the case we are now considering the self-compulsion comes from a certain freedom that is unknown to the man, since from the Lord there is never any compulsion. Hence it is a universal law that all that which is good and true is inseminated in freedom, for otherwise the ground cannot possibly receive and cherish that which is good, and in fact there is no ground in which the seed can grow.

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 fruitfulness of the rational man when it submits itself to the sovereign control of intellectual truth which is adjoined to good; “and it shall not be numbered for multitude” signifies multiplication beyond measure.

1939. *The angel of Jehovah said.* That this signifies the thought of the interior man is evident from the preceding verse, where the same words occur.

1940. *In multiplying I will multiply thy seed.* That this signifies the fruitfulness of the rational man when it submits itself to the sovereign control of the interior man when this is adjoined to good, is evident from the signification of “seed” as being love and faith (spoken of before, n. 1025, 1447, 1610), but in the present case by “multiplying seed” is signified the fruitfulness of the celestial things of love in the rational, when the rational has submitted itself to interior or Divine truth. “Multiplication” is predicated of truth, and “fruitfulness” of good, as may be seen from what has already been said and shown (n. 43, 55, 913, 983). But as the Lord is here treated of, “multiplying” signifies becoming fruitful, because all the truth in his rational was made good, and thereby Divine, as is here declared concerning him. It is otherwise in man, whose rational is formed by the Lord from truth or the affection of truth. This affection is his good, from which he acts.

[2] How the case is with man’s rational in regard to multiplication and fruitfulness cannot be understood unless we know how the case is with influx, of which it may be said in a general way that in everyone there is an internal man, a rational man which is intermediate, and an external man, as before said. It is the internal man that is his inmost from which he is man, and by which he is distinguished from brute animals, which have not such an inmost; and it is as it were the door or entrance for the Lord, that is, for what is celestial and spiritual from the Lord, into man.



What is going on there cannot be comprehended by the man, because it is above all his rational, from which he thinks. That rational which appears as man's own is subject to this inmost, or to this internal man, and into this rational through the internal man there inflow from the Lord the heavenly things of love and of faith, and through this rational they inflow into the memory-knowledges that are in the external man; but the things that inflow are received in accordance with the state of each person.

[3] Now unless the rational submits itself to the Lord's goods and truths, it either suffocates, or rejects, or perverts the things that flow in; and this is still more the case when they flow into the sensuous knowledges of the memory. This is what is meant by seed falling on a highway, or upon a rocky place, or among thorns, as the Lord teaches (Matt. 13:3-7; Mark 4:3-7; Luke 8:5-7). But when the rational submits itself and believes the Lord, that is, his Word, the rational is then like good ground or earth, into which the seed falls and bears much fruit.

1941. *And it shall not be numbered for multitude.* That this signifies multiplication beyond measure is evident without explication. By these words is signified the truth that, from good, will thus grow multitudinously. In the case of the Lord—who in the internal sense is here treated of—these things cannot be fully expressed in words, because in him all things are Divine and infinite, and therefore in order that we may form some idea of how the case is with the multiplication of truth from good, we must speak concerning man. With a man who is in good, that is, in love and charity, the seed that comes from the Lord is made fruitful and multiplied to such an extent that it cannot be numbered for multitude; not so much while he is living in the body, but in the other life to an incredible degree; for so long as a man is living in the body the seed is in corporeal ground, and is there in the midst of jungles and thickets, which are memory-knowledges and pleasures, and also cares and anxieties; but when these are put off, which is done when he passes into the other life, the seed is freed from them and grows, just as the seed of a tree uprising from the ground grows into a sapling, then into a great tree, which is

afterwards multiplied into a garden of trees. For all memory-knowledge, intelligence, and wisdom, together with their delights and happiness, are thus made fruitful and multiplied, and thereby increase to eternity, and this from the smallest seed, as the Lord teaches respecting the grain of mustard seed (Matt. 13:31). This may be seen very clearly from the knowledge, intelligence, and wisdom of the angels, which while they were men had been to them unutterable.

1942. Verse 11. *And the angel of Jehovah said unto her, Behold, thou art with child, and shalt bear a son, and thou shalt call his name Ishmael; because Jehovah hath hearkened to thine affliction.* “The angel of Jehovah said unto her” signifies the thought of the interior man; “Behold, thou art with child” signifies the life of the rational man; “and shalt bear a son” signifies the truth of the same; “and thou shalt call his name Ishmael” signifies the state of its life; “because Jehovah hath hearkened to thine affliction” signifies while it was submitting itself.

1943. *The angel of Jehovah said.* That this signifies the thought of the interior man, is evident from what is said above at verses 7, 9, and 10.

1944. *Behold, thou art with child.* That this signifies the life of the rational man is evident from what is said above concerning the conception of this and from what follows concerning Ishmael, namely, that by him is signified the first rational in the Lord. It is to be known concerning the rational man in general that it is said to receive life, to be in the womb, and to be born, when the man begins to think that the evil and falsity in himself is that which contradicts and is opposed to truth and good, and still more is this the case when he wills to remove and subjugate this evil and falsity. Unless he can perceive and become sensible of this, he has no rational, however much he may imagine that he has. For the rational is the medium that unites the internal man with the external, and thereby perceives from the Lord what is going on in the external man, and reduces the external man to obedience, nay, elevates it from the corporeal and earthly things in which it

immerses itself, and causes the man to be man, and to look to heaven to which he belongs by birth; and not, as do brute animals, solely to the earth in which he is merely a sojourner, still less to hell. These are the offices of the rational, and therefore a man cannot be said to have any rational unless he is such that he can think in this manner; and whether the rational is coming into existence is known from his life in his use or function.

[2] To reason against good and truth, while they are denied at heart, and only known by hearing about them, is not to have a rational, for many can do this who openly rush without any restraint into all wickedness. The only difference is that those who suppose that they have a rational and have it not, maintain a certain decorum in their discourse and act from a pretended honorableness, in which they are held by external bonds, such as fear of the law, of the loss of property, of honor, of reputation, and of life. If these bonds, which are external, were to be taken away, some of these men would rave more insanely than those who rush into wickedness without restraint, so that no one can be said to have a rational merely because he can reason. The fact is that those who have no rational usually discourse from the things of sense and of memory-knowledge much more skillfully than those who have it.

[3] This is very clearly evident from evil spirits in the other life, who although accounted as being preeminently rational while they have lived in the body, yet when the external bonds which caused their decorum of discourse and their pretended honorableness of life are taken away, as is usual with all in the other life, they are more insane than those who in this world are openly so, for they rush into all wickedness without horror, fear, or shame. Not so those who while they lived in this world had been rational, for when the external bonds are taken away from them, they are still more sane, because they have had internal bonds—bonds of conscience—by which the Lord kept their thoughts bound to the laws of truth and good, which were their rational principles.

1945. *And shalt bear a son.* That this signifies the truth, namely, of the rational here referred to, and which is signified by “Ishmael,” is evident from the signification of a “son” as being truth (shown before, n. 264, 489, 491, 533, 1147). This truth is described in the next verse.

1946. *And thou shalt call his name Ishmael.* This signifies the state of the life. In ancient times names were bestowed on sons and daughters that were significant of the state in which the parents were, especially the mothers when they conceived, or while they were with child, or when they brought forth; or the state in which the infants were when born, so that the names were significative. From what Ishmael had his name is here explained, namely, “because Jehovah hearkened to the affliction,” referring to his mother’s state. But what Ishmael represents is described in the verse following.

1947. *Because Jehovah hath hearkened to thine affliction.* That this signifies while it was submitting itself is evident from what was said above (n. 1937), in that to “humble and afflict oneself” denotes to submit to the sovereign control of the internal man, which submission was there treated of, and it is shown that this is to compel oneself; also that in compelling oneself there is freedom, that is, what is spontaneous and voluntary, by which compelling oneself is distinguished from being compelled. It was also shown that without this freedom, that is, spontaneity or willingness, man cannot possibly be reformed and receive any heavenly own; and further that there is more of freedom in temptations than out of them, although the contrary appears to be the case, for the freedom is then stronger in proportion to the assaults of evils and falsities, and is strengthened by the Lord in order that a heavenly own may be conferred upon the man; and for this reason the Lord is more present with us while we are in temptations. It was shown further that the Lord never compels anyone; for he who is compelled to think what is true and do what is good is not reformed, but thinks falsity and wills evil all the more. All compulsion has this effect, as we may see from the records and examples of life, for from them we know these two things: that consciences do not suffer themselves to be compelled, and that we strive after what is forbidden. Moreover

everyone desires to pass from nonfreedom into freedom, for this belongs to man's life.

[2] Hence it is evident that anything which is not from freedom, that is, which is not from what is spontaneous or voluntary, is not acceptable to the Lord; for when anyone worships the Lord from what is not free, he worships from nothing that is his own, and in this case it is the external which moves, that is, which is moved, from being compelled, while the internal is null, or resistant, or is even contradictory to it. While man is being regenerated, he, from the freedom with which he is gifted by the Lord, exercises self-compulsion, and humbles and even afflicts his rational, in order that it may submit itself, and thereby he receives a heavenly own, which is afterwards gradually perfected by the Lord, and is made more and more free, so that it becomes the affection of good and thence of truth, and has delight, and in both the freedom and the delight there is happiness like that of angels. This freedom is what the Lord speaks of in John:

The truth shall make you free; if the son makes you free, you shall be free indeed (John 8:32, 36).

[3] The nature of this freedom is utterly unknown to those who do not possess conscience, for they make freedom consist in doing as they please and in the license of thinking and speaking what is false, of willing and doing what is evil, and of not compelling and humbling, still less of afflicting such desires; when yet the very reverse is the case, as the Lord also teaches in the same gospel:

Everyone that committeth sin is the servant of sin (John 8:34).

This slavish freedom they receive from the infernal spirits who are with them and who infuse it, and when they are in the life of these spirits they are also in their loves and yearnings, and an impure and excrementitious delight breathes upon them, and when they are being as it were carried away by the torrent, they suppose themselves to be in freedom, but it is infernal freedom. The difference between this infernal freedom and heavenly freedom is

that the one is that of death, and drags them down to hell, while the other, or heavenly freedom, is of life and uplifts them to heaven.

[4] That all true internal worship comes from freedom, and none from compulsion, and that if worship is not from freedom it is not internal worship, is evident from the Word, as from the sacrifices that were freewill offerings or vows, or offerings of peace or of thanksgiving; which were called “gifts” and “offerings” (concerning which see Num. 15:3, etc.; Deut. 12:6; 16:10–11; 23:23–24). So in David:

With a freewill offering will I sacrifice unto thee; I will confess to thy name, O Jehovah, for it is good (Ps. 54:6).

So again from the contribution or collection which they were to make for the tabernacle, and for the garments of holiness, spoken of in Moses:

Speak unto the sons of Israel, and let them take for me an offering; from every man whom his heart impels willingly ye shall take my offering (Exod. 25:2).

Whosoever is of a willing heart let him bring it, Jehovah’s offering (Exod. 35:5).

[5] Moreover the humiliation of the rational man, or its affliction (from freedom, as before said), was also represented by the affliction of souls on days of solemnity, as mentioned in Moses:

It shall be a statute of eternity unto you; in the seventh month, on the tenth of the month, ye shall afflict your souls (Lev. 16:29).

On the tenth of the seventh month, this is the day of expiations; there shall be a holy convocation unto you, and ye shall afflict your souls; every soul that shall not have afflicted itself in that same day, shall be cut off from his peoples (Lev. 23:27, 29).

It was for this reason that the unleavened bread, in which there was nothing fermented, is called the “bread of affliction” (Deut. 16:2–3).

[6] “Affliction” is thus spoken of in David:

Jehovah, who shall sojourn in thy tent? Who shall dwell in the mountain of thy holiness? He that walketh uprightly, and worketh righteousness; he that sweareth to afflict himself, and changeth not (Ps. 15:1–2, 4).

That “affliction” denotes the mastering and subjugation of the evils and falsities that rise up from the external man into the rational, may be seen from what has been said. Thus “affliction” does not mean that we should plunge ourselves into poverty and wretchedness, or that we should renounce all bodily delights, for in this way evil is not mastered and subjugated; and moreover some other evil may be aroused, namely, a sense of merit on account of the renunciation; and besides, man’s freedom suffers, in which alone, as in ground, the good and truth of faith can be inseminated. (Concerning “affliction” as denoting also temptation, see above, n. 1846.)

1948. Verse 12. *And he shall be a wild-ass [onager] man; his hand against all, and the hand of all against 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 hand against all” signifies that it will wage war upon whatever is not true; “and the hand of all against him” signifies that falsities will fight back; “and he shall dwell against the faces of all his brethren” signifies that there will be continual contentions about matters of faith; but that nevertheless it will be a conqueror.

1949. *He shall be a wild-ass [onager] man.* That this signifies rational truth, which is described, is evident from the signification of “a wild-ass,” as being rational truth. In the Word there is frequent mention of horses, horsemen, mules, and asses; and as yet no one has known that these signify things of the intellect, of the reason, and of memory-knowledge. That these animals and their riders have such a signification will of the Lord’s Divine mercy be fully confirmed in the proper places. Of the same class is the “onager,” for this is the mule of the wilderness or wild-ass, and it signifies man’s rational; not however the rational in its whole

complex, but only rational truth. The rational consists of good and truth, that is, of things belonging to charity and of things belonging to faith, and it is rational truth that is signified by the “wild-ass.” This then is what is represented by Ishmael, and is what is described in this verse.

[2] It seems incredible that rational truth when separated from good should be of such a character; neither should I have known this to be the case unless I had been instructed by living experience. Whether you say rational truth, or the man whose rational is of this kind, amounts to the same. The man whose rational is of such a character that he is solely in truth—even though it be the truth of faith—and who is not at the same time in the good of charity, is altogether of such a character. He is a morose man, will bear nothing, is against all, regards everybody as being in falsity, is ready to rebuke, to chastise, and to punish; has no pity, and does not apply or adapt himself to others and study to bend their minds; for he looks at everything from truth, and at nothing from good. Hence it is that Ishmael was driven out, and afterwards dwelt in the wilderness, and his mother took him a wife out of the land of Egypt (Gen. 21:9–21); all of which things are representative of one who is endowed with such a rational.

[3] Mention is made of “wild-asses” in the prophetic parts of the Word, as in Isaiah:

The palace shall be forsaken, the multitude of the city shall be deserted; the high place and the watchtower shall be for dens, even forever a joy of wild-asses, a pasture of flocks (Isa. 32:14);

where the devastation of intellectual things is treated of, which, when laid waste as regards truths, are called “a joy of wild-asses”; and when as regards goods, “a pasture of flocks”; so that there is no rational. In Jeremiah:

The wild-asses stood upon the hills, they snuffed up the wind like whales, their eyes perished because there was no herbage (Jer. 14:6);



where the subject treated of is drought, that is, the absence of what is good and true. It is said of the wild-asses that they “snuff up the wind” when empty things are seized on instead of real things, which are truths; “their eyes perished” means that there is no apprehension of what truth is.

[4] In Hosea:

For they have gone up to Assyria, a wild-ass alone by himself;  
Ephraim hath sought loves with a harlot’s hire (Hos. 8:9).

Here “Israel,” or the spiritual church, is treated of; “Ephraim” denotes its intellectual; “going up into Assyria,” reasoning about truth, as to whether it is truth; the “solitary wild-ass,” the rational thus destitute of truths. In the same:

For he shall be among his brethren as a wild-ass; an east wind shall come, the wind of Jehovah coming up from the wilderness; and his spring shall become dry, and his fountain shall be dried up; he shall make a spoil of the treasure of all vessels of desire (Hos. 13:15),

speaking of Ephraim, by whom is signified the intellectual of the spiritual church, whose rational is “as a wild-ass”; and the destruction of which is here treated of. In David:

Jehovah God shall send forth springs into rivers, they shall run among the mountains; they shall supply drink to every beast of the fields; the wild-asses shall quench their thirst (Ps. 104:10, 11).

“Springs” denote knowledges; the “beasts of the fields,” goods; the “wild-asses,” the truths of reason.

1950. *His hand against all.* That this signifies that it will wage war upon whatever is not true, and that “the hand of all against him” signifies that falsities will fight back, is evident from the fact that by “Ishmael,” as before said, is signified rational truth separated from good; and when it is said of this truth that “its hand is against all, and the hand of all against it,” it is evident that such is the signification of these words. It was stated above that by Abram is

represented the Lord's internal man, or what is the same, his Divine celestial and spiritual; by Isaac the Lord's interior man, or his Divine rational; and by Jacob the Lord's exterior man, or his Divine natural. The words before us treat of the rational as it would be if not united to the internal, that is, to the Divine celestial and spiritual. Because this rational had its nature from the life of affection of memory-knowledges, that is, from Hagar the Egyptian, Sarai's handmaid, and because this life pertained to the external man, which had a hereditary nature from the Lord's mother that was to be fought against and expelled, therefore the rational is here described such as it would be if devoid of rational good. But after the Lord had humbled, that is, had afflicted and subjugated that hereditary nature by means of the combats of temptations and by victories, and had vivified his rational itself with Divine good, it then became "Isaac," that is, it is represented by Isaac; Ishmael, together with Hagar his mother, being cast out of the house.

[2] All the genuine rational consists of good and truth, that is, of the celestial and the spiritual. Good, or the celestial, is its very soul or life; truth, or the spiritual, is what receives its life from this. Without life from celestial good, the rational is such as is here described, that is, it fights against all, and all fight against it. Rational good never fights, however it is assailed; because it is mild and gentle, patient and yielding; for its character is that of love and mercy. Yet although it does not fight, it conquers all, nor does it ever think about combat, or glory on account of victory; and this because it is Divine, and is safe of itself. For no evil can attack good; it cannot even continue to exist in the sphere where good is, for when this merely approaches, evil withdraws and falls back of itself; for evil is infernal, and good is heavenly. Very similar is the case with the celestial spiritual, that is, with truth from a celestial origin, or with truth which is from good, for this truth is truth that is formed by good, so that it may be called the form of good.

[3] But truth separated from good, which is here represented by Ishmael and is described in this verse, is altogether different, being like a wild-ass, and fighting against all, and all against it; in fact it thinks of and breathes scarcely anything but combats; its general delectation, or reigning affection, is to conquer, and when it

conquers it glories in the victory; on which account it is described as an “onager,” or mule of the wilderness, that is, the wild-ass, which cannot be with others. Such a life is a life of truth without good, yea, a life of faith without charity, and therefore when a man is being regenerated, this is indeed effected by means of the truth of faith, but still at the same time by means of a life of charity, which the Lord insinuates in accordance with the increments of the truth of faith.

1951. *He shall dwell against the faces of all his brethren.* That this signifies that there will be continual contentions about matters of faith, but that nevertheless it will be a conqueror, is evident from what has just been said; which is yet more fully described where the Word tells of the posterity of Ishmael, in these words:

They dwelt from Havilah unto Shur, that is toward the faces of Egypt, as one comes to Asshur, (his lot) fell toward the faces of all his brethren (Gen. 25:18),

of which words the internal sense is evident from the signification of Havilah, Shur, Egypt, and Assyria. “Havilah” signifies that which is of intelligence (as appears from what has been shown in n. 115); “Shur” signifies truth proceeding from memory-knowledges (spoken of above, n. 1928); “Egypt,” all that is of memory-knowledge (n. 1164–1165, 1186, 1462); and “Assyria,” that which belongs to reason (n. 119, 1186); from the significations of all which, when reduced into one general meaning, it is evident that by Ishmael is represented such a rational. This very kind of truth is represented in the other life in various ways, and always as what is strong, powerful, and hard; insomuch that it cannot be resisted at all. When spirits merely think of such truth, something of terror comes over them, because it is its nature not to yield, and thus not to recede; from which also we may see what is meant by “dwelling against the faces of all his brethren.” Anyone may know that an arcanum lies hidden in this description, but of what nature has hitherto been unknown.

1952. Verses 13, 14. *And she called the name of Jehovah who was speaking unto her, Thou God seest me; for she said, Have I also here*

*seen after him that seeth me? Therefore she called the fountain, The fountain of the living one who seeth me; behold it is between Kadesh and Bared.* “And she called the name of Jehovah who was speaking unto her” signifies the state of the Lord’s interior man when it thought about these things. “Thou God seest me” signifies influx; “for she said, Have I also here seen after him that seeth me?” signifies influx into the life of the exterior man without the rational as a medium; “therefore she called the fountain” signifies the derivative state of truth; “the fountain of the living one who seeth me” signifies truth thus clearly seen; “behold it is between Kadesh and Bared” signifies its quality.

1953. *And she called the name of Jehovah who was speaking unto her.* That this signifies the state of the Lord’s interior man when it thought about these things is evident from what precedes and what follows, and also from the signification of “calling a name,” which is to know what is the quality (explained before, n. 144, 145, 1754). This state is described in regard to its quality, or the state in which the Lord was when he thus thought about the rational. The rational could not think this, but the interior or higher man could (spoken of before, n. 1926). For the rational can by no means think about itself in regard to its quality, for nothing can look into itself; but it must be something more internal or higher that thinks about it, for this can look into it. For example: the ear cannot know, and still less perceive the speech that it receives into itself: this is done by a more interior hearing. The ear merely discerns articulate sounds or words: it is the interior hearing that apprehends what is said, and then it is an interior sight or mental view that perceives it, and in this way there is through the hearing a perception of the meaning of the speech. The case is similar with the things of sight: the first ideas received from the objects of sight are material, as they are also called; but there is a sight still more interior that views the objects mentally, and thereby thinks. And such is the case with man’s rational. The rational can by no means look into itself, still less explore its own quality: there must be something more internal that does this; and therefore when a man is able to do it—that is, perceive anything false in his rational, or any truth that shines there, and especially if he is able to perceive anything that is battling and overcoming—he may know that his ability to do this

comes from the Lord's influx through the internal man. The Lord's interior man, spoken of above (n. 1926) and meant here, was that which had been conjoined with his internal man, which was Jehovah, and was therefore far above that rational. From that interior man, as in celestial light, he saw and perceived of what quality the rational would become if it were in truth alone, and not in good.

1954. *Thou God seest me.* That this signifies influx is evident from what has just been said. Mental view from the higher into the lower, or what is the same, from the interior into the exterior, is termed influx, for it takes place by influx; just as in the case of man's interior sight: unless this continually inflowed into his outer sight, which is that of the eye, this latter could not possibly apprehend and discern any object; for it is the interior sight which, through the eye, apprehends the things which the eye sees; and by no means is it the eye, although it so appears. From all this we may also see how much that man is in the fallacies of the senses who believes that the eye sees; when in fact it is the sight of his spirit, which is the interior sight, that sees through the eye.

[2] Spirits who were with me have seen through my eyes things in the world as well as I did (concerning which see n. 1880); yet some of them who were still in the fallacies of the senses supposed that they had seen through their own eyes; but they were shown that it was not so, for when my eyes were closed they saw nothing in this atmospheric world. It is the very same with man: it is his spirit that sees, not his eye: the spirit sees through the eye. The same thing may be seen from dreams, in which a man sometimes sees as in the day. The case is the very same in regard to this interior sight, or that of the spirit; this again does not see from itself, but from a still more interior sight, or that of man's rational. Nay, neither does this see of itself, but does so from a still more internal sight, which is that of the internal man (concerning which, n. 1940). And even this does not see of itself, for it is the Lord who sees through the internal man, and he is the only one who sees because he is the only one who lives, and he it is who gives man the ability to see, and this

in such a manner that it appears to him as if he saw of himself. Such is the case with influx.

1955. *For she said, Have I also here seen after him who seeth me?* That this signifies influx into the life of the exterior man without the rational as a medium is evident from the signification of “seeing after him that seeth.” “To see after him that seeth” is to see from what is interior, or higher, for in the internal sense that which is within or above is expressed in the sense of the letter by “after,” when that which is within or above appears in that which is without or below. It is Hagar who speaks here; and by Hagar, as before shown, is signified the life of memory-knowledges, which belongs to the exterior man. As the first rational originated from this life, the Lord saw the reason for its so doing, and he saw it from his interior man in his exterior man, and did so without the rational as a medium. That the words before us involve arcana, everyone can see from the single consideration that no one can know what it is to “see after him that seeth me,” except from an internal sense, in which also there must be such things as cannot be explained to the apprehension, except by means of ideas like those of angels, which do not fall into words, but only into the sense of the words; and this quite apart from the material ideas out of which come the ideas of the sense of the words. Concerning the things before us, which appear so obscure to man, the angels have ideas so clear and distinct, and enriched with so many representations, that were only a small part of them described, they would fill a volume.

1956. *Therefore she called the fountain.* That this signifies the derivative state of truth is evident from what has been said; and also from the signification of a “fountain” as being truth (explained above, n. 1927). As this truth was not seen in the rational, but below the rational, the word in the original language that is here rendered “fountain” is a different word from that rendered “fountain” above, and from the common word for fountain.

1957. *The fountain of the living one who seeth me.* That this signifies truth thus clearly seen, is also evident from what has been already said, namely, that the Lord clearly saw how the case was

with the truth of this rational—that it was not good. The Lord’s interior man, from which he saw this, is called “The living one who seeth,” because it was conjoined with the internal man, which was Jehovah, who alone lives and alone sees (as shown just above, n. 1954).

1958. *Behold it is between Kadesh and Bared.* That this signifies the quality—that is, that he saw of what quality this truth was, and thus what the quality of the rational was—is evident from the signification of “Kadesh” and of “Bared.” That “Kadesh” signifies truth, and also contentions about truths, has been shown before (n. 1678); but “Bared” signifies what is below, and thus truth in the form of memory-knowledge,<sup>1</sup> from which also comes the rational. (That names in the Word signify actual 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 that Hagar bare, Ishmael.* “Hagar bare Abram a son” signifies the rational man born from this conjunction and conception; “and Abram called the name of his son that Hagar bare, Ishmael” signifies the quality of it.

1960. *Hagar bare Abram a son.* That this signifies the rational man born from this conception and conjunction is evident from the representation and signification of “Hagar,” of “Abram,” and of “a son.” That “Hagar” signifies the life of the affection of memory-knowledges in the exterior man has been said above (n. 1895–1896); also that “Abram” signifies the Lord’s internal man (n. 1893, 1950); and that “a son” signifies truth, and thus the truth that was of this rational (n. 264, 489, 491, 533, 1147). Hence that “Hagar bare a son to Abram” signifies the rational man that was born from this conception and conjunction. Into this sense is the sense of the letter changed when it reaches the angels, or is in the presence of the angels.

1961. *And Abram called the name of his son that Hagar bare, Ishmael.* That this signifies its quality is evident from the signification of “calling a name” as being to know what is the

quality of the thing in question (explained n. 144–145, 1754); and also from the representation and signification of “Ishmael,” as being rational truth, which is described in verses 11 and 12 in the words: “Thou shalt call his name Ishmael, because Jehovah hath heard thine affliction; and he will be a wild-ass man; his hand against all, and the hand of all against him; and he shall dwell against the faces of all his brethren”; and for the meaning of these words, see the explication of the verses that contain them. It is the quality of this rational that is there described.

**1962.** Verse 16. *And Abram was a son of eighty years and six years, when Hagar bare Ishmael to Abram.* “Abram was a son of eighty years and six years” signifies the Lord’s state in respect to the celestial good acquired by combats of temptations; “when Hagar bare Ishmael” signifies when the life of the affection of memory-knowledges brought forth the rational.

**1963.** *Abram was a son of eighty years and six years.* That this signifies the Lord’s state in respect to the celestial good acquired by means of the combats of temptations is evident from the signification of “eighty,” in which number is involved much the same as in “forty”; and that these numbers signify temptations has been already shown (n. 730, 862); and from the signification of “six,” as being combat, also explained before (n. 720, 737, 900); and further from the signification of “ten” as being remains (treated of, n. 576); which remains in the Lord’s case were the possessions of celestial goods by which he united the human essence to the Divine essence (n. 1906, at the end). These three numbers are components of the number eighty-six, in which such things are involved, and which thus signifies the Lord’s state in regard to the celestial good acquired by means of the combats of temptations; for all numbers in the Word signify actual things (as before shown, n. 482, 487, 575, 647, 648, 755, 813). As in this case the numbers mentioned are numbers of years, and as they are also mentioned in historical connection with Abram, it appears as if they were not significative of such things. But there is nothing written in the Word which does not pass into a spiritual and a celestial sense when it passes over to the angels; for angels are in none other than



spiritual and celestial ideas, and when the Word is being read by a man, the angels neither know nor perceive what “eighty- six” is, nor do they care of what age Abram was when Hagar bare Ishmael to him; but from such a number, when read, the things involved in the numbers immediately come to them; and the same is the case with all the other expressions, as they have been explained in the internal sense.

1964. *When Hagar bare Ishmael to Abram.* That this signifies when the life of the affection of memory-knowledges brought forth the rational, is evident from the signification of “Hagar” as being the life of the affection of memory-knowledges; and from the signification of “Ishmael” as being the rational first conceived, treated of above. As in this chapter the subject treated of is man’s rational, and as there is described the quality of the rational when constituted solely of truths, and also when of goods and of truths derived from goods, be it known that the rational cannot possibly be conceived and born, that is, formed, apart from knowledges [*scientifica et cognitiones*] but these knowledges must have use as their end, and when they have use, they have life as their end, for all life belongs to uses, because it belongs to ends, and therefore unless knowledges are learned for the sake of a life of uses, they are of no moment, because of no use.

[2] From these knowledges alone, without a life of use, the rational becomes as here described, resembling a wild-ass, morose, pugnacious, and characterized by a parched and dry life, from a kind of love of truth that is defiled with the love of self. But when these knowledges have use as their end, they receive life from uses, yet life of such a quality as is that of the uses. They who learn knowledges in order that they may be perfected in the faith of love—for true and real faith is love to the Lord and toward the neighbor—are in the use of all uses, and receive spiritual and celestial life from the Lord; and when they are in this life, they have a capacity to perceive all things of the Lord’s kingdom. In this life are all angels; and because they are in this life they are in intelligence itself and wisdom itself.

1965. This then is the internal sense of the things contained in this chapter concerning Abram, Hagar, and Ishmael. But how copious this sense is, that is, what illimitable things it contains, may be seen from the mere consideration that as in the internal sense all things in the Word both in general and in particular regard the Lord, and treat of the Lord—for the life of the Word, because the Word itself, is from this—they also, in the internal sense, treat at the same time of his kingdom in the heavens, and of his kingdom on earth, which is the church; and in the same way they treat of everyone in whom is the Lord's kingdom; and besides this they treat in general of all that is celestial and spiritual, for all these are from the Lord. Hence it is that by Abram is also represented the celestial church, the celestial man, and the celestial itself, and so on. But to extend the explication to all these would make it too tedious.

CONCERNING VISIONS AND DREAMS,  
INCLUDING THE PROPHETIC ONES  
CONTAINED IN THE WORD

1966. Few know how the case is with visions, and what visions are genuine; but as for some years I have been almost continually with those who are in the other life—as may be sufficiently evident from volume 1<sup>2</sup>—and have there seen amazing things, I have in this way been informed by experience itself in regard to visions and dreams, concerning which I may relate what follows.

1967. Much has been said about the visions of certain persons who have declared that they have seen many things, and who did see them, but in fantasy. I have been instructed about them, and it was likewise shown how they take place. There are spirits who by means of fantasies induce appearances that seem to be real. For

example, if anything is seen in shadow, or in moonlight, or even in daylight, if the object be in a dark place, these spirits keep the mind of the beholder fixedly and continually in the thought of some one thing, be it an animal, a monster, a forest, or any other thing; and so long as the mind is held in this thought, the fantasy is increased, and it grows to such a degree that the person is persuaded, and sees just as if the things themselves were there, whereas they are nothing but illusions. Such things befall those who indulge much in fancies, and are subject to infirmity of mind, and have thereby become credulous. These are visionaries.

1968. Enthusiastic spirits are similar, but these have visions about things to be believed, of which they are persuaded and persuade others so strongly as to be ready to swear that what is false is true, and that a fallacy is a reality. Concerning this nature of spirits, many things might be related from experience; but of the Lord's Divine mercy they will be treated of specifically. They have contracted this nature from persuasions and false principles, while they lived in the world.

1969. Evil spirits in the other life are scarcely anything but yearnings and fantasies. They have acquired to themselves no other life. Their fantasies are such that they have no perception whatever but that the case is so. Men's fantasies cannot be compared with theirs, for their state surpasses that of men even in regard to such things. Such fantasies are perpetual with the infernals, among whom one miserably torments another by means of fantasies.

1970. By genuine visions are meant visions or sights of such things in the other life as have real existence, and are nothing but actual things that can be seen by the eyes of the spirit and not by the eyes of the body, and that appear to a man when his interior sight is opened by the Lord (that is, the sight which his spirit has), and into which he comes when, separated from the body, he passes into the other life; for a man is a spirit clothed with a body. Such were the visions of the prophets.

When this sight is opened, then those things which have actual existence with spirits are seen in clearer day than that of noon in this world, not only the representatives, but also the spirits themselves, together with a perception of who they are, also what they are, where they are, whence they come, whither they are going; also of what affection, what persuasion, nay of what faith they are (n. 1388, 1394), all confirmed by living speech, exactly as if it were human speech, and this free from all fallacy.

1971. The visions that come forth before good spirits are representatives of the things that are in heaven; for when that which exists in heaven before the angels passes down into the world of spirits, it is turned into representatives, from which and in which it may be plainly seen what they signify. Such things are perpetual with good spirits, and are attended with a beauty and pleasantness than can hardly be expressed.

1972. As regards the visions, or rather sights, that appear before the eyes of the spirit, not before the eyes of the body, they are more and more interior. Those which I have seen in the world of spirits I have seen in clear light, but those in the heaven of angelic spirits I have seen more obscurely, and still more obscurely those in the heaven of angels, for the sight of my spirit has rarely been opened to me so far, but it has been given me to know what they were saying, by a certain perception, the nature of which cannot be described, and frequently through intermediate spirits; the things which are there have sometimes appeared in the shade of the light of heaven, which is not like the shade of the light of the world, for it is light growing thin and faint from its incomprehensibility equally as discerned by the understanding and by the sight.

1973. To describe all the kinds of visions would be too tedious, for there are many. For the sake of illustration, I may describe two visions, from which their character may be seen; and also at the same time how spirits are affected by the things which they see, and how evil spirits are tormented when the ability to see the things that others are seeing and hearing is stolen away from them, for they cannot bear to have any such thing taken away from them; for

spirits have not the sense of taste, but in place of it they have a desire, or a kind of appetite, for knowing and learning. This is as it were their food by which they are nourished (see n. 1480). The nature of their distress, therefore, when this food is taken away may be seen from the example that follows.

1974. After a troubled sleep, about the first watch, a very pleasant sight was presented. There were wreaths as of laurel, quite fresh, in most beautiful order, with motion as if alive; of such form and elegance of arrangement that description fails to express their beauty and harmony, and the affection of bliss that flowed forth from them. They were in a double series, at a little distance from each other, and running on together to a considerable length, and constantly varying the state of their beauty. This was plainly seen by spirits, even by evil ones. This was afterwards followed by another sight still more beautiful, in which there was heavenly happiness, but it was only dimly visible: there were infants in their heavenly sports, that affected the mind in a manner inexpressible.

[2] I afterwards spoke with spirits concerning these sights, who confessed that they saw the first as much as I did, but the second only so dimly that they could not tell what it was. This caused them to feel indignation, and afterwards by degrees envy, from the fact that it was said that angels and little children had seen it; and this envy of theirs it was given me to perceive sensibly, so that nothing escaped me so far as concerned my instruction. The envy was of such a nature as to cause in them not merely the utmost annoyance, but also a feeling of anguish and interior pain and this merely because they did not see the second vision also, and the consequence was that they were led through varieties of envy until they were in pain in the region of the heart.

[3] While they were in this state I spoke with them about the envy, telling them that they might be content with having seen the first vision, and that they would have been able to see the second also if they had been good; but this excited in them a feeling of indignation which intensified their envy, causing it to increase further to such a degree that they could not afterwards bear the least recollection of the matter without being affected with pain.

The states and progressions of the envy, together with its degrees, aggravations, and varied and mingled distresses of mind and heart, cannot be described. It was thus shown how much the wicked are tormented by envy merely, when they see from afar the blessedness of the good, and even when they merely think of it.

1975. As regards dreams, it is known that the Lord revealed the arcana of heaven to the prophets, not only by visions, but also by dreams, and that the dreams were as fully representative and significative as the visions, being almost of the same class; and that to others also as well as the prophets things to come were disclosed by dreams; as by the dreams of Joseph, and of those who were in prison with him, and by those of Pharaoh, of Nebuchadnezzar, and others, from which it may be seen that dreams of this kind, equally with visions, flow in from heaven; with this difference, that dreams occur when the corporeal is asleep, and visions when it is not asleep. How prophetic dreams, and such as are found in the Word, flow in, nay, descend from heaven, has been shown me to the life; concerning which I may relate the following particulars, from experience.

1976. There are three kinds of dreams. The first kind come from the Lord mediately through heaven; such were the prophetic dreams that are treated of in the Word. The second kind come through angelic spirits, especially those who are in front above at the right, where there are paradisaic scenes; from this source the men of the most ancient church had their dreams, which were instructive (see n. 1122). The third kind come through the spirits who are near when man is sleeping, which are likewise significative. But fantastic dreams come from a different source.

1977. In order that I might fully know how dreams flow in, I was put to sleep, and I dreamed that a ship came laden with delicacies and savory food of every kind. The things in the ship were not seen, but were stowed away. Upon the ship stood two armed guards, besides a third who was its captain. The ship passed into a kind of arched dock. So I awoke and thought about the dream. The angelic spirits, who were above in front to the right, then addressed

me, and told me that they had introduced this dream; and in order that I might know with certainty that it was from them, I was put into a state as of sleep and at the same time of wakefulness; and they introduced in the same way various things that were pleasant and delightful; for instance, an unknown little animal which was dispersed in a likeness of blackish and shining rays, that darted with marvelous quickness into my left eye. They also presented men and also little children adorned in various ways; and other things besides, with inexpressible pleasantness, about which I also spoke with them. This was done, not once, but many times, and each time I was instructed by them with the living voice.

[2] The angelic spirits who are at the entrance to the paradisaical scenes are they who insinuate such dreams; and to them is also intrusted the duty of watching over certain men when they sleep, lest they should then be infested by evil spirits. They perform this duty with the greatest delight, so that there is rivalry among them as to who shall be present, and they love to affect the man with the enjoyable and delightful things which they see in his affection and genius. They who have become angelic spirits are from those who in the life of the body had delighted and had loved in every way and with the utmost pains, to make the life of others delightful. When the hearing is opened sufficiently far, there is heard from them, as from a distance, a sweetly modulated sound, as it were of singing. They said that they do not know whence such things, and representatives so beautiful and pleasant, come to them in a moment; but it was said that it was from heaven. They belong to the province of the cerebellum; for, as I have been informed, the cerebellum is awake in time of sleep, when the cerebrum sleeps. From this source the men of the most ancient church had their dreams, together with a perception of what they signified; from whom in great part came the representatives and significatives of the ancients, under which were set forth things that are deeply hidden.

1978. Moreover there are other spirits, who belong to the province of the left side of the chest, by whom they are often interfered with; as well as by others whom they disregard.

1979. After such dreams I have very frequently been permitted to speak with the spirits and angels who had introduced them; and they told what they had introduced, and I what I had seen. But it would be too tedious to relate all my experience of these matters.

1980. It is worthy of mention that when after waking I related what I had seen in a dream, and this in a long series, certain angelic spirits (not of those spoken of above) then said that what I related wholly coincided, and was identical, with the subjects they had been conversing about, and that there was absolutely no difference; but still that they were not the very things they had discoursed about, but were representatives of the same things, into which their ideas were thus turned and changed in the world of spirits; for in the world of spirits the ideas of the angels are turned into representatives; and therefore each and all things they had conversed about were so represented in the dream. They said, further, that the same discourse could be turned into other representatives, nay, into both similar and dissimilar ones, with unlimited variety. The reason they were turned into such as have been described was that it took place in accordance with the state of the spirits around me, and thus in accordance with my own state at the time. In a word, very many dissimilar dreams might come down and be presented from the same discourse, and thus from one origin; because, as has been said, the things that are in a man's memory and affection are recipient vessels, in which ideas are varied and received representatively in accordance with their variations of form and changes of state.

1981. I may relate one more instance of a similar kind. I dreamed a dream, but a common one. When I awoke, I related it all from beginning to end. The angels said that it coincided exactly with what they had spoken of together; not that the things seen in the dream were the same, for they were wholly different, being things into which the thoughts of their conversation were turned, but in such a way that they were representative and correspondent; and this in every particular, so that nothing was wanting. I then spoke with them about influx, as to how such things flow in and are varied. There was a person of whom I had the idea that he was in natural truth, which idea I had gathered from the acts of his life.



There was a conversation among the angels about natural truth, and on this account that person was represented to me; and the things he said to me, and did, in my dream, followed in order representatively and correspondently from the discourse of the angels with one another. But still there was nothing precisely alike, or the same.

1982. Some souls recently from the world who long to see the glory of the Lord before they are qualified to be admitted are lulled in regard to the exterior senses and lower faculties in a kind of sweet sleep, and then their interior senses and faculties are aroused into a high degree of wakefulness, and thereby they are admitted into the glory of heaven, but when wakefulness is restored to their exterior senses and faculties, they return into their former state.

1983. Evil spirits most vehemently desire and burn to infest and attack man when he is sleeping, but man is then especially guarded by the Lord, for love does not sleep. The spirits who infest are miserably punished. I have heard their punishments oftener than I can tell; they consist in renderings (spoken of, n. 829, 957, 959), under the heel of the left foot, and this sometimes for hours together. Sirens, who are interior enchantresses, are they who are especially insidious in the night time, and then try to insinuate themselves into a man's interior thoughts and affections, but are as often driven away by the Lord by means of angels, and are at last deterred by the severest punishments. They have also spoken with others in the night time, exactly as if they spoke from me, and as it were with my speech, so like that it could not be distinguished, pouring in filthy things, and persuading false ones.

[2] I was once in a very sweet sleep, in which I had nothing but soft repose. When I awoke, some good spirits began to chide me for having (as they said) infested them so atrociously that they supposed they were in hell—throwing the blame upon me. I answered them that I knew nothing whatever about the matter, but had been sleeping most quietly, so that by no possibility could I have been troublesome to them. Astonished at this, they at last had a perception that it had been done by the magic arts of sirens. The

like was also shown afterwards, in order that I might know the quality of the crew of sirens.

[3] They are chiefly of the female sex, who in the life of the body had studied to allure male companions to themselves by interior artifices; insinuating themselves by means of outward things, captivating their lower minds in every possible way, entering into each one's affections and delights, but with an evil end, especially that of exercising command. Hence they have such a nature in the other life that they seem able of themselves to do all things, imbibing and inventing various arts, which they absorb as easily as sponges do waters, whether clean or filthy. So do they imbibe and put into act things profane as well as holy, with the end, as before said, of exercising command. It has been granted me to perceive their interiors, and to see how foul they are, being defiled by adulteries and hatreds. It has also been granted me to perceive how powerful in its effects is their sphere. They reduce their interiors into a state of persuasion, in order that these may conspire with their exteriors toward such things as they intend. They thus compel and violently draw spirits to think exactly as they do.

[4] No reasonings appear in connection with them, but they make use of a kind of simultaneous rush of reasonings that are breathed into the person's evil affections and so they work by applying themselves to the natural inclinations, and thereby they get into the lower minds of others, whom they lead on, and by persuasion either overwhelm or captivate them. They study nothing more than to destroy the conscience, and when it is destroyed they get possession of men's interiors, and even obsess the men, although these are ignorant of it. At this day there are not as formerly external obsessions, but there are internal ones, by spirits of this class. They who have no conscience have become obsessed in this way. The interiors of their thoughts are insane in a manner not unlike this, but are concealed and veiled over by an external decorum and a pretended honorableness, for the sake of their own honor, gain, and reputation. And this such men may know, if they pay attention to their thoughts.

## Genesis 17

1984. Few persons can bring themselves to believe that the Word has within it an internal sense that from the letter is not apparent, because it is so remote from the sense of the letter that it is as it were distant from it as heaven is from earth. But that the sense of the letter contains such things within itself, and that it is representative and significative of arcana that no one sees except the Lord, and angels from him, is evident from what has been stated in various places in volume 1<sup>1</sup> of this work. The sense of the letter bears a relation to the internal sense like that of the human body to the soul. While a man is in the body, and thinks from bodily things, he knows almost nothing about the soul; for the functions of the body are different from those of the soul, so different that if the functions of the soul were disclosed, they would not be acknowledged as such. The case is the same with the internals of the Word: its soul, that is, its life, is in its internals, and these have regard solely to the Lord, his kingdom, the church, and to those things in man that belong to his kingdom and church; and when these are regarded, it is the Word of the Lord, for in this case there is life itself therein. That this is really the case has been confirmed by many things in volume 1, and has been given me to know as a certainty; for no ideas concerning bodily and worldly things can by any possibility pass to the angels, but they are put off and altogether removed at the first threshold, as they leave man; as may be seen in volume 1, from experience itself (n. 1769–1772 inclusive), and also how they are changed (n. 1872–1876).

[2] This may also be sufficiently evident from very many things in the Word that are not at all intelligible in the sense of the letter, and that would not be acknowledged as the Word of the Lord if there were not such a soul and life in them; nor would they appear as Divine to anyone who has not been imbued from infancy with the belief that the Word is inspired and thereby holy. Who would know from the sense of the letter what those things signify which Jacob spoke to his sons just before his death (Gen. 49):

That Dan shall be a serpent upon the way, an adder upon the path, biting the horse's heels, and his rider shall fall backward (verse 17); that a troop shall ravage Gad, and he shall ravage the heel (verse 19); that Naphtali is a hind let loose, giving discourses of elegance (verse 21); that Judah shall bind his young ass to the vine, and the son of his she-ass to the noble vine; he shall wash his garment in wine, and his vesture in the blood of grapes; his eyes are redder than wine, and his teeth are whiter than milk (Gen. 49:11–12);

and the case is the same with very many passages in the prophets. But what these things signify cannot possibly appear except in the internal sense, in which all things both in general and in particular are coherent in the most beauty order.

[3] The case is the same again with all that the Lord said 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 wail (Matt. 24:29–30).

These words by no means signify the darkening of the sun and moon, nor the falling of the stars from heaven, nor the wailing of the tribes; but they signify charity and faith, for in the internal sense these are “the sun and the moon,” and these will be darkened; and they also signify the knowledges of good and truth, for these are “the stars,” which are here called “the powers of the heavens,” and which will thus fall down and vanish; and that so also will all things of faith, which are “the tribes of the earth.” This was shown also in volume 1 (n. 31–32, 1053, 1529–1531, 1808). From these few things the nature of the internal sense of the Word may be seen, and also that it is remote, and in some places very remote, from the sense of the letter. But still the sense of the letter represents truths; and sets forth appearances of truth, in which a man can be when not in the light of truth.

## GENESIS 17

1. *And Abram was a son of ninety years and nine years; and Jehovah appeared to Abram, and said unto him, I am God Shaddai; walk thou before me, and be thou perfect.*

2. *And I will give my covenant between me and thee, and will multiply thee very exceedingly.*

3. *And Abram fell upon his faces; and God spoke 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 thy name shall no more be called Abram; and thy name shall be Abraham, for a father of a multitude of nations have I made thee.*

6. *And I will make thee fruitful very exceedingly, and I will make thee nations, and kings shall go forth from thee.*

7. *And I will set up my covenant between me and thee and thy seed after thee, unto their generations, for an eternal covenant, to be to thee for God, and to thy seed after thee.*

8. *And I will give unto 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 God.*

9. *And God said unto Abraham, And thou shalt keep my covenant, thou and thy seed after thee, unto their generations.*

10. *This is my covenant, which ye shall keep, between me and you and thy seed after thee, that every male be circumcised unto you.*

11. *And ye shall circumcise the flesh of your foreskin, and it shall be for a sign of a covenant between me and you.*

12. *And a son of eight days shall be circumcised unto you, every male in your generations, he that is born in the house, and he that is bought with silver from every son that is a stranger, who is not of thy seed.*

13. *Circumcising he shall be circumcised that is born in 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 peoples, he hath made vain my covenant.*

15. *And God said unto Abraham, Sarai thy wife, thou shalt not call her name Sarai, for Sarah is her name.*

16. *And I will bless her, and will also give thee a son from her; and I will bless her, and she shall be for nations; kings of peoples shall be from her.*

17. *And Abraham fell upon his faces, and laughed, and said in his heart, Shall there be born to a son of a hundred years? And shall Sarah, that is a daughter of ninety years, bear?*

18. *And Abraham said unto God, Would that Ishmael might live before thee!*

19. *And God said, Truly 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 his seed after him.*

20. *And as for Ishmael, I have heard thee; behold I will bless him, and will make him fruitful, and will multiply him very exceedingly; twelve princes shall he beget, and I will make him a great nation.*

21. *And my covenant will I set up with Isaac, whom Sarah shall bear unto thee at this set time in the following year.*

22. *And he left off speaking with him; and God went up from over 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 among the men of Abraham's house, and circumcised the flesh of their foreskin in the selfsame day as God spoke with him.*

24. *And Abraham was a son of ninety and nine years, when he was circumcised in the flesh of his foreskin.*

25. *And Ishmael his son was a son of thirteen years, when he was circumcised in the flesh of his foreskin.*

26. *In the self-same day was Abraham circumcised, and Ishmael his son.*

27. *And all the men of his house, he that was born in the house, and he that was bought with silver from the stranger, were circumcised with him.*

## THE CONTENTS

1985. The subject here treated of is the union of the Lord's Divine essence with the human essence, and of the human essence with the Divine essence; and also the conjunction of the Lord, through the human essence, with the human race.

1986. Jehovah was manifested to the Lord in his human (verse 1). Foretelling the union (verses 2–3); namely, of the Divine with the human, and of the human with the Divine (verses 4–5). And that all good and truth is from him (verse 6). The conjunction of the Divine with the human race would thus be effected through him (verse 7). And the heavenly kingdom would be his, which he would give to those who should have faith in him (verses 8–9). But man must first remove his loves and their foul yearnings, and so be purified; this is what was represented and is signified by circumcision (verses 10–11). Thus conjunction would be effected, both with those who are within the church, and with those who are without it (verse 12).

[2] Purification must by all means precede; otherwise there is no conjunction, but condemnation; and yet after all the conjunction cannot take place except in man's impurity (verses 13–14). The union of the human essence with the Divine essence, or of truth with good, is foretold (verses 15–17). Also conjunction with those who are in the truths of faith, namely, as with those who are of the celestial church, so with those who are of the spiritual church (verses 18–19). And that the latter also would be imbued with the goods of faith (verse 20). In conclusion, these things will be effected through the union in the Lord of the human essence with the Divine essence (verse 21). The end of the prediction (verse 22). It was so to be done, and it was so done (verses 23–27).

## THE INTERNAL SENSE

1987. Verse 1. *And Abram was a son of ninety years and nine years; and Jehovah appeared unto Abram, and said unto him, I am God Shaddai; walk thou before me, and be thou perfect* [integer]. "Abram was a son of ninety years and nine years" signifies the time before the Lord had 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 Shaddai” in the sense of the letter signifies the name of Abram’s God, by which name the Lord was first represented before them; “walk thou before me” signifies the truth of faith; “and be thou perfect” signifies good.

1988. *Abram was a son of ninety years and nine years.* That this signifies the time before the Lord had fully conjoined the internal man with the rational is evident from the signification of “nine” when regarded as coming before ten; or what is the same, of “ninety-nine” before a hundred, for Abram was a hundred years old when Isaac was born to him. The nature of the internal sense of the Word may be seen in an especial manner from the numbers, as well as from the names, that occur in the Word; for the numbers therein, whatever they may be, signify actual things, as do the names also; for there is absolutely nothing in the Word that has not what is Divine within it, or that does not possess an internal sense; and how remote this is from the sense of the letter is especially manifest from the numbers and the names; for in heaven no attention is given to these, but to the things that are signified by them. For example, whenever the number “seven” occurs, instead of seven there at once comes to the angels what is holy, for “seven” signifies what is holy, and this from the fact that the celestial man is the “seventh day,” or “sabbath,” and thus the Lord’s “rest” (n. 84–87, 395, 433, 716, 881). The case is similar with the other numbers, as for example with twelve. Whenever “twelve” occurs, there comes to the angels the idea of all things that belong to faith, for the reason that these were signified by the “twelve tribes” (n. 577). That in the Word numbers signify actual things, may be seen demonstrated in volume 1 (n. 482, 487–488, 493, 575, 647–648, 755, 813, 893).

[2] The case is the same with the number “ninety-nine”; and that this number signifies the time before the Lord had fully conjoined the internal man with the rational is evident from the signification of a “hundred years,” which was Abram’s age when Isaac was born to him; for by Isaac is represented and signified the Lord’s rational man that is conjoined with his internal man, that is, with the



Divine. In the Word, a “hundred” signifies the same as “ten,” for it is formed by the multiplication of ten into ten and “ten” signifies remains (as shown in volume 1, n. 576). What the remains in man are may be seen above (n. 468, 530, 561, 660, 1050), also what the remains in the Lord were (n. 1906). These arcana cannot be set forth further, but everyone may form a conclusion on the subject after he has first made himself acquainted with what remains are (for what they are is at this day unknown), provided it be known that in the Lord’s case remains mean the Divine goods that he procured for himself by his own power, and by means of which he united the human essence to the Divine essence.

[3] From all this we may see what is signified by “ninety-nine,” for this number, because it precedes a hundred, signifies the time before the Lord had fully conjoined the internal man with the rational. In the Lord’s case, the first rational was represented by Ishmael; and the nature of this rational has been sufficiently shown above (in the preceding chapter 16). But by Isaac is represented the Lord’s Divine rational, as will appear in what follows. From Abram’s staying so long in the land of Canaan (now twenty-four years, that is, ten years before Ishmael was born, and thirteen years after that) without his as yet having a son by his wife Sarai, and from the promise of a son being first given when he was ninety-nine years old, everyone can see that some arcanum is involved. The arcanum was, that he might thereby represent the union of the Lord’s Divine essence with his human essence; and in fact the union of his internal man, which is Jehovah, with his rational.

1989. That “Abram” signifies the Lord in that state and at that age is evident from what has already been said concerning Abram. In the internal sense Abram represents the Lord, for when he is mentioned in the Word no other Abram is understood in heaven. Those who have been born within the church, and have heard about Abram from the Word, on their entrance into the other life do indeed have some knowledge of him; but as he is like any other man, and cannot render them any aid, they no longer care about him; and they are informed that by “Abram” in the Word there is meant no other than the Lord. But the angels, who are in heavenly

ideas and do not fix them on any man, know nothing about Abram; and therefore when the Word is being read by man and Abram is mentioned they perceive no other than the Lord; and when the words now before us are read, they perceive the Lord in that state and at that age; for Jehovah here speaks with Abram, that is, with the Lord.

**1990.** *Jehovah appeared unto Abram.* That this signifies manifestation is evident without explication, for as before said the Lord is represented by Abram. No man in the whole world has seen Jehovah, the Father of the Lord; but the Lord alone saw him, as he himself has said in John:

No one hath seen God at any time; the only-begotten son, who is in the bosom of the Father, he hath set him forth (John 1:18).

Ye have neither heard his voice at any time, nor seen his shape (John 5:37).

Not that anyone hath seen the Father save he that is with the Father; he hath seen the Father (John 6:46).

[2] The infinite itself, which is above all the heavens, and is over the inmost things that appertain to man, cannot be made manifest, except through the Divine human which appertains to the Lord alone. No communication of the infinite with those who are finite is possible from any other source, and this is also the reason that when Jehovah appeared to the men of the most ancient church, and afterwards to the ancient church that was after the flood, and then again to Abraham and the prophets, he was manifested to them as a man. That this was the Lord, he teaches openly in John:

Your father Abraham rejoiced to see my day, and he saw it, and was glad; verily, verily, I say unto you, Before Abraham was, I am (John 8:56, 58).

Also in the prophets—as in Daniel, by whom he was seen as the son of man (Dan. 7:13).

[3] From these passages it may be seen that the infinite *esse*, which is Jehovah, could not possibly be manifested to man except through the human essence, thus except through the Lord; and therefore that it has been manifested to no one save the Lord alone. That he might also be present and be conjoined with man, after man had completely removed himself from the Divine, and had immersed himself in foul yearnings, and thereby in mere bodily and earthly things, he assumed in actuality the human essence itself by birth, that so he might still adjoin the infinite Divine to man now so far removed; otherwise men would have perished to eternity with the death of the damned. The other arcana concerning the manifestation of Jehovah in the Lord's human, when he was in a state of humiliation, before he had fully united the human essence to the Divine essence, and had glorified it, will of the Lord's Divine mercy be set forth in what follows, so far as they can be comprehended.

1991. *And said unto him.* That this signifies perception is evident from the Lord's perception, which was from Jehovah, spoken of before (n. 1919); also because in the internal sense "Jehovah's saying," or "God's saying" signifies to perceive (n. 1602, 1791, 1815, 1819, 1822).

1992. *I am God Shaddai.* That in the sense of the letter this signifies the name of Abram's God, by which name the Lord was first represented before them, is evident from the things contained in the Word concerning Abram, and concerning the house of his father, in that they adored other gods. In Syria, whence Abram came, there still existed remains of the ancient church, and many families there retained its worship—as is evident from Eber who was of that country, from whom came the Hebrew nation—and they in like manner retained the name "Jehovah," as is evident from what has been shown in volume 1 (n. 1343), and also from the case of Balaam, who was from Syria and offered sacrifices and called Jehovah his God. That Balaam was from Syria may be seen in Numbers 23:7; that he offered sacrifices, Num. 22:39–40; 23:1–3, 14, 29; that he called Jehovah his God, Num. 22:8, 13, 18, 31; 23:8, 12, 16.

[2] But this was not the case with the house of Terah, the father of Abram and Nahor, for this was one of the families of the nations there that had not only lost the name “Jehovah” but had also served other gods, and instead of Jehovah had worshiped Shaddai, whom they called their god. That they had lost the name “Jehovah” is evident from the things adduced in volume 1 (n. 1343). And that they served other gods is openly stated in Joshua:

Joshua said unto all the people, Thus hath said Jehovah, the God of Israel, Your fathers dwelt of old time beyond the River, Terah the father of Abraham and the father of Nahor, and they served other gods; now fear Jehovah, and serve him in entirety and in truth; and put away the gods that your fathers served beyond the River, and in Egypt, and serve ye Jehovah. And if it be evil in your eyes to serve Jehovah, choose ye this day whom ye will serve, whether the gods that your fathers served that were beyond the River, or the gods of the Amorites (Josh. 24:2, 14–15).

That Nahor also, the brother of Abram, and the nation descended from him, served other gods is evident from Laban the Syrian, who was in the city of Nahor and worshiped images or teraphim, which Rachel carried away (Gen. 24:10; 31:19, 26, 32, 34). See also what is said on this subject in volume 1 (n. 1356). That instead of Jehovah they worshiped Shaddai, whom they called their god, is distinctly stated in Moses:

I, Jehovah, appeared unto Abraham, unto Isaac, and unto Jacob, as God Shaddai; and by my name Jehovah was I not known to them (Exod. 6:3).

[3] From all this we may see that in his early manhood, Abram, like other gentiles, was an idolater, and that up to this time, while living in the land of Canaan, he had not rejected from his mind the god Shaddai—by which is meant in the sense of the letter the name of Abram’s god—and that by this name the Lord was first represented before them (that is, before Abram, Isaac, and Jacob), as is evident from the passage just quoted.

[4] The reason why the Lord was willing to be first represented before them by the name “Shaddai” is that the Lord by no means

desires to destroy suddenly (still less in a single moment) the worship that has been inseminated in anyone from his infancy; for this would be to tear up the root, and thereby destroy the holy state of adoration and of worship that has been deeply implanted, and which the Lord never breaks, but bends. The holy state of worship, that has been rooted in from infancy is of such a nature that it cannot endure violence, but only a gentle and kindly bending. The case is the same with those gentiles who in their bodily life had worshiped idols, and yet had lived in mutual charity. As the holy state of their worship has been inrooted from their infancy, in the other life it is not taken away in a moment, but successively; for in those who have lived in mutual charity, the goods and truths of faith can be easily implanted, and they receive them afterwards with joy; for charity is the very soil. And such also was the case with Abraham, Isaac, and Jacob, in that the Lord suffered them to retain the name "God Shaddai," insomuch that he said he was God Shaddai; and this from the meaning of the name.

[5] Some translators render Shaddai "the almighty"; others, "the thunderer"; but it properly signifies "the tempter" or "tester," and "the benefactor after the temptations" or "trials," as is evident from the book of Job, which mentions "Shaddai" so frequently because Job was in trials or temptations; as may be seen from the following passages:

Behold, happy is the man whom God chastiseth; and reject not thou the chastening of Shaddai (Job 5:17). The arrows of Shaddai are with me, the terrors of God do set themselves in array against me (Job 6:4). He shall forsake the fear of Shaddai (Job 6:14). I will speak to Shaddai, and I desire to contend with God (Job 13:3). He hath stretched out his hand against God, and strengtheneth himself against Shaddai (Job 15:25). His eyes shall see his destruction, and he shall drink of the fury of Shaddai (Job 21:20). Shaddai, thou shalt not find him out; he is great in power, and in judgment, and in the greatness of righteousness. He will not afflict (Job 37:23).

Also in Joel:

Alas for the day! For the day of Jehovah is near, and as devastation from Shaddai shall it come (Joel 1:15).

The same may also be seen from the word *shaddai* itself, which signifies vastation, and thus temptation, for temptation is a kind of vastation. But as this name took its rise from nations in Syria, he is not called “Elohim Shaddai,” but “El Shaddai”; and in Job simply “Shaddai,” and “El” or “God” is named separately.

[6] As after temptations there is consolation, those people also attributed the good resulting from them to the same Shaddai (as in Job 22:17, 23, 25–26); as well as the understanding of truth, which also results from temptations (Job 32:8; 33:4). And as Shaddai was thus esteemed as the god of truth—for vastation, temptation, chastening, and rebuking, are not of good, but of truth—and because the Lord was represented by him before Abraham, Isaac, and Jacob, the name was retained even in the prophets; but in them by “Shaddai” is meant truth. As in Ezekiel:

I heard the voice of the wings of the cherubim, like the voice of many waters, like the voice of Shaddai, when they went; the voice of tumult, like the voice of a camp (Ezek. 1:24).

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 Shaddai when he speaketh (Ezek. 10:4–5);

where “Jehovah” denotes good, and “Shaddai” truth. In the internal sense of the Word “wings” in like manner signify things that belong to truth.

[7] Moreover Isaac and Jacob also make mention of the God Shaddai in a similar sense, that is, as of one who tempts, and delivers from temptation, and afterwards confers benefits. When Jacob was fleeing because of Esau, Isaac said to him,

God Shaddai bless thee, and make thee fruitful and multiply thee (Gen. 28:3).

And when the sons of Jacob were about to go into Egypt to buy corn, and when they feared Joseph so greatly, Jacob said to them,

God Shaddai give you mercies before the man, that he may release you to your other brother, and Benjamin (Gen. 43:14).

Jacob, then called Israel, blessing Joseph, who had been in the evils of temptations, or trials, more than his brethren, and had been delivered from them, said,

By the God of thy father, and he shall help thee, and with Shaddai, and he shall bless thee (Gen. 49:25).

All this shows why the Lord was at first willing to be represented by the god Shaddai whom Abram worshiped, and why he said "I am God Shaddai"; as in like manner he afterwards said to Jacob, "I am God Shaddai; be fruitful and multiply" (Gen. 35:11); and a further reason was that in what goes before, temptations were treated of in the internal sense.

[8] The worship of Shaddai among those people originated from the fact that, as was the case with a certain nation that of the Lord's Divine mercy will be spoken of in what follows, so with those who were of the ancient church, there were often heard spirits who reprov'd them and who also afterwards comforted them. The spirits who reprov'd them were perceived at the left side, beneath the arm. Angels were present at such times, at the head, who governed the spirits and moderated the reproof. And as there was nothing that was said to them by the spirits which they did not regard as Divine, they named the reprov'ing spirit "Shaddai"; and because he afterwards administered consolation, they called him "the god Shaddai." The men at that time, as also the Jews, because they did not understand the internal sense of the Word, were in the religious belief that all evil and thus all temptation, like all good and thus all consolation, come from God; but that it is not so, may be seen in volume 1 (n. 245, 592, 696, 1093, 1874, 1875).

1993. *Walk thou before me.* That this signifies the truth of faith is evident from the signification of "walking," as being to live according to the truth of faith (see n. 519); and also from the signification of a "way" in relation to which walking is predicated, as being truth (see n. 627).

1994. *And be thou perfect.* That this signifies the good of charity is evident from the signification of “being perfect” [*integer*], which is from truth to do what is good, that is, to do what is good from a conscience of truth, and thus from charity, for charity makes conscience (concerning which signification, see n. 612). But as the Lord is here treated of in the internal sense, by “perfect” is signified the good of charity, for good proceeds from charity, insomuch that the truth which is derived from charity is itself good.

1995. Verse 2. *And I will give my covenant between me and thee, and will multiply thee very exceedingly.* “I will give my covenant between me and thee” signifies the union of the internal man, which was Jehovah, with the interior man; “and will multiply thee very exceedingly” signifies the fruitfulness to infinity of the affection of truth.

1996. *I will give my covenant between me and thee.* That this signifies the union of the internal man, which was Jehovah, with the interior man, is evident from the signification of a “covenant,” as being conjunction; for whenever a covenant between Jehovah and man is mentioned in the Word, in the internal sense nothing else is signified by the “covenant” than the conjunction of the Lord with man. The covenants so often made between Jehovah and the descendants of Jacob represented nothing else; but as this was confirmed in volume 1 (n. 665–666, 1023, 1038, 1864), it would be superfluous to confirm it again here. The Lord’s internal man was Jehovah, because conceived of him; but the interior man is here represented by Abram; and therefore the “covenant between me and thee” signifies the union of the internal man, or Jehovah, with the interior man, and thus with the Lord’s human essence.

1997. *I will multiply thee very exceedingly.* That this signifies the fruitfulness to infinity of the affection of truth may be seen from the signification of “to be multiplied” as being predicated of truth (explained, n. 43, 55, 913, 983); and as the Lord is treated of, it signifies the fruitfulness to infinity of the truth that is from good (as before, n. 1940). There are two affections, namely, the affection of good, and the affection of truth. The affection of good is to do



what is good from the love of good, and the affection of truth is to do what is good from the love of truth. At the first view these two affections appear to be the same; but in reality they are distinct from each other both as to essence and as to origin. The affection of good, or doing what is good from the love of good, is properly of the will; but the affection of truth, or doing what is good from the love of truth, is properly of the understanding. Thus these two affections are distinct from each other in the same way as are the will and the understanding. The affection of good is from celestial love, but the affection of truth is from spiritual love.

[2] The affection of good can be predicated solely of the celestial man, but the affection of truth, of the spiritual man. What the celestial or the celestial man is, and what the spiritual or the spiritual man, has been sufficiently shown in volume 1. The most ancient church, which existed before the flood, was in the affection of good; but the ancient church, which existed after the flood, was in the affection of truth; for the former was a celestial church, but the latter a spiritual church. All the angels in the heavens are distinguished into the celestial and the spiritual. The celestial are they who are in the affection of good, the spiritual are they who are in the affection of truth; to the former the Lord appears as a sun, but to the latter as a moon (n. 1529–1531, 1838). This latter affection, of truth, the Lord united to the affection of good, which is to do what is good from the love of good, when he united the human essence to the Divine essence. Hence by “multiplying very exceedingly” is signified the fruitfulness to infinity of the truth that is from good.

1998. Verse 3. *And Abram fell upon his faces,<sup>2</sup> and God spoke with him, saying.* “Abram fell upon his faces” signifies adoration; “and God spoke with him, saying” signifies a degree of perception; the expression “God” is used for the reason that the Lord is represented by the God Shaddai whom Abram worshiped; also because truth is treated of, which was to be united to good.

1999. *Abram fell upon his faces.* That this signifies adoration is evident without explication. To fall upon the face was a rite of

adoration in the most ancient church, and thence in that of the ancients, for the reason that the face signified the interiors, and the state of their humiliation was represented by falling upon the face; hence in the Jewish representative church it became a customary ceremonial. True adoration, or humiliation of heart, carries with it prostration to the earth upon the face before the Lord, as a gesture naturally flowing from it. For in humiliation of heart there is the acknowledgment of self as being nothing but filthiness, and at the same time the acknowledgment of the Lord's infinite mercy toward that which is such; and when the mind is kept in these two acknowledgments, the very mind droops in lowliness toward hell, and prostrates the body; nor does it uplift itself until it is uplifted by the Lord. This takes place in all true humiliation, with a perception of being uplifted by the Lord's mercy. Such was the humiliation of the men of the most ancient church; but very different is the case with that adoration which comes not from humiliation of the heart. (See n. 1153.)

[2] That the Lord adored and prayed to Jehovah his Father, is known from the Word of the Gospels; and also that he did so as if to one different from himself, although Jehovah was in him. But the state in which the Lord was at these times was his state of humiliation, the nature of which has been stated in volume 1, namely, that he was then in the infirm human that was from the mother; but insofar as he put this off, and put on the Divine, he was in another state, which is called his state of glorification. In the former state he adored Jehovah as one different from himself, although in himself; for, as has been said, his internal was Jehovah; but in the latter, that is, in his state of glorification, he spoke with Jehovah as with himself, for he was Jehovah himself.

[3] But how the case is with these matters cannot be apprehended unless it is known what the internal is, and how the internal acts into the external; and further, in what manner the internal and the external are distinct from each other, and yet are conjoined. This, however, may be illustrated by something that is similar, namely, by the internal in man, and by its influx and operation into the external. That man has an internal, an interior or rational, and an

external, may be seen above (n. 1889, 1940). Man's internal is that from which he is man, and by which he is distinguished from brute animals. By means of this internal he lives after death, and to eternity a man, and by means of it he can be uplifted by the Lord among the angels. This internal is the very first form from which a man becomes and is man, and by means of it the Lord is united to man. The very heaven that is nearest the Lord is composed of these human internals; but this is above even the inmost angelic heaven, and therefore these internals belong to the Lord himself. By this means the whole human race is most present under the Lord's eyes, for there is no distance in heaven, such as appears in the sublunary world, and still less is there any distance above heaven. (See what is said from experience, n. 1275, 1277.)

[4] These internals of men have no life in themselves, but are forms recipient of the Lord's life. Insofar therefore as a man is in evil, whether actual or hereditary, so far has he been as it were separated from this internal which is the Lord's and with the Lord, and thereby so far has he been separated from the Lord; for although this internal has been adjoined to man, and is inseparable from him, nevertheless insofar as he recedes from the Lord, so far he as it were separates himself from it. (See n. 1594.) But the separation is not an absolute sundering from it, for then the man could no longer live after death; but it is a dissent and disagreement on the part of those faculties of his which are below, that is, of his rational and of his external man. Insofar as there is dissent and disagreement, there is disjunction from the Lord; but insofar as there is not dissent and disagreement, the man is conjoined with the Lord through the internal, which takes place insofar as the man is in love and charity, for love and charity conjoin. Such is the case with man.

[5] But the Lord's internal was Jehovah himself, because he was conceived from Jehovah, who cannot be divided and become another's, as is the case with a son who is conceived from a human father; for the Divine is not divisible, like the human, but is and remains one and the same. To this internal the Lord united the human essence; and because the Lord's internal was Jehovah, it was

not a form recipient of life, like the internal of man, but was life itself. His human essence also in like manner was made life by the union, on which account the Lord so often said 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 (John 5:26);

besides other passages in the same gospel (John 1:4; 5:21; 6:33, 35, 48; 11:25). Insofar therefore as the Lord was in the human which he received by inheritance from the mother, so far did he appear distinct from Jehovah and adore Jehovah as one different from himself. But insofar as the Lord put off this human, he was not distinct from Jehovah, but was one with him. The former state, as before said, was the Lord's state of humiliation; but the latter was his state of glorification.

**2000.** *And God spoke with him, saying.* That this signifies a degree of perception is evident from the signification of Jehovah's "saying," which is to perceive (n. 1898, 1899). Here it signifies a degree of perception, because he was in a state of humiliation or of adoration, in which he was conjoined and united to Jehovah in proportion to the degree of the humiliation; for humiliation carries this with it. (That perceptions are more and more interior may be seen above, n. 1616.)

**2001.** That the expression "God" is used for the reason that the Lord is represented by the God Shaddai whom Abram worshiped, and also because truth is treated of, which was to be united to good, is evident from what has been said before. In the Word the Lord is sometimes called "Jehovah," sometimes "Jehovah God," also the "Lord Jehovih," and sometimes "God," and always for a secret reason in the internal sense. Where love or good, and the celestial church, are treated of, he is called "Jehovah"; but when faith or truth, and the spiritual church, are treated of, he is called "God," and this constantly; and the reason is, that the Lord's very being itself is of love, and the being thence derived is of faith (n. 709, 732). Here therefore the Lord is called "God," because the

truth which is to be united to good is treated of. Another reason is that the Lord willed to be represented by the God Shaddai that Abram worshiped, on which account the name God is retained in what follows; for in this chapter he is called “Jehovah” only once, 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 essence; “and thou shalt be for a father of a multitude of nations” signifies the union of the human essence with the Divine essence; “father” signifies that it would be from the Lord himself; “a multitude” signifies truth; “of nations” signifies the good thence derived.

**2003.** *I, behold, my covenant is with thee.* That this signifies the union of the Divine essence with the human essence is evident from the signification of a “covenant” as being conjunction (see n. 665, 666, 1023, 1038). That here “covenant” signifies the union of the Divine essence with the human essence is evident from this signification, and also from the internal sense of what precedes, consequently from the very words “my covenant is with thee.”

**2004.** *And thou shalt be for a father of a multitude of nations.* That this signifies the union of the human essence with the Divine essence cannot be seen so well from an unfolding of the several words in the internal sense, unless they are viewed in a kind of general idea, by which this sense is presented, for such is sometimes the nature of the internal sense, and when it is so, it may be called more universal, because more remote. From the explication of the several words there results this proximate sense: that all truth and all good come from the Lord, for as we shall see presently the expression “father” here signifies from him, that is, from the Lord; “multitude” signifies truth; and “of nations” signifies the good thence derived. But because these—that is, truths and goods—are the means through which the Lord united the human essence to the Divine essence, there arises from this that more universal and more remote sense. The angels perceive these words in this way,

and have at the same time a perception of reciprocal union, namely, that of the Lord's Divine essence with the human essence and of the human essence with the Divine essence; for, as before said, "I, my covenant is with thee" signifies the union of the Divine essence with the human essence; and consequently the words now under consideration signify the union of the human essence with the Divine essence.

[2] That the union was effected reciprocally is an arcanum which has not yet been disclosed, and it is such an arcanum as can scarcely be explained to the apprehension; for as yet no one knows what influx is, and without a knowledge of influx no idea can possibly be formed in regard to what is reciprocal union. Yet this may in some measure be illustrated from the influx in the case of man, for with man too there is a reciprocal conjunction. From the Lord, through man's internal (treated of just above, n. 1999), life continually flows into man's rational, and through this into his external, and in fact into his knowledges [*scientifica et cognitiones*], and this life not only adapts them to receive the life, but also disposes them into order, and so enables the man to think, and finally to be rational. Such is the conjunction of the Lord with man, without which man could not think at all, still less be rational, as everyone can see from the fact that there are in man's thoughts numberless arcana of science and analytical art—too numerous to render their exploration possible to all eternity—and which do by no means flow in through the senses or through the external man, but through the internal. Man however, on his part, by means of knowledges [*scientifica et cognitiones*], advances to meet this life which is from the Lord, and thereby reciprocally conjoins himself.

[3] But as regards the union of the Lord's Divine essence with his human essence, and of his human essence with his Divine essence, this infinitely transcends the reciprocal conjunction between man and the Lord, for the Lord's internal was Jehovah himself and therefore was life itself; whereas man's internal is not the Lord, and therefore is not life but a recipient of life. Between the Lord and Jehovah there was union, but between man and the Lord there is not union, but conjunction. The Lord united himself to Jehovah

by his own power, and he therefore also became righteousness; whereas man by no means conjoins himself by his own power, but by the power of the Lord; so that the Lord conjoins man with himself. It is this reciprocal union that is meant by the Lord, where he attributes what is his own to the Father, and what is the Father's to himself, as in John:

Jesus said, He that believeth on me, believeth not on me, but on him that sent me: I am come a light into the world, that whosoever believeth in me may not abide in the darkness (John 12:44–46),

in which words lie hidden the deepest arcana—arcana concerning the union of good with truth, and of truth with good; or what is the same, concerning the union of the Divine essence with the human essence, and of the human essence with the Divine essence; and therefore the Lord says, “He that believeth on me, believeth not on me, but on him that sent me”; and then almost immediately adds, “He that believeth on me”; with words between that refer to this union, namely, “he that seeth me seeth him that sent me.”

[4] Again in the same gospel:

The words that I speak unto you I speak not from myself; the Father that abideth 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 in me, the works that I do shall he do also (John 14:10–12).

In these words are contained the same arcana, namely, those concerning the union of good with truth, and of truth with good; or what is the same, of the Lord's Divine essence with his human essence, and of his human essence with his Divine essence; and he therefore says, “The words that I speak unto you I speak not from myself; the Father who is in me doeth the works”; and then he almost immediately adds, “the works that I do”; and here, as before, there are intervening words concerning the union, which declare, “I am in the Father, and the Father in me.” This is the mystical union of which many speak.

[5] From all this it is evident that the Lord was not another than the Father, although he spoke of the Father as of another, and this on account of the reciprocal union that was to be effected and that was effected; for he so many times openly says that he is one with the Father, as in the passages just cited: “He that seeth me seeth him that sent me” (John 12:45); also, “The Father that abideth in me; believe me that I am in the Father, and the Father in me” (John 14:10, 11); and in the same, “If ye had known me, ye would have known my Father also” (John 8:19); 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 unto him, Lord, show us the Father; Jesus saith unto him, Am I so long time with you, and hast thou not known me, Philip? He that hath seen me hath seen the Father; how sayest thou then, Show us the Father? Believest thou not that I am in the Father and the Father in me?” (John 14:7–10) and again, “I and the Father are one” (John 10:30). Hence it is that in heaven they know no other Father than the Lord, because the Father is in him, and he is one with the Father; and when they see him, they see the Father, as he himself says (see n. 15).

2005. That “father” signifies that it would be from the Lord himself is evident from the signification of “father,” as just explained, namely, that whatever was from the Father was from him, because they were one. Every man’s internal is from his father, and his external from his mother; or what is the same thing, the soul itself is from the father, and the body with which the soul is clothed is from the mother. The soul together with the body, although two, make a one; for the soul is the body’s, and the body is the soul’s; and therefore they are inseparable. The Lord’s internal was from the Father, and therefore was the Father himself, and hence it is that the Lord says that “the Father is in him”; also, “I am in the Father and the Father in me”; also, “He that seeth me seeth the Father; I and the Father are one”; as may be seen in the passages cited above. In the Word of the Old Testament also the Lord is called “the 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, Counselor, God, Hero, Father of Eternity, Prince of Peace (Isa. 9:6).

It is evident to everyone that the “child” born to us and the “son” given to us is the Lord, who is called the “Father of Eternity.” Again in Isaiah:

Thou art our Father, for Abraham knoweth us not, and Israel doth not acknowledge us. Thou, O Jehovah, art our Father, our Redeemer, from eternity is thy name (Isa. 63:16);

where also it is the Lord who is called “Jehovah our Father,” for there is no other “Redeemer.” In Malachi:

Have we not all one Father? Hath not one God created us? (Mal. 2:10).

To “create” denotes to regenerate (as shown in volume 1, n. 16, 88, 472). Besides that everywhere in the Word of the Old Testament, by “Jehovah” is meant the Lord, because all the rites of the church represented him; and in the internal sense all things in the Word regard him.

**2006.** That “a multitude” signifies truth is evident from the signification of “multitude” as being truth (explained before, n. 1941); and from the signification of “being multiplied,” which is predicated of truth (see n. 43, 55, 913, 983).

**2007.** *Of nations.* That this signifies the good thence derived is evident from the signification of “nations” as being good (explained in volume 1, n. 1159, 1258–1260, 1416, 1849).

**2008.** Verse 5. *And thy name shall no more be called Abram; and thy name shall be Abraham, for a father of a multitude of nations have I made thee.* “Thy name shall no more be called Abram” signifies that he will put off the human; “and thy name shall be Abraham” signifies that he will put on the Divine; “for a father of a multitude

of nations have I made thee” signifies here, as before, that all truth and the good thence derived come from him.

2009. *Thy name shall no more be called Abram, and thy name shall be Abraham.* That “thy name shall no more be called Abram” signifies that he will put off the human; and that “thy name shall be Abraham” signifies that he will put on the Divine is evident from the signification of “name”; also from the signification of “Abram”; and, afterwards, of “Abraham.” The expression “this shall be thy name,” when used in the Word, signifies the quality, that is, that the person will be of such a quality, as is evident from what has been adduced in volume 1 (n. 144, 145, 1754). And as the “name” signifies the quality, the name comprehends in one complex whatever is in the man. For in heaven no attention is paid to anyone’s name; but when anyone is named, or when the word “name” is spoken, there is presented the idea of the person’s quality, that is, of all things that are his, that are connected with him, and that are in him; hence in the Word “name” signifies quality. That this may be evident to the understanding we may adduce from the Word a number of additional confirmatory passages. As in the benediction in Moses:

Jehovah bless thee, and keep thee; Jehovah make his faces to shine upon thee and have compassion on thee; Jehovah lift up his faces upon thee and give thee peace. So shall they put my name upon the sons of Israel (Num. 6:24–27).

From this it is evident what is denoted by “name,” and by “putting the name” of Jehovah upon the sons of Israel, namely, that Jehovah blesses, guards, enlightens, is merciful, gives peace; and thus that Jehovah or the Lord is such.

[2] In the Decalogue:

Thou shalt not take the name of thy God in vain; for Jehovah will not hold him guiltless who taketh his name in vain (Exod. 20:7; Deut. 5:11);

where to “take the name of God in vain” does not signify the name, but all things in general and particular that are from him, and therefore all things in general and particular that belong to the worship of him, none of which are to be despised, still less blasphemed and contaminated with what is filthy. In the Lord’s prayer:

Hallowed be thy name; thy kingdom come; thy will be done, as in heaven so also in the earth (Luke 11:2);

where also by “name” is not meant the name, but all things of love and faith; for these are God’s or the Lord’s, and are from him; and as these are holy, the Lord’s kingdom comes and his will is done on earth as in the heavens when they are held to be so.

[3] That “name” signifies such things is evident from all the passages in the Word of the Old and of the New Testament where “name” is mentioned. As in Isaiah:

In that day shall ye say, Confess to Jehovah, call upon his name, make known his works among the peoples, make mention that his name is exalted (Isa. 12:4);

where to “call upon the name of Jehovah,” and to “make mention that his name is exalted,” does not at all mean to place worship in the name, or to believe that Jehovah is invoked by using his name, but by knowing his quality, and thus by means of all things in general and particular that are from him. In the same:

Therefore honor ye Jehovah in the Urim; the name of Jehovah the God of Israel in the isles of the sea (Isa. 24:15);

where to “honor Jehovah in the Urim” is to honor him from the holy things of love; and to “honor the name of Jehovah the God of Israel in the isles of the sea” is to honor him from the holy things of faith.

[4] In the same:

O Jehovah our God, only in thee will we make mention of thy name (Isa. 26:13).

I will raise up one from the north, and he shall come; from the rising of the sun, he shall call upon my name (Isa. 41:25);

where to “make mention of the name of Jehovah,” and to “call upon his name,” means to worship from the goods of love and the truths of faith. They who are from the north are they who are outside the church and ignorant of the name of Jehovah, who nevertheless “call upon his name” when they live in mutual charity and adore as the deity the creator of the universe; for the “calling upon Jehovah” consists in worship and the quality of it, and not in the name. (That the Lord is present with the gentiles also may be seen above, n. 932, 1032, 1059.)

[5] In the same:

The nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name which the mouth of Jehovah shall name (Isa. 62:2);

where “thou shalt be called by a new name” denotes to become another person, that is, to be created anew or regenerated, and thus to be such. In Micah:

All the peoples will walk everyone in the name of his god, and we will walk in the name of Jehovah our God forever and to eternity (Micah 4:5);

to “walk in the name of his god” plainly denotes profane worship; and to “walk in the name of Jehovah,” true worship. In Malachi:

From the rising of the sun and even to its going down, my name shall be great among the nations; and in every place incense is offered unto my name, and a clean offering; for my name shall be great among the nations (Mal. 1:11);

where by “name” is not signified the name, but the worship; which is the quality of Jehovah or the Lord, by reason of which he wills to be adored.

[6] In Moses:

The place which Jehovah your God shall choose out of all the tribes to put his name there, and to cause his name to dwell there, thither shall ye bring all that I command you (Deut. 12:5, 11, 14; 16:2, 6, 11);

where also by “putting his name,” and “making his name dwell there,” is not signified the name, but the worship, and thus the quality of Jehovah or the Lord by reason of which he is to be worshiped. His quality is the good of love and the truth of faith; and “the name of Jehovah dwells” with those who are in these. In Jeremiah:

Go ye unto my place which was in Shiloh, where I caused my name to dwell in the beginning (Jer. 7:12);

where in like manner “name” denotes worship, and thereby the doctrine of true faith. Everyone can see that Jehovah does not dwell with him who merely knows and speaks his name, for the name alone, without any idea, knowledge, or faith concerning his quality is a mere word. Hence it is evident that the “name” is the quality, and the knowledge of the quality.

[7] In Moses:

At that time Jehovah separated the tribe of Levi, to minister unto him, and to bless in his name (Deut. 10:8);

where to “bless in the name” of Jehovah is not to do so through the name, but by means of the things which appertain to the name of Jehovah, spoken of above. In Jeremiah:

This is his name whereby they shall call him, Jehovah our righteousness (Jer. 23:6);

where the “name” denotes righteousness, which is the quality of the Lord, of whom these words are said. In Isaiah:

Jehovah hath called me from the womb, from the bowels of my mother hath he made mention of my name (Isa. 49:1);

also said of the Lord; to “make mention of his name,” is to instruct in respect to his quality.

[8] That “name” signifies quality is still more clearly evident in John, in Revelation:

Thou hast a few names in Sardis that did not defile their garments; and they shall walk with me in white, for they are worthy. He that overcometh shall be clothed in white raiment, and I will not blot his name out of the book of life; and I will confess his name before my Father and before the angels. He that overcometh, I will write upon him the name of my 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 (Rev. 3:4–5, 12);

where that the “name” is not the name, but the quality, is plainly evident; the “name in the book of life” is nothing else; and the quality is also meant by “confessing his name before the Father,” and by “writing upon him the name of God, and of the city, and the new name”; and the same is true of the names which are said elsewhere to be written in the book of life, and in heaven (Rev. 13:8, 17:8; Luke 10:20).

[9] In heaven it is solely by the quality that anyone is known from another; and in the sense of the letter this is expressed by the name, as everyone can see from the consideration that on earth whoever is named is presented in the listener’s idea in accordance with his quality, and it is by this idea that he is known and distinguished from others. In the other life the ideas remain, but the names perish; and this is still more the case among the angels. Hence it is that in the internal sense the “name” is the quality, or to know the quality. Again:

Upon the head of him who sat upon the white horse were many diadems; and he hath a name written which no one knoweth but he himself. He was clothed in a garment dipped in blood; and his name is called the Word of God (Rev. 19:12–13);

where that the “name” is the Word of God, and thus is the quality of him who sat upon the white horse, is said in plain words.

[10] That the “name of Jehovah” is to know his quality, namely, that he is all the good of love and all the truth of faith, is clearly evident from these words of the Lord:

O righteous Father, I have known thee, and these also have known that thou hast sent me; for I have made known unto them thy name, and will make it known; that the love wherewith thou hast loved me may be in them, and I in them (John 17:25, 26).

[11] 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 in his name,” is evident from these words in the same gospel:

As many as received him, to them gave he the power [*potestas*] to be sons of God, to them that believe in his name (John 1:12).

If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments (John 14:13–15).

Whatsoever ye shall ask of the Father in my name, he giveth you. These things I command you, that ye love one another (John 15:16–17).

In Matthew:

Where two or three are gathered together in my name, there am I in the midst of them (Matt. 18:20).

By those who are “gathered together in the name of the Lord” are here signified those who are in the doctrine of faith concerning love and charity, and thus who are in love and charity. Again:

Ye shall be hated of all nations for my name's sake (Matt. 10:22; 24:9–10; Mark 13:10);

where “for my name's sake” plainly means for the sake of his doctrine.

[12] That the name itself effects nothing, but that everything is effected by that which the name involves, namely, everything of charity and faith, is clearly evident from these words in Matthew:

Have we not prophesied by thy name, and by thy name cast out demons, and in thy name done many mighty works? But then will I profess unto them, I never knew you; depart from me, ye that work iniquity (Matt. 7:22–23);

from which it is evident that they who place worship in a name, as did the Jews in the name of Jehovah, and as do Christians in the name of the Lord, are not on that account the more worthy, because the name avails nothing; but that which does avail is that they be of such a character as the Lord has commanded; for this is to “believe in his name”; and further, that its being said that there is no salvation in any other name than the Lord's, means that there is none in any other doctrine, that is, in no other than mutual love, which is the true doctrine of faith, and thus in no other than the Lord, because all love and the derivative faith are from him alone.

**2010.** Since therefore the “name” signifies the quality and to know what the quality is, we can see what is signified by the words in this verse, “thy name shall no more be called Abram, and thy name shall be Abraham”; to wit, that he was not to be such in quality as in the past, but such as he was about to be. That Abram served other gods, and worshiped the god Shaddai, was shown above (n. 1992); but because he was to represent the Lord, and in fact his internal man, and thus the celestial of his love, his former quality was to be blotted out, that is, the name “Abram” was to be so changed in character that the Lord could be represented by it. Therefore the letter “h” was taken from the name of Jehovah—which letter is the only one in the name “Jehovah” that involves the Divine, and which signifies “I am” or “being”



[*esse*—and was inserted in his name, and he was called “Abraham.” The case is similar with “Sarai,” spoken of in what follows; to whose name the same letter was also added, and she was called “Sarah.” From this also we can see that in the internal sense of the Word Abraham represents Jehovah or the Lord.

[2] Be it known however that in representations it matters not what a man’s quality is, for in them no attention is paid to the person, but to the thing which he represents (as was said and shown before, n. 665, 1097 at the end, 1361). Therefore in the internal sense the signification of these words is that the Lord will put off the human, and will put on the Divine; which also is in a series with what goes before, and likewise with what follows; for a promise is now made concerning the son Isaac, by whom was to be represented the Lord’s Divine rational.

2011. *For a father of a multitude of nations have I made thee.* That this signifies, here as before, that all truth and the good thence derived come from him, is evident from the signification of his being “a father” as denoting that they are from him; from the signification of “a multitude” as being truth; and also from that of “nations” as being the good thence derived (concerning which see above, n. 2005–2007). That in a more universal or more remote sense these same words signify the union of the Lord’s human essence with his Divine essence, may be seen above (n. 2004); for the union of the Lord’s human essence with his Divine essence is circumstanced as is that of truth with good; and the union of his Divine essence with his human essence as is that of good with truth, which is reciprocal. Nay, in the Lord it was truth itself that united itself to good, and good that united itself to truth; for the infinite Divine can be spoken of in no other way than as being good itself and truth itself, and therefore the human mind is in no fallacy when it thinks that the Lord is good itself and truth itself.

2012. Verse 6. *And I will make thee fruitful very exceedingly, and I will make thee nations, and kings shall go forth from thee.* “I will make thee fruitful very exceedingly” signifies the fruitfulness of good to infinitude; “and I will make thee nations” signifies that all

good is from him; “and kings shall go forth from thee” signifies that from him is all truth.

2013. *I will make thee fruitful very exceedingly.* That this signifies the fruitfulness of good to infinitude is evident from the signification of being “made fruitful” as being predicated of good (explained before, n. 43, 55, 913, 983); and because it is said “very exceedingly,” and the Lord is treated of, it signifies fruitfulness to infinitude.

2014. *I will make thee nations.* That this signifies that all good is from him is evident from the signification of “nations” in its genuine and primitive sense, as being good (spoken of in volume 1, n. 1259, 1260, 1416, 1849).

2015. *Kings shall go forth from thee.* That this signifies that all truth is from him is evident from the signification of a “king,” in both the historical and the prophetic Word, as being truth (stated above, n. 1672, but not yet fully shown). From the signification of “nations” as being goods, and from the signification of “kings” as being truths, we can see the nature of the internal sense of the Word, and also how remote it is from the sense of the letter. He who reads the Word, especially the historical portion, has no other belief than that the nations there are nations, and the kings kings, and thus that nations and kings are treated of in the very Word itself. But the idea of nations, as well as that of kings, altogether perishes when it is received by the angels, and in their place there succeed good and truth. This cannot but appear as strange and indeed as a paradox, but still it is really so, and the truth of it may appear to everyone from considering that if, in the Word, nations were signified by “nations,” and kings by “kings,” then the Word of the Lord would involve scarcely anything more than any other history, or any other writing, and thus would be a merely worldly affair, when yet there is nothing in the Word that is not Divine, and therefore celestial and spiritual.

[2] Take as a single instance what is said in this verse, that Abraham should be made fruitful and should be made nations, and

that kings should go forth from him—what is this but a merely worldly matter, and in no respect heavenly? For in these things there is only the glory of the world, which is nothing at all in heaven; but if this is the Word of the Lord, there must be in it the glory of heaven, and none of the world's glory. Therefore the sense of the letter is altogether obliterated and vanishes when it passes into heaven; and it is so purified that nothing that is worldly is intermingled. For by “Abraham” is not meant Abraham, but the Lord; by his being “made fruitful” is not meant that his posterity should increase exceedingly, but that the good of the Lord's human essence should increase to infinitude; by the “nations” are not meant nations, but goods; and by the “kings,” not kings but truths. Still the history according to the sense of the letter remains true; for it is true that it was so said to Abraham; also that he was made fruitful, and that nations and kings came from him.

[3] That “kings” signify truths, may be seen from the following passages. In Isaiah:

The sons of strangers shall build up thy walls, and their kings shall minister unto thee; thou shalt suck the milk of the nations, and the breast of kings shalt thou suck (Isa. 60:10, 16);

what it is to “suck the milk of nations” and “the breast of kings” is by no means plain from the letter, but it is from the internal sense, in which it signifies to be gifted with goods, and instructed in truths. In Jeremiah:

There shall enter in by the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses (Jer. 17:25; 22:4);

to “ride in chariots and on horses” is a prophetic saying which signifies an abundance of intellectual things, as may appear from very many passages in the prophets; and thus by “kings entering in by the gates of the city” is signified in the internal sense that they should be imbued with truths of faith. This is the heavenly sense of the Word, into which the worldly literal sense passes.

[4] Again, in the same prophet:

Jehovah hath despised in the indignation of his anger the king and the priest; the gates of Zion have sunk into the earth; he hath destroyed and broken her bars; her king and her princes are among the nations; the law is not (Lam. 2:6, 9);

“the king” here denotes the truth of faith; “the priest” the good of charity; “Zion” the church which is being destroyed, and whose bars are being broken; hence “the king and the princes are among the nations,” that is, truth and the things which are of truth will be banished to such an extent that there will be no “law,” that is, nothing of the doctrine of faith. In Isaiah:

Before the child shall know to refuse the evil and choose the good, the ground shall be forsaken, which thou loatest in the presence of her two kings (Isa. 7:16);

where the Lord’s coming is treated of; the “ground which shall be forsaken” denotes faith, of which there would then be none, and the truths of which are the “kings that would be loathed.”

[5] In the same prophet:

I will lift up my hand to the nations, and raise up my ensign to the peoples; and they shall bring thy sons in their bosom, and thy daughters shall be carried upon the shoulder; and kings shall be thy nourishers, and their queens those that give thee suck (Isa. 49:22, 23);

“the nations” and “the daughters” denote goods; and “the peoples” and “the sons” truths (as shown in volume 1, where it may be seen that “nations” denote goods, n. 1259, 1260, 1416, 1849; and that “daughters” have a similar signification, n. 489–491; also that “peoples” denote truths, n. 1259–1260; and “sons” likewise, n. 489, 491, 533, 1147). “Kings” therefore denote truths in general, by which they will be nourished, and their “queens” the goods from which they will be “suckled.” Whether you say goods and truths, or those who are in goods and truths, it is the same.

[6] Again in the same prophet:

He shall sprinkle many nations, upon him kings shall shut their mouth—for that which was [not] told them have they seen; and that which they did not hear have they understood (Isa. 52:15),

where the Lord's coming is spoken of; the "nations" denote those who are affected by goods, and "kings" those who are affected by truths. In David:

Now, O ye kings, be intelligent; be instructed, ye judges of the earth; serve Jehovah with fear, and exult with trembling. Kiss the son, lest he be angry, and ye perish in the way (Ps. 2:10–12).

"Kings" denote those who are in truths; who also from their truths are often called "king's sons"; "the son" here denotes the Lord, who is here called "the son" because he is the truth itself, and because all truth is from him.

[7] In John:

They shall sing a new song, Worthy art thou who takest the book, and openest the seals thereof; thou hast made us unto our God kings and priests, that we may reign upon the earth (Rev. 5:9–10);

where they who are in truths are called "kings." The Lord also calls such persons "the sons of the kingdom," in Matthew:

He that soweth the good seed is the son of man; the field is the world; the seed is the sons of the kingdom, and the tares are the sons of the evil one (Matt. 13:37–38).

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 that are from the sunrising might be prepared (Rev. 16:12).

That by the "Euphrates" is not meant the Euphrates, nor by "the kings from the sunrising" any kings therefrom, is evident (what is meant by the "Euphrates" may be seen above, n. 120, 1585, 1866);

so that “the way of the kings that are from the sunrising” means the truths of faith that are from the goods of love.

[8] In the same:

The nations that are saved shall walk in the light of it, and the kings of the earth shall bring their glory and honor into it (Rev. 21:24);

where “the nations” denote those who are in goods, and “the kings of the earth” those who are in truths, as may be inferred from the fact that these words are prophetic, and not historical. In the same:

With the great harlot that sitteth upon many waters the kings of the earth have committed whoredom, and have been made drunken with the wine of her whoredom (Rev. 17:1–2).

Babylon hath made all the nations drink of the wine of her whoredom, and the kings of the earth have committed whoredom with her (Rev. 18:3, 9);

where in like manner it is evident that kings are not meant by “the kings of the earth”; for the falsification and adulteration of the doctrine of faith, that is, of truth, is treated of, and this is the “whoredom”; “the kings of the earth” denote the truths that are falsified and adulterated.

[9] In the same:

The ten horns which thou sawest are ten kings, that have received no kingdom as yet, but they receive authority [*potestas*] as kings with the beast for one hour. These shall have one mind, and shall give their power and authority to the beast (Rev. 17:12–13);

that these “kings” are not kings is evident to everyone; for if so it would be wholly unintelligible that the ten kings should receive authority as kings one hour. So too in another passage:

I saw the beast and the kings of the earth and their armies gathered together to make war with him that sat upon the horse, and with his army (Rev. 19:19);

that “he that sat upon the horse” is “the Word of God,” is openly stated in verse 13; and it is against this that the kings of the earth are said to have been gathered together. “The beast” denotes the goods of love, profaned; and “the kings” denote the truths of faith, adulterated; these are called “the kings of the earth,” because they are within the church. (That “the earth” is the church may be seen above, n. 662, 1066, 1067, 1262.) The “white horse” denotes the understanding of truth; and “he that sat upon the horse,” the Word. This meaning is still more manifest in Daniel (chapter 11), where the war between “the king of the south” and “the king of the north” is treated of; by which terms are signified the truths and falsities that had fought, the combats being described here also in an historical manner by this “war.”

[10] As “a king” signifies truth, it may be seen what is meant in the internal sense when the Lord is called a king and also a priest; and also what it was in the Lord that 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 king are truths; but all the laws by which he governs the universe as priest, and by which also he rules truths themselves, are goods; for government from truths alone would condemn everyone to hell; but government from goods lifts everyone out thence and uplifts him into heaven (see n. 1728). Because in the Lord’s case these two are conjoined, they were anciently represented by kingship conjoined with priesthood; as with Melchizedek, who was king of Salem and at the same time priest to God Most High (Gen. 14:18); and afterwards with the Jews, among whom the representative church was instituted in its own form, by judges and priests, and afterwards by kings.

[11] But as the kings represented truths, which ought not to have command, for the reason, as before said, that they condemn, therefore the desire to have kings was so displeasing as to call for rebuke, and the nature of truth as regarded in itself was described by the rights [*jus*] of the king (1 Sam. 8:11–18); and at an earlier day it was commanded by Moses (Deut. 17:14–18) that they should choose genuine truth which is from good, and not spurious;

and that they should not defile it by reasonings and memory-knowledges. This is what is involved in the directions concerning a king, given in Moses in the place just cited; which no one can possibly see from the sense of the letter, but yet is evident from the several points contained in the internal sense; so that “king” and “kingship” evidently represented and signified nothing else than truth.

2016. As regards the fact that all good and the derivative truth are from the Lord: this is a constant verity. The angels are in the perception of it to such a degree that they perceive that insofar as anything is from the Lord, it is good and true, and that insofar as it is from themselves, it is evil and false. They also confess this before novitiate souls, and before spirits who are in doubt of it, nay, they go so far as to say that it is by the Lord that they are withheld from the evil and falsity that come from what is their own, and are kept in good and truth. Moreover the very withholding and the very influx are perceptible to them (see n. 1614). But as to man’s supposing that he does good from himself and thinks truth from himself, this is an appearance, because he is in a state of no perception, and in a state of the greatest obscurity in respect to influx; and therefore he infers this from the appearance, nay, from the fallacy, from which he by no means suffers himself to be withdrawn so long as he has belief in nothing but the senses, and so long as he reasons from them whether it be so. But although the case is as stated, man nevertheless ought to do good and to think truth as from himself; for in no other way can he be reformed and regenerated (the reason of which may be seen above, n. 1937, 1947).

[2] The verse now before us treats of the Lord’s human essence that was to be united to the Divine essence; and that all good and truth would thereby come to man from his Divine essence through his human essence is a Divine arcanum which few believe, because they do not apprehend it, for they suppose that the Divine good is able to reach to man without the Lord’s human united to the Divine; but that this cannot be done, has been already shown in a few words (n. 1676, 1990), to this effect, that man has removed himself so far from the supreme Divine, by the yearnings in which



he has immersed himself and by the falsities with which he has blinded himself, that there could not possibly be any influx of the Divine into the rational part of his mind except through the human which the Lord united in himself to the Divine. Through his human, communication has been effected; for thereby the supreme Divine has been able to come to man. This the Lord says openly in many places, for he says that he is “the way,” and that “no one cometh to the Father but by him.” This then is what is here affirmed: that from him, namely, from the human united to the Divine, is all good and all truth.

2017. Verse 7. *And I will set up my covenant between me and thee and thy seed after thee unto their generations, for an eternal covenant, to be to thee for God, and to thy seed after thee.* “I will set up my covenant between me and thee” signifies union; “and thy seed after thee” signifies conjunction with those who have faith in him; “unto their generations” signifies those things which are of faith; “for an eternal covenant” signifies conjunction with these; “to be to thee for God” signifies the Lord’s Divine in himself; “and to thy seed after thee” signifies the Divine thence derived with those who have faith in him.

2018. *I will set up my covenant between me and thee.* That this signifies union is evident from the signification of a “covenant” as being union (explained before, n. 665–666, 1023, 1038); which union has been treated of in this chapter, and many times before; and it has been shown that Jehovah, who here speaks, was in the Lord, because he was one with him from first conception and from birth; for the Lord was conceived from Jehovah, and hence his internal was Jehovah. This has been further illustrated by what is similar in man (n. 1999), namely, that his soul is one with his body, or his internal with his external, although they are distinct from each other, and sometimes so distinct that the one fights with the other, as is wont to be the case in temptations, in which the internal reproves the external and desires to reject the evil that is in it; and still they are conjoined, or are a one, because both soul and body belong to the same man. Take for example one whose thought differs from what he shows in his looks, speaks with his

mouth, and acts by his gesture. There is in him an interior which is at variance with the external, but still they are one; for the thought is the man's as much as are the external looks, mouth, and gestures; but there is a union when the look, the speech of the lips, and the gestures accord with the thought. So much for illustration.

**2019.** *And thy seed after thee.* That this signifies conjunction with those who have faith in him is evident from the signification of "seed" as being faith (treated of, n. 1025, 1447, 1610); and also from the signification of "after thee" as being to follow. To "walk after" someone is an expression that is often made use of in the Word (as in Jer. 7:6; 8:2; Ezek. 20:16; also Mark 8:34; Luke 9:23, 14:27). In this passage therefore "thy seed after thee" signifies those who are in faith and follow him; in the internal sense, who are born of him.

**2020.** *Unto their generations.* That this signifies the things that are of faith is evident from the signification of "generations" as being the things which are generated and born of charity, that is, all the things of faith, or what is the same, all who are regenerated by the Lord, and thus in whom there is the faith of charity; concerning which, of the Lord's Divine mercy hereafter. That in the internal sense "generations," and also "births," are such things, was shown in volume 1 (n. 613, 1041, 1145, 1330).

**2021.** *For an eternal covenant.* That this signifies conjunction with these is evident from the signification of a "covenant" as being conjunction (explained before, n. 665–666, 1023, 1038) and that it is with those who are called his "seed" is evident from its immediately following, and because a "covenant" is spoken of a second time in this verse. The "covenant" first spoken of refers to the union of Jehovah with the human essence, and the second mention of a "covenant" refers to the conjunction with those who are the seed. In order that a more distinct idea may be formed concerning the union of the Lord's Divine essence with his human essence, and concerning the Lord's conjunction with the human race through the faith of charity, it may be well here and in what follows to call the former union, but the latter conjunction.

Between the Lord's Divine essence and his human essence there was a union; but between the Lord and the human race there is a conjunction, through the faith of charity, as is evident from the fact that Jehovah or the Lord is life, and that his human essence also was made life, as shown above, and between life and life there is union. Whereas man is not life, but a recipient of life, as also has been shown before; and when life flows into a recipient of life, there is conjunction; for it is adapted to the recipient as is the active to the passive, or as that which is in itself alive to that which is in itself dead, and which lives therefrom. The principal and the instrumental—as they are termed—do indeed appear to be conjoined together as if they were a one, but still they are not a one; for the former is by itself, and the latter is by itself. Man does not live from himself, but the Lord in mercy adjoins man to himself and thereby causes him to live to eternity; and because the Lord and man are thus distinct, it is called conjunction.

2022. *To be to thee for God.* That this signifies the Lord's Divine in himself is evident from what has been said above respecting the Lord's Divine essence, that it was in himself.

2023. *And to thy seed after thee.* That this signifies the Divine thence derived with those who have faith in him is evident from the signification of "seed" as being the faith of charity (see n. 1025, 1447, 1610); and also from the signification of "after thee" as being to follow him (explained just above, n. 2019). The Divine with those who have faith in the Lord is love and charity. By "love" is meant love to the Lord; by "charity," love toward the neighbor. Love to the Lord cannot possibly be separated from love toward the neighbor; for the Lord's love is toward the universal human race, which he wills to save eternally and to adjoin wholly to himself, so that not one of them may perish. He therefore who has love to the Lord, has the Lord's love, and thereby can do no otherwise than love his neighbor.

[2] But they who are in love toward the neighbor are not all for that reason in love to the Lord, as for example the well-disposed gentiles who are in ignorance respecting the Lord, but with whom

the Lord is nevertheless present in charity (as shown in volume 1, n. 1032, 1059), and also others within the church; for love to the Lord is in a higher degree. They who have love to the Lord are celestial men, but they who have love toward the neighbor, or charity, are spiritual men. The most ancient church, which was before the flood and was celestial, was in love to the Lord, but the ancient church, which was after the flood and was spiritual, was in love toward the neighbor, or in charity. This distinction between love and charity will be observed when they are mentioned hereafter.

2024. Verse 8. *And I will give unto 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 God.* “I will give unto thee, and to thy seed after thee, the land of thy sojournings” signifies that the Lord acquired to himself all things by his own forces or powers, which are “the land of the sojournings”; “I will give unto thee” signifies that the things which are in the heavens and on the earth 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 celestial or heavenly kingdom; “for an eternal possession” signifies to eternity; “and I will be to them for God” signifies that God is one.

2025. *I will give unto thee, and to thy seed after thee, the land of thy sojournings.* That this signifies that the Lord acquired to himself all things by his own forces or powers, which are “the land of the sojournings,” is evident from the signification of “sojourning” as being to be instructed (see n. 1463). And as a man acquires life to himself especially by means of instruction in memory-knowledges, doctrinal matters, and the knowledges of faith, therefore “sojourning” signifies the life so acquired. As applied to the Lord, “sojourning” signifies the life which he procured to himself by means of knowledges, combats of temptations, and victories therein; and as he procured for himself that life by his own forces, this is here signified by “the land of the sojournings.”

[2] That the Lord procured all things to himself by his own forces, and by his own forces united the human essence to the Divine essence, and the Divine essence to the human essence; and that he alone thus became righteousness, is clearly evident in the prophets. As in Isaiah:

Who is this that cometh from Edom, marching in the multitude of his strength? I have trodden the winepress alone, and of the peoples there was none with me; I looked around, and there was no one helping; and I was amazed, and there was no one upholding; therefore mine arm brought salvation unto me (Isa. 63:1, 3, 5);

“Edom” denotes the Lord’s human essence; “strength” and “arm,” power; that this was from what was his own is clearly said, in that “there was no one helping,” “no one upholding,” and that “his own arm brought salvation unto him.”

[3] In the same prophet:

He saw that there was not anyone, and he was amazed that there was none to intercede; and his arm achieved salvation unto him, and his righteousness supported him; and he put on righteousness as a coat of mail, and a helmet of salvation upon his head (Isa. 59:16–17);

meaning in like manner by his own power, and that thereby he became righteousness. That the Lord is righteousness is stated in Daniel:

Seventy weeks are decreed to expiate iniquity, and to bring in the righteousness of the ages, and to seal up vision and prophet, and to anoint the holy of holies (Dan. 9:24).

And in Jeremiah:

I will raise unto David a righteous offshoot, and he shall reign as king, and shall act intelligently, and shall do judgment and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell in confidence; and this is his name whereby they shall call him, Jehovah our righteousness (Jer. 23:5–6; 33:15–16).

For this reason he is also called “the habitation of righteousness,” in Jeremiah (31:23, 50:7); and in Isaiah (9:6), “wonderful,” and “hero.”

[4] The reason why the Lord so often attributes to the Father that which is his own has been explained above (n. 1999, 2004); for Jehovah was in him, and consequently in everything that was his. This can be illustrated by what is similar, though not equal, in man. A man’s soul is in him; and as it is in him, it is in the veriest singulars of him, that is in the veriest singulars of his thought, and of his action. Whatever has not his soul in it, is not his. The Lord’s soul was life itself, or being [*esse*] itself, which is Jehovah, for he was conceived from Jehovah; and consequently Jehovah or life itself was in his veriest singulars; and as life itself, or being itself, which is Jehovah, was his, as the soul is man’s, so that which was Jehovah’s was his, which is what the Lord says: that he “is in the bosom of the Father” (John 1:18), and that “all things whatsoever that the Father hath are his” (John 16:15, 17:10, 11).

[5] From good, which is Jehovah’s, he united the Divine essence to the human essence; and from truth he united the human essence to the Divine essence; thus he did all things both in general and in particular from himself; in fact his human was left to itself, in order that he might fight of himself against all the hells, and overcome them; and as he had life in himself that was his own—as already said—he overcame them by his own power and by his own forces, as is also clearly stated in the prophets, in the passages that have been cited. Consequently, as he acquired all things for himself by his own forces, he became righteousness, emancipated the world of spirits from infernal genii and spirits, and thereby delivered the human race from destruction—for the human race is ruled by means of spirits—and so redeemed it. For this reason he is so often called in the Word of the Old Testament the deliverer and the redeemer, and the savior, which is the meaning of his name Jesus.

2026. That by “I will give unto thee” is meant that the things which are in the heavens and on the earth are his, follows from what has just been said. In the sense of the letter, the words “I will

give unto thee” mean that God or Jehovah would give to the Lord; just as it is said in the Word of the evangelists that the Father gave unto him all things that are in heaven and on the earth. But in the internal sense, in which the truth itself is presented in its purity, it means that the Lord acquired them for himself, because Jehovah was in him, and in everything belonging to him, as before said. This may be further illustrated by that which is like it; for it is as if the interior or rational man, or the thought, should say that the corporeal would have rest or tranquillity if it would desist from doing this or that: in this case he that speaks is the same man as he that is spoken to, for both the rational and the corporeal belong to the man, and therefore when mention is made of the former, the latter also is understood.

[2] Moreover that the things in the heavens and on the earth are the Lord’s is evident from very many passages in the Word, both in the Old Testament, and also in the evangelists (as Matt. 11:27; Luke 10:22; John 3:34, 35, 17:2; Matt. 28:18); and also from what has been shown in volume 1 (n. 458, 551, 552, 1607). And as the Lord rules the universal heaven, he also rules all things on earth; for they have been so connected together that he who rules the one rules all things; for on the heaven of angels depends the heaven of angelic spirits, on this the world of spirits, and on this again the human race. And in like manner on the heavens depend all things that are in the world and in nature, for without influx from the Lord through the heavens, nothing that is in nature and its three kingdoms would come forth and endure (see n. 1632).

2027. That “to thy seed after thee” signifies that he would give all these things to those who should have faith in him is evident from the signification of “seed” as being faith (see n. 1025, 1447, 1610), and in fact the faith of charity (see n. 379, 389, 654, 724, 809, 916, 1017, 1162, 1176, 1258). They who place merit in the actions of their lives have not the faith of charity, and therefore are not the seed here meant; for thereby they desire to be saved, not because of the Lord’s righteousness, but because of their own. That there is no faith of charity in them, that is, no charity, is evident from the fact that they set themselves before others, and thus regard

themselves and not others, except insofar as they are of service to them; and they either despise or hate those who are not willing to render them service. Thus by the love of self they dissociate, and never associate; and thus destroy what is heavenly, namely, mutual love, which gives heaven its stability; for heaven itself is in it, and all its consociation and unanimity subsist and consist in it; for in the other life whatever destroys unanimity is contrary to the order of heaven itself, and thus conspires to the destruction of the whole. Such are they who place merit in the actions of their lives, and claim righteousness for themselves. Of these there are many in the other life.

[2] They sometimes shine in the face like little torches, but from an illusive fire that proceeds from self-justification, and in fact they are cold. They are sometimes seen running about and confirming self-merit from the literal sense of the Word, for they hate the truths which are of the internal sense (n. 1877). Their sphere is a sphere of self-regard, and is thus destructive of all ideas that do not regard self as a kind of deity. The sphere of many of this sort together is so conflicting that there is nothing there but enmity and hostility; for when everyone desires the same thing, namely, to be served, he murders others in his heart.

[3] Some of them are among those who say that they have labored in the Lord's vineyard, whereas they have at the same time continually had in mind their own preeminence, glory, and honors, as well as gain; and even that they might become the greatest in heaven and be served by the angels, in heart despising others in comparison with themselves, and thus being imbued with no mutual love, in which heaven consists, but with the love of self, in which they place heaven; for they know not what heaven is. (Respecting such see above, n. 450–452, 1594, 1679.) These are of those who desire to be first, but become last (Matt. 19:30; 20:16; Mark 10:31); and who say that they have prophesied by the name of the Lord, and have done many wonderful works; but to whom it is said, "I know you not" (Matt. 7:22, 23).



[4] Very different is the case with those who from simplicity of heart have supposed that they merit heaven, and have lived in charity; these have looked upon meriting heaven as something that is promised, and they easily acknowledge it to be of the Lord's mercy; for the life of charity is attended with this, because true charity loves all truth.

2028. *All the land of Canaan.* That this signifies the heavenly kingdom is evident from the signification of the "land of Canaan" as being the heavenly kingdom, as explained before (n. 1413, 1437, 1607).

2029. *For an eternal possession.* That this signifies what is eternal is evident without explication. They are called "possessors," and also "heirs," not from merit, but from mercy.

2030. *And I will be to them for God.* That this signifies that God is one is evident from the fact that the subject here treated of is the Lord's human essence that was to be united to his Divine essence, and thereby itself likewise become God. Thus "I will be to them for God" signifies in the internal sense that God is one.

2031. Verse 9. *And God said unto Abraham, And thou shalt keep my covenant, thou and thy seed after thee, unto their generations.* "God said unto Abraham" signifies perception; "and thou shalt keep my covenant" signifies still closer union; "thou and thy seed after thee" signifies that from him there is conjunction with all who have faith in him; "unto their generations" signifies the things which are of faith.

2032. *God said unto Abraham.* That this signifies perception is evident from the signification of "God said" in the historic Word as being to perceive (explained before, n. 1602, 1791, 1815, 1819, 1822).

2033. *Thou shalt keep my covenant.* That this signifies still closer union is evident from the signification of a "covenant" as being union and conjunction (treated of before, at verses 2, 4, and 7; also

in volume 1, n. 665–666, 1023, 1038). The repeated mention here of “covenant,” so frequently mentioned before, denotes a closer union. In the historical sense, which relates to Abraham, nothing else can be said than that he is to keep the covenant; but in the internal sense, in which the Lord is treated of, what is historical vanishes, and the things that can be predicated of him succeed in its place, which relate to a closer union. The union of the Lord’s human essence with his Divine essence was not effected all at once, but through the whole course of his life, from infancy to the last of his life in the world. Thus he ascended continuously to glorification, that is, to union; according to what is said in John:

Jesus said, Father glorify thy name; there came a voice from heaven: I have both glorified and will glorify it again (John 12:28).

(See what was said above, n. 1690, 1864.)

2034. *Thou and thy seed after thee.* That this signifies that from him there is conjunction with all who have faith in him is evident from the signification of “seed” as being faith, spoken of several times before; and from the signification of “after thee” as being to follow him (explained above, n. 2019). The union of the Divine essence with the human essence, and of the human essence with the Divine essence, has already been treated of; and the subject here treated of is the conjunction of the Lord with those who believe in him, and therefore there is a repetition of the word “thou”; for it is said, “thou shalt keep my covenant, thou and thy seed”; and from this repetition of the words in connection with “seed” it is evident that in the internal sense conjunction is signified, and in fact with those who are the seed, by which is signified the faith of charity, as shown above (n. 1025, 1447, 1510; and that faith is charity itself may be seen in volume 1, n. 30–38, 379, 389, 654, 724, 809, 916, 1017, 1076–1077, 1162, 1176, 1258, 1798–1799, 1834, 1844).

[2] Moreover, when speaking of his union with the Father, the Lord speaks immediately and without a break of his conjunction with the human race; because this was the cause of the union, as is evident in John:

That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; the glory which thou hast given me I have given them, that they may be one, even as we are one, I in them, and thou in me, for I have made known unto them thy name, and will make it known, that the love wherewith thou hast loved me may be in them (John 17:21–22, 26);

from which it is evident that in the union of himself with the Father the Lord had in view the conjunction of himself with the human race, and that he had this at heart, because it was his love; for all conjunction is effected by means of love, love being conjunction itself.

[3] Again in the same gospel:

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 keepeth them, he it is that loveth me (John 14:19–21);

from which in like manner it is evident that in the union of his human essence with his Divine essence the Lord had in view the conjunction of himself with the human race, and that this was his end, and this his love, which was such that the salvation of the human race, as beheld in the union of himself with his Father, was to him the inmost joy. There is also here described that which unites, namely, to have and to do his commandments, and thereby to love the Lord.

[4] Again:

Father, glorify thy name; there came therefore a voice from heaven, I have both glorified and will glorify it again. Jesus said, This voice hath not come for my sake, but for your sakes. But I, when I shall be lifted up from the earth, will draw all after me (John 12:28, 30, 32);

by “glorification” is meant union, as before said; and that in the union of himself with the Father he regarded the conjunction of himself with the human race, is openly said in the words, “when I shall be lifted up, I will draw all after me.”

[5] That conjunction of the infinite or supreme Divine with the human race was effected through the Lord's human made Divine, and that this conjunction was the cause of the Lord's coming into the world is an arcanum into which many inquire in their own minds, and because they do not comprehend, they do not believe it; and as they do not believe for the reason that they do not comprehend, it becomes a scandal or stumbling block to them. That this is so, I have learned from much experience from those who come into the other life. Very many of these—almost the greater part of those who had been men of talent in the world—when they merely think that the Lord became a man, and in external form was like other men, that he suffered, and that nevertheless he rules the universe, at once fill the sphere with scandals, because this had been a scandal or stumbling block to them in the life of the body; although at that time they had divulged nothing about it, and had adored him with outward sanctity. For in the other life the interiors are open, and are made manifest by the sphere diffused from them (treated of in volume 1, n. 1048, 1053, 1316, 1504). In this way it is plainly perceived of what faith they had been, and what they had thought concerning the Lord.

[6] Seeing that such is the case, it may be well to explain the matter a little further. After all the celestial in man had perished, that is, all love to God, so that there was no longer any will of good, the human race had then been separated from the Divine; for nothing effects conjunction except love, and when this had been annihilated, there was disjunction; and when there is disjunction, then destruction and extirpation follow. Therefore the promise was then made respecting the Lord's coming into the world, who should unite the human to the Divine, and by this union should effect in himself the conjunction of the human race by means of the faith of love and of charity.

[7] From the time of the first promise (spoken of in Gen. 3:15) the faith of love in the Lord who was to come effected conjunction. But when there was no longer any faith of love remaining in the whole world, then the Lord came and united the human essence to

the Divine essence, so that they were altogether one, as he himself clearly says; and at the same time he taught the way of truth, that everyone who should believe in him—that is, who should love him and the things that are his, and who should be in his love which is love toward the universal human race, thus in love toward the neighbor—should be conjoined and saved.

[8] When, in the Lord, the human was made Divine, and the Divine human, the result was an influx of the infinite or supreme Divine with man that otherwise could not possibly have existed; and an additional result was the dispersion of the direful persuasions of falsity and the direful yearnings of evil with which the world of spirits was brimful, and with which it was continually being filled full from the souls arriving from the world; and they who were in those persuasions and yearnings were cast into hell, and thereby were separated. Unless this had been done, the human race would have perished, for the Lord rules the human race by means of spirits. Nor could they have been dispersed in any other way, for no operation of the Divine was possible through man's rational things into those of internal sense, because these are far below the supreme Divine when not so united; not to mention still deeper arcana that cannot be explained to the apprehension of any man. (See what was said above, n. 1676, 1990, that in the heaven of the celestial angels the Lord appears as a sun, and in the heaven of the spiritual angels as a moon; and that the sun is the celestial of his love, and the moon the spiritual of his love, n. 1053, 1521, 1529–1531 and that all things both in general and in particular are under his view, n. 1274e, 1277e.)

2035. *Unto their generations.* That this signifies the things which are of faith is evident from the signification of “generations,” and of “births,” as being the things that are of faith (concerning which see above, n. 613, 1145, 1255, 1330; and that those which are of love and faith are related as by blood and marriage, n. 685, 917).

2036. Verse 10. *This is my covenant, which ye shall keep between me and you, and thy seed after thee, that every male be circumcised unto 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 thy seed after thee” signifies those who have faith in him; “that every male be circumcised unto you” signifies purity.

2037. *This is my covenant, which ye shall keep between me and you.* That this signifies a token of the conjunction of all with the Lord is evident from the signification of a “covenant,” as being conjunction, as explained before. That it is here the token of conjunction is evident from the next verse, where it is called “a sign of a covenant”: “Ye shall circumcise the flesh of your foreskin, and it shall be for a sign of a covenant between me and you.” All the external rites of the church were signs of the covenant, and were to be sacredly observed, because internal things were signified by them. Circumcision—which is treated of here—was nothing but a representative and significative rite, and as such is explained in what follows; nevertheless in various passages of the Word such rites are called the “covenant,” for the reason that external things represented and thereby signified internal things. The internal things are what belong to the covenant, because they are effective of conjunction, and the external things are not so except by means of the internal ones. The external things were merely signs of the covenant, or tokens of the conjunction, by means of which they might call to mind the internal things and thereby be conjoined by means of these. (Respecting the signs of the covenant, see above, n. 1308.) All the internal things that belong to the covenant, or that are effective of conjunction, relate to love and charity, and proceed from love and charity; for on these two things, namely, loving God more than one’s self, and loving the neighbor as one’s self, “hang all the law and the prophets,” that is, the universal doctrine of faith (Matt. 22:34–39; Mark 12:28–35).

2038. *And thy seed after thee.* That this signifies those who have faith in him is evident from the signification of “seed,” as being the faith of charity, concerning which above.

2039. *That every male be circumcised.* That this signifies purity, is evident from the representation and derivative signification in the internal sense of “circumcising.” Circumcision, or the cutting off of

the foreskin, signified the removal and wiping away of those things that were impeding and defiling celestial love, and which are the evils of yearnings (especially the evils of the yearnings of the love of self) and the derivative falsities. The reason of this signification is that the organs of generation, in both sexes, represent celestial love. There are loves of three kinds that constitute the celestial things of the Lord's kingdom, namely, conjugal love, love for infants, and the love for society, or mutual love. Conjugal love is the principal love of all, because it has within it the end of greatest use, namely, the propagation of the human race, and thereby of the Lord's kingdom, of which it is the seminary. Love toward infants follows next, being derived from conjugal love; and then comes the love for society, or mutual love. Whatever covers up, obstructs, and defiles these loves, is signified by the foreskin; and the cutting off of this, or circumcision, was therefore made representative; for insofar as the evils of yearnings, and the falsities derived from them are removed, insofar the man is purified; and insofar celestial love can appear. How contrary to celestial love and how filthy is the love of self has been stated and shown above (n. 760, 1307–1308, 1321, 1594, 2045, 2057). From what has now been said, it is clear that in the internal sense "circumcision" signifies purity.

[2] That circumcision is only a sign of covenant, or of conjunction, may be plainly seen from considering that the circumcision of the foreskin amounts to nothing at all without the circumcision of the heart; and that it is the circumcision of the heart, or purification from the filthy loves above referred to that is signified by it, as is plainly evident from the following passages in the Word. In Moses:

Jehovah thy God will circumcise thy heart, and the heart of thy seed, to love Jehovah thy God in thy whole heart, and in thy whole soul, that thou mayest live (Deut. 30:6);

from which it is evident that to "circumcise the heart" is to be purified from filthy loves, in order that Jehovah God, or the Lord, may be loved with all the heart and with all the soul.

[3] In Jeremiah:

Break up your fallow ground, and sow not among thorns; circumcise yourselves unto Jehovah, and take away the foreskin of your heart, O man of Judah and inhabitants of Jerusalem (Jer. 4:3–4);

to “circumcise one’s self to Jehovah, and remove the foreskin of the heart” is to remove such things as obstruct heavenly love; all which shows that the circumcision of the heart is an interior thing that is signified by the circumcision of the foreskin. In Moses:

Ye shall circumcise the foreskin of your heart, and shall no longer harden your neck, doing the judgment of the orphan and the widow, and loving the stranger to give him bread and raiment (Deut. 10:16, 18);

where also it is clear that to “circumcise the foreskin of the heart” is to be purified from the evils of filthy loves and from the falsities derived from them. The celestial things of love are described by these works of charity, namely, “doing the judgment of the orphan and the widow,” and “loving the stranger to give him bread and raiment.”

[4] In Jeremiah:

Behold, the days come in which I will visit upon everyone that is 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 at the corner, that dwell in the wilderness; for all the nations are uncircumcised, and all the house of Israel are uncircumcised in heart (Jer. 9:25–26);

where it is evident that circumcision is significative of purification, for they are called the “circumcised in the foreskin,” but still are reckoned among the uncircumcised nations, as are even the Jews; and Israel is said to be “uncircumcised in heart.” And it is the same in Moses:

If then their uncircumcised heart be humbled (Lev. 26:41).

[5] That by the “foreskin” and by “one that is uncircumcised” is signified uncleanness is evident in Isaiah:



Awake, awake, put on thy strength, O Zion; put on the garments of thy beauty, O Jerusalem, the city of holiness; for henceforth there shall no more come into thee the uncircumcised and the unclean (Isa. 52:1).

By “Zion” is meant the celestial church, and by “Jerusalem” the spiritual church, into which what is “uncircumcised,” that is, the “unclean,” shall not enter.

[6] That circumcision is a sign of a covenant, or a token of conjunction, is clearly evident from the fact that the like was represented by means of the fruits of trees, which also were to be circumcised, concerning which in Moses:

When ye shall have come into the land, and shall have planted all manner of trees of food, ye shall circumcise the foreskin thereof, its fruit; three years shall they be unto you as uncircumcised, it shall not be eaten; and in the fourth year all the fruit thereof shall be holiness for praises unto Jehovah (Lev. 19:23–24);

“fruits,” like the “heart,” represent and signify charity, as may be seen from many passages in the Word; and thus their “foreskin” signifies the uncleanness which obstructs and contaminates charity.

[7] Wonderful to say, when the angels who are in heaven have the idea of purification from natural defilements, with the utmost rapidity there is represented in the world of spirits something like circumcision; for the angelic ideas pass over into representatives in the world of spirits. In the Jewish church some of the representative rites originated in this source, and some did not. Those with whom that quick circumcision was represented in the world of spirits were in the desire to be admitted into heaven; and before they were admitted, there was this representation. This shows why Joshua was commanded to circumcise the people, when, having passed over Jordan, they were entering the land of Canaan; for the entrance of the people into the land of Canaan represented this very admission of the faithful into heaven.

[8] For this reason circumcision was commanded a second time, concerning which in Joshua:

Jehovah said unto Joshua, Make thee swords of rocks, and circumcise the sons of Israel the second time; and Joshua made him swords of rocks, and circumcised the sons of Israel at the hill of the foreskins; and Jehovah said unto Joshua, This day have I rolled away the reproach of Egypt from off you; and he called the name of that place Gilgal [rolling off] (Joshua 5:2–3, 9);

the “swords of rocks” signify the truths with which they were to be imbued, in order that thereby they might castigate and disperse filthy loves; for without the knowledges of truth no purification is possible. (That a “stone” or “rock” signifies truths, has been shown before, n. 643, 1298; and that a “sword” is predicated of the truths by which evils may be castigated is evident from the Word.)

2040. Verse 11. *And ye shall circumcise the flesh of your foreskin, and it shall be for a sign of a covenant between me and you.* “Ye shall circumcise the flesh of your foreskin” signifies the removal of the love of self and of the world; “and it shall be for a sign of a covenant between me and you” signifies a representative and significative of purity.

2041. *Ye shall circumcise the flesh of your foreskin.* That this signifies the removal of the love of self and of the world is evident from the representation and signification of “circumcision” as being purification from filthy loves (explained above, n. 2039); and from the signification of “flesh,” as being what is man’s own (treated of before, n. 999). That which is man’s own is nothing but the love of self and of the world, thus is all the derivative yearning; and how filthy this is has been shown in volume 1 (n. 141, 150, 154, 210, 215, 694, 731, 874–876, 987, 1047). As this own of man which is to be removed is signified, the expression “flesh of the foreskin” is made use of.

[2] There are two so-called loves and their yearnings that obstruct the influx of heavenly love from the Lord; for when these loves reign in the interior and in the external man, and take possession

thereof, they either reject or suffocate, and also pervert and contaminate, the inflowing heavenly love; for they are utterly contrary to heavenly love, as will of the Lord's Divine mercy be shown hereafter. But insofar as these loves are removed, so far the heavenly love flowing in from the Lord begins to appear, nay, to give light in the interior man; and so far he begins to see that he is in evil and falsity; next that he is actually in uncleanness and filthiness; and finally that this has been his own. They who are becoming regenerate are those with whom these loves are being removed.

[3] Observation of this removal is possible also with the unregenerate, for when the yearnings of these loves are quiescent in them, as sometimes occurs when they are in holy meditation, or when the yearnings are lulled, as happens when they are in misfortunes, in sicknesses, and diseases, and especially at the moment of death, then, because bodily and worldly things are lulled and as it were dead, they observe something of heavenly light and the consequent comfort. But with these persons there is not removal of the yearnings in question, but only a lulling of them, for when they return into their former state, they at once relapse into the same yearnings.

[4] With the evil also, bodily and worldly things can be lulled, and they can then be as it were uplifted into a kind of heavenliness, as sometimes takes place with souls in the other life, especially those newly arrived, who intensely desire to see the glory of the Lord, because they had heard so much about heaven while they lived in the world. The external things above referred to are then lulled in them, and in this way they are carried into the first heaven and enjoy their desire. But they cannot remain long, because there is only a quiescence of the bodily and worldly things, and not a removal of them, as with the angels (concerning which, see n. 541, 542). Be it known that heavenly love is continually inflowing into man from the Lord, and that nothing else obstructs and impedes it, and makes its reception by the man impossible, except the yearnings of those loves and the falsities derived from them.

2042. *And it shall be for a sign of a covenant between me and you.* That this signifies a representative and significative of purity is evident from what has been shown just above (n. 2039), namely, that circumcision was nothing but a representative of purification from filthy loves. And as it was only an external rite which represented and signified something internal, it was not a covenant, but a sign of a covenant.

2043. Verse 12. *And a son of eight days shall be circumcised unto you, every male in your generations, he that is born in the house, and he that is bought with silver from every son that is a stranger who is not of thy seed.* “A son of eight days” signifies any beginning of purification whatever; “shall be circumcised unto you” signifies the purification; “every male” signifies those who are in the truth of faith; “in your generations” signifies the things which are of faith; “he that is born in the house” signifies those who are celestial; “he that is bought with silver” signifies those who are spiritual, who are within the church; “from every son that is a stranger who is not of thy seed” signifies those who are outside the church.

2044. *And a son of eight days.* That this signifies any beginning of purification whatever is evident from the signification of “the eighth day.” A “week,” which is seven days, signifies an entire period of any state or time, as of reformation, of regeneration, of temptation, whether of man in particular, or of the church in general; thus a period is called a “week,” whether it be one of a thousand years, of a hundred, of ten, or of as many days, hours, minutes, and so on (as may be seen from the passages cited in volume 1, n. 728). And as the eighth day is the first day of a new week, it signifies any beginning whatever. This shows also that, as circumcision was itself a representative of purification, so also was the time of it, namely, the eighth day; not that they then entered into a purer state, and were purified on that account, but for the reason that, as “circumcision” signified purification, so “the eighth day” signified that this ought to be effected at all times, and thus always, as from a new beginning.

2045. *Shall be circumcised unto you.* That this signifies purification is evident from the representation and signification of “circumcision” as being purification from filthy loves (explained above, n. 2039). They who are in the loves of self and of the world cannot possibly believe that they are in things so filthy and unclean as they actually are in, for there is a certain pleasure and delight that soothes, favors, and allures, and causes them to love that life, to prefer it to all other life, and thereby to suppose that there is nothing of evil in it; for whatever favors anyone’s love and the life thence derived is believed to be good. Hence also the rational consents, and suggests falsities which confirm and cause such blindness that they see nothing of the nature of heavenly love; and if they were to see it they would say in their hearts that it is a wretched affair, or a thing of naught, or something of the nature of a fantasy that takes hold of the mind, as in sickness.

[2] But that the life of the love of self and of the world, together with its pleasures and delights, is filthy and unclean, may be seen by everyone who is willing to think from the rational faculty with which he is gifted. The love of self is the source of all the evils that destroy civic society. From it as from an unclean pit spring all hatreds, all revenges, all cruelties, nay, all adulteries; for he who loves himself, despises, vituperates, or hates, all others who do not serve him, or do him honor, or favor him; and when he hates, he breathes nothing but revenges and cruelties, and this in proportion to the degree in which he loves himself, so that this love is destructive of society and of the human race. (That such is its nature may be seen also from what is said of it in volume 1, n. 693–694, 760, 1307–1308, 1321, 1506, 1594, 1691, 1862.) That in the other life the love of self is most filthy, and that it is diametrically opposite to the mutual love in which heaven consists, shall of the Lord’s Divine mercy be told in what follows.

[3] And as the love of self is the source of hatreds, revenges, cruelties, and adulteries, it is the source of all things that are called sins, wickednesses, abominations, and profanations, and therefore when this love is in the rational part of man, and is in the yearnings and fantasies of his external man, the influx of heavenly love from

the Lord is continually repelled, perverted, and contaminated. It is like foul excrement, which dissipates, nay, defiles, all sweet odor; it is like an object that turns the continually inflowing rays of light into dark and repulsive colors; and it is like a tiger, or a serpent, which repels all fondling, and kills with bite and poison those who offer it food; or like a vicious man who turns even the best intentions of others, and their very kindnesses, into what is blameworthy and malicious. Hence it is evident that these loves—of self and of the world—are what are represented and signified by the foreskins that were to be cut off.

2046. *Every male.* That this signifies those who are in the truth of faith is evident from the signification of a “male” as being truth (concerning which, see n. 672, 749). The “male,” by which is signified the truth of faith, is named here because no one can be purified from those filthy loves except one who is in truth. From truth he knows [*cognoscit*] what is pure and what impure, and what is holy and what profane. Before he has learned this, there are no mediums into which and through which the heavenly love continually flowing in from the Lord can operate, as this cannot be received except in truths; and therefore man is reformed and regenerated by means of the knowledges of truth, and this not until he has been imbued with them. Conscience itself is formed by means of the truths of faith; for the conscience with which the regenerate man is gifted is a conscience of what is true and right (see n. 977, 986 at the end, 1033, 1076, 1077). This also is the reason why knives of stone, or “swords of rocks,” as they are called, were employed in circumcising. (That these signify truths may be seen above, n. 2039, at the end.)

2047. *Throughout your generations.* That this signifies the things which are of faith is evident from the signification of “generations” and of “births,” as being the things that are of faith (see n. 613, 1145, 1255, 2020, 2035).

2048. That “he that is born in the house” signifies those who are celestial, and that “he that is bought with silver” signifies those who are spiritual, and that they thus signify those who are within the

church is evident from the signification of one “born in the house” as being those who are within the house. A “house,” in the Word, signifies what is celestial, because this is the inmost; whence by the “house of God” in a universal sense is signified the Lord’s kingdom; in a sense less universal, his church; and in a particular sense, the man himself in whom there is the Lord’s kingdom or church. When man is called a “house,” the celestial of faith in him is signified; and when he is called a “temple,” the truth of faith in him is signified; thus here by one “born in the house” those who are celestial are signified. But that “he that is bought with silver” signifies those who are spiritual is evident from the signification of “silver” as being truth, thus the spiritual of faith (see volume 1, n. 1551).

[2] Those are called celestial who are in love to the Lord; and as the most ancient church, which was before the flood, was in this love, it was a celestial church. Those are called spiritual who are in love toward the neighbor and thereby in the truth of faith, as was the ancient church, which was after the flood. The distinction between the celestial and the spiritual has been treated of many times in volume 1. Everyone can see that there are heavenly arcana in what is here said, namely, that those born in the house were to be circumcised, and those bought with silver, and also the sons that were strangers; and also from their being repeatedly mentioned (as in verses 13, 23, and 27, which follow); which arcana do not appear except from the internal sense, which shows that by those born in the house and those bought with silver are signified the celestial and the spiritual, thus those who are within the church; and that by “a son that is a stranger who is not of thy seed” are signified those who are outside the church.

2049. *From every son that is a stranger who is not of thy seed.* That this signifies those who are outside the church is evident from the signification of “son that is a stranger” as being those who are not born within the church, thus are not in the goods and truths of faith, because not in the knowledges of them. “Sons that are strangers” also signify those who are in external worship (concerning whom, n. 1097); but where this is the meaning, those who are within the church are treated of, whereas in the passage

before us the Lord's church in the universal is treated of, and therefore "sons that are strangers" signify those who are not born within the church, as is the case with the gentiles. Gentiles, who are outside the church, may be in truths, but not in the truths of faith. Their truths, like the precepts of the Decalogue, are that parents are to be honored, that men are not to kill, steal, commit adultery, or covet things that belong to others; also that the Deity is to be worshiped. But the truths of faith are all doctrinal things concerning eternal life, the Lord's kingdom, and the Lord himself, which cannot be known to the gentiles because they have not the Word.

[2] These are they who are signified by "sons that are strangers who are not of thy seed," and yet were to be circumcised, that is purified, together with them. This shows that they can be purified, equally with those within the church; as was represented by their being circumcised. They are purified when they reject filthy loves, and live with one another in charity; for then they live in truths, since all truths are of charity; but in the truths already mentioned. They who live in these truths readily imbibe the truths of faith, if not in the life of the body, yet in the other life, because the truths of faith are the interior truths of charity, and they then 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 (see n. 932, 1032, 1059, 1327–1328, 1366).

[3] In the other life a memory-knowledge of the knowledges of faith is of no avail, for the worst, nay, the infernals, can be in the memory-knowledge of them, sometimes more than others; but that which avails is a life according to the knowledges, for all knowledges have life as their end. Unless knowledges were learned for the sake of life, they would be of no use except that men might talk about them, and thereby be esteemed learned in the world, be exalted to honors, and gain reputation and wealth. From this it is evident that a life of the knowledges of faith is no other than a life of charity; for the law and the prophets, that is, the universal doctrine of faith together with all its knowledges, consists in love to



the Lord and in love toward the neighbor; as is manifest to all from the Lord's words in Matthew 22:34–39 and Mark 12:28–35.

[4] But still doctrinal things, that is, the knowledges of faith, are most necessary for forming the life of charity, which cannot be formed without them. This is the life that saves after death, and by no means any life of faith without it; for without charity there cannot be any life of faith. They who are in the life of love and charity are in the Lord's life, and by no other life can anyone be conjoined with him. Hence also it is evident that the truths of faith can never be acknowledged as truths, that is, the acknowledgment of them so much talked of is impossible, except outwardly, and by the mouth, unless they are implanted in charity; for inwardly or in the heart they are denied, since, as already said, they all have charity as their end; and if this is not within them they are inwardly rejected. When the exteriors are taken away—as is done in the other life—the interiors are manifest in their true character, in that they are utterly contrary to all the truths of faith. When men have had no life of charity—that is, no mutual love—during their bodily life, it is utterly impossible to receive it in the other life, because they are averse to and hate it, for after death the same life remains with us that we have lived here. When such persons merely approach a society where there is the life of mutual love, they tremble, shudder, and feel torture.

[5] Such persons, although born within the church, are called “sons that are strangers, uncircumcised in heart and uncircumcised in flesh,” who are not to be admitted into the sanctuary, that is, into the Lord's kingdom; and who are also meant in Ezekiel:

No son that is a stranger, uncircumcised in heart and uncircumcised in flesh, shall enter into my sanctuary (Ezek. 44:7, 9).

To whom art thou thus become like in glory and in greatness among the trees of Eden? And thou shalt be brought down with the trees of Eden into the lower earth, thou shalt lie in the midst of the uncircumcised with them that are slain by the sword (Ezek. 31:18);

where Pharaoh is treated of, by whom are signified memory-knowledges in general (n. 1164, 1165, 1186, 1462); by “the trees of Eden” with which they should go down into the lower earth, are also signified memory-knowledges, but those of the knowledges of faith. All this shows what “the uncircumcised” is in the internal sense, namely, one who is in filthy loves and the life of them.

2050. Verse 13. *Circumcising he shall be circumcised that is born in thy house, and he that is bought with thy silver; and my covenant shall be in your flesh for an eternal covenant.* “Circumcising he shall be circumcised” signifies that they must wholly remove from themselves the loves of self and of the world; “that is born in thy house, and that is bought with thy silver” signifies those within the church, of both kinds; “and my covenant shall be in your flesh” signifies the conjunction of the Lord with man in his impurity, and also a significative rite; “for an eternal covenant” signifies conjunction.

2051. *Circumcising he shall be circumcised.* That this signifies that they must wholly remove from themselves the loves of self and of the world, that is, that they must do this who are within the church and who are signified by him “that is born in the house,” and by him “that is bought with silver,” is evident from the representation of “circumcision” as being purification from the loves of self and of the world (see above, n. 2039). It is here repeated that they are to be circumcised, and it is said, “circumcising he shall be circumcised,” by which is expressed the necessity, that is, for their being wholly purified from those loves. And as those are signified who are within the church, the “sons that are strangers” are not mentioned here, because by them (as shown above, n. 2049) are signified those who are outside the church.

[2] From the repetition of what was said in the preceding verse concerning those born in the house and those bought with silver, everyone can see that there is a Divine arcanum which is not seen from the sense of the letter. The arcanum is, that purification from those filthy loves is necessary most of all within the church, and this for the reason that they who are within the church are able to

render holy things themselves impure, which they who are outside the church—that is, the gentiles cannot do; so that the danger of damnation is greater in the case of the former. Moreover those who are within the church are able to form principles of falsity contrary to the very truths of faith, and to become imbued with them; whereas those who are outside the church cannot do this, because they are ignorant of these truths. Thus the former can profane holy truths, but not the latter (concerning which more may be seen in volume 1, n. 1059, 1327–1328).

2052. *That is born in thy house, and that is bought with thy silver.* That this signifies those who are within the church, of both kinds—that is, the celestial, meant by “him that is born in the house,” and the spiritual, meant by “him that is bought with silver”—was shown above (n. 2048).

2053. *My covenant shall be in your flesh.* That this signifies the conjunction of the Lord with man in his impurity is evident from the signification of a “covenant” as being conjunction (explained above); and from the signification of “flesh” as being what is man’s own (also explained above, n. 2041: how impure what is man’s own is was also stated there, and was shown in volume 1, n. 141, 150, 154, 210, 215, 694, 731, 874–876, 987, 1047). As regards the words “my covenant in your flesh” denoting the conjunction of the Lord with man in his impurity, the case is this: With man there is no pure intellectual truth, that is, truth Divine; for the truths of faith appertaining to man are appearances of truth, to which fallacies of the senses adjoin themselves, and to these the falsities that belong to the yearnings of the love of self and of the world. Such are the truths appertaining to man. How impure these are may be seen from the fact that such things are adjoined to them.

[2] But still the Lord conjoins himself with man in these impure truths, for he animates and vivifies them with innocence and charity, and thereby forms conscience. The truths of conscience are various, that is, they are according to each person’s religion; and these truths, provided they are not contrary to the goods of faith, the Lord will not do violence to, because the man has been imbued

with them, and has regarded them as holy. The Lord breaks no one, but bends him, as may be seen from the fact that in every dogma within the church there are some who are being gifted with conscience, which conscience is a better one in proportion as its truths approach more closely to the genuine truths of faith. As conscience is formed from truths of faith of this kind, it is evident that it has been formed in the intellectual part of man, for it is the intellectual part that receives these truths; and therefore the Lord has miraculously separated this part from the will part—an arcanum not previously known, and concerning which see volume 1 (n. 863, 875, 895, 927, 1023). That a “covenant in your flesh” also denotes what is significant, namely, of purification, is evident from what has been shown in respect to circumcision in n. 2039.

2054. *For an eternal covenant.* That this signifies conjunction is evident from the signification of a “covenant” as being conjunction, explained before. As those are here treated of who are within the church, the “covenant” is again spoken of; and it is here called an eternal covenant, both because it is most especially necessary for those within the church to be “circumcised,” that is, purified from the loves of self and of the world (as shown above, n. 2051); and also because with them there is the nearest conjunction of the Lord and his heaven, since this is effected by means of the goods and truths of faith. There is indeed a conjunction with those also who are outside of the church, but a more remote one, because they are not in the goods and truths of faith (as before said, n. 2049). The church, in the Lord’s kingdom, is circumstanced as are the heart and lungs in man. Man’s interior things are conjoined with his external things by means of the heart and lungs, and from these live all the surrounding viscera. Such also is the case with the human race: the conjunction of the Lord and his heaven is nearest with the church, but more remote with those who are outside of the church, who are circumstanced as are the organs that live by means of the heart and lungs. The celestial are like the heart, and the spiritual are like the lungs. Because of the necessity for the purification of both of these, they who are within the church are here treated of specifically, and the “covenant” is stated twice.

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 peoples; he hath made vain my covenant.* “The uncircumcised male” signifies one who is not in the truth of faith; “who is not circumcised in the flesh of his foreskin” signifies who is in the love of self and of the world; “that soul shall be cut off from his peoples” signifies eternal death; “he hath made vain my covenant” signifies that he cannot be conjoined.

2056. *And the uncircumcised male.* That this signifies one who is not in the truth of faith is evident from the signification of a “male” as being the truth of faith (see above, n. 2046); the “uncircumcised male” therefore here signifies one who is not in the truth of faith, and who is thereby in what is false. That is said to be “uncircumcised” which obstructs and defiles, as before said. When said of the “male,” it is that which obstructs and defiles truth; and in like manner when it is said of any other subject, it signifies the darkening and contamination of that subject. Thus an “uncircumcised ear” is mentioned in Jeremiah:

Upon whom shall I speak and testify, and they will hear? Behold, their ear is uncircumcised, and they cannot hearken; behold the Word of Jehovah is become unto them a reproach; they do not desire it (Jer. 6:10);

their “ear being uncircumcised” means that there was no hearkening, and that the Word was a reproach unto them.

[2] Moreover the verse before us treats of those who are within the church, and who are not only in falsity, but also in the impurity of the loves of self and of the world; for these things are said in continuation of what was said before. It is therefore said “the uncircumcised male, who is not circumcised in the flesh of his foreskin,” and thus the meaning is falsity conjoined with impurity of life. How great a danger of eternal damnation these are incurring may be seen from what was said above (n. 2051). These words especially signify those within the church who profane the goods and truths of faith, of whom it is said, “that soul shall be cut off from his people”; for these can commit profanation, but not those

who are outside the church (as has been shown in volume 1, n. 593, 1008, 1010, 1059).

2057. *Who is not circumcised in the flesh of his foreskin.* That this signifies who is in the love of self is evident from what was said above in regard to the signification of being “circumcised,” and of the “foreskin” (n. 2039, 2049, at the end), also as to the signification of “flesh” (n. 2041). The “flesh of the foreskin” here signifies the love of self. Those within the church who are in falsity, and at the same time are in the love of self, are most especially those who profane holy things; but they who are in any other love whatever not so much, for the love of self is the most foul of all, because it is destructive of society, and thus of the human race, as before shown (n. 2045). That it is also diametrically opposed to mutual love, in which heaven consists, and thus is destructive of heavenly order itself, may be seen from the evil spirits and genii in the other life; and also from the hells, in which nothing reigns but the love of self; and because the love of self reigns there, so do all kinds of hatreds, revenges, and cruelties, because these are derived from it.

[2] Mutual love in heaven consists in the fact that they love the neighbor more than themselves, the effect of which is that the whole heaven represents as it were one man; for by means of mutual love all are so consociated by the Lord, and hence it is that the happinesses of all are communicated to each one, and those of each one to all. Consequently the heavenly form is such that everyone is as it were a kind of center, thus a center of communications, and consequently of happinesses, from all; and this in accordance with all the differences of mutual love, which are innumerable. And because those who are in that love perceive the highest happiness in being able to communicate to others that which flows into them, and this from the heart, the communication becomes perpetual and eternal; and on this account, as the Lord’s kingdom increases, so the happiness of each angel increases. As the angels are in distinct societies and abodes, they do not think of this; but the Lord thus disposes all things both

in general and in particular. Such is the kingdom of the Lord in the heavens.

[3] Nothing else endeavors to destroy this form and this order than the love of self, and therefore all in the other life who are in the love of self are more deeply infernal than others, for the love of self communicates nothing to others, but extinguishes and suffocates their delights and happinesses. Whatever delight flows into them from others, they receive to themselves, concentrate it within themselves, turn it into the filthiness of self, prevent its going any further, and thus destroy all that tends to unanimity and consociation. From this comes disunion, and consequently destruction. And as every such person desires to be served, courted, and adored by others, and loves no one but himself, hence comes dissociation, which is determined and puts itself forth into lamentable states, so that they perceive nothing to be more delightful than to torture others, in direful modes and by fantasies, from hatred, revenge, and cruelty. When such persons come to any society where mutual love resides, they are cast down of their own accord, like impure and dead weights in a pure and living aura, because all the influent delight is terminated in themselves; and because they exhale a foul idea of self, their delight is there turned into a cadaverous stench, by which they are made sensible of the hell of self, besides being seized with terrible anguish.

[4] From this we can see that it is the nature of the love of self to be destructive not only of the human race (as shown above, n. 2045), but also of heavenly order; and thus that there is nothing in it but impurity, filthiness, profaneness, and hell itself; however little this may appear to those who are in it. They are in the love of self who despise others in comparison with themselves, and hate those who do not favor, serve, and pay a kind of worship to them; and who find a cruel delight in revenge, and in depriving others of honor, reputation, wealth, and life. They who are in the love of self are in these evils; and they who are in these evils may know that they are in the love of self.

2058. *That soul shall be cut off from his peoples.* That this signifies eternal death is evident from the signification of “soul” as being life (n. 1000, 1040, 1742); and from the signification of “peoples” as being truths (see n. 1259, 1260). Thus “peoples” are they who live in truths, that is, angels; and for a “soul to be cut off” from these is to be damned, or to perish in eternal death.

2059. *He hath made vain my covenant.* That this signifies that he cannot be conjoined is evident from the signification of a “covenant” as being conjunction, explained before. Thus to “make the covenant vain” is to disjoin himself to such an extent that he cannot be conjoined.

2060. Verse 15. *And God said unto Abraham, Sarai, thy wife, thou shalt not call her name Sarai, for Sarah is her name.* “God said unto Abraham” signifies perception; “Sarai thy wife” signifies here as before truth conjoined with good; “thou shalt not call her name Sarai” signifies that he will put off the human; “for Sarah is her name” signifies that he will put on the Divine.

2061. *God said unto Abraham.* That this signifies perception, is evident from the signification of “God’s saying,” in the historical sense, as being in the internal sense to perceive (explained before, n. 1791, 1815, 1819, 1822, 1898, 1919). As another subject here begins to be treated of, namely, that signified by “Sarai” and “Sarah,” and also that signified by the promise of a “son” from Sarah, and by Ishmael’s becoming a “great nation,” it is introduced by a new perception of the Lord, which is expressed by “God said unto Abraham,” as in other places.

2062. *Sarai thy wife.* That hereby is signified truth conjoined with good is evident from the signification of “Sarai” as being intellectual truth; and as “wife” is here added, the meaning is, this truth conjoined with good. (That “Sarai,” and “Sarai the wife” signifies truth conjoined with good, has been shown before, n. 1468, 1901, and in several other places.)



2063. *Thou shalt not call her name Sarai, for Sarah is her name.* That this signifies that he will put off the human, and will put on the Divine, is evident from what was said of Abraham above (verse 5), where occur the words, “thy name shall no more be called Abram, but thy name shall be Abraham,” by which in like manner there is signified that he will put off the human, and will put on the Divine (see n. 2009). For the letter H which was added to the name “Sarah,” was taken from the name “Jehovah,” so that Sarah, like Abraham, should represent the Lord’s Divine; and that thus should be represented the Divine marriage of good with truth in the Lord—Abraham representing the Divine good, and Sarah the Divine truth—from which should be born the Divine rational, which is Isaac.

[2] The Divine good, which is love, and which in regard to the whole human race is mercy, was the Lord’s internal, that is, Jehovah, who is good itself: this is represented by Abraham. The truth that was to be conjoined with the Divine good was represented by Sarai; and this truth when also made Divine is represented by Sarah; for the Lord advanced to union with Jehovah successively, as already said. The truth not yet Divine represented by Sarai, was such when it was not yet so united to good as to be truth from good. But when it was so united to good as to proceed from good, it was then Divine; and the truth itself was then also good, because it was the truth of good. The truth which tends to good in order that it may be united to good, is one thing; and that which is so united to good as to proceed wholly from good, is another. The truth which is tending to good still derives something from the human; but that which is wholly united to good has put off all that is human, and has put on the Divine.

[3] This may be illustrated as before, by what is similar with man. When a man is being regenerated, that is, when he is to be conjoined with the Lord, he proceeds to the conjunction by means of truth, that is, by means of the truths of faith; for no one can be regenerated except by means of the knowledges of faith, which are the truths by means of which he proceeds to conjunction. The Lord goes to meet these by means of good, that is, by means of

charity, and adjusts and fits this in to the knowledges of faith, that is, to its truths; for all truths are recipient vessels of good, and therefore the more genuine the truths are, and the more they are multiplied, the more abundantly can good accept them as vessels, reduce them to order, and finally manifest itself; so that at last the truths do not appear, except insofar as good shines through them. In this way truth becomes the celestial spiritual.

As the Lord is present solely in the good which is of charity, the man is in this way conjoined with the Lord, and by means of good, that is, by means of charity, is gifted with conscience, from which he afterwards thinks what is true and does what is right; but this conscience is in accordance with the truths and right things into which the good or charity is adjusted and fitted.

**2064.** Verse 16. *And I will bless her, and I will give thee a son from her also; and I will bless her, and she shall be for nations; kings of peoples shall be from her.* “I will bless her” signifies the multiplication of truth; “and I will give thee a son from her also” signifies the rational; “and I will bless her” signifies its multiplication; “and she shall be for nations” signifies the goods thence derived; “kings of peoples shall be from her” signifies truths from the conjoined truths and goods, which are the “kings of peoples.”

**2065.** *I will bless her.* That this signifies the multiplication of truth, is evident from the signification of “being blessed,” which is to be enriched with all good and truth (see volume 1, n. 981, 1096, 1420, 1422). As it is here said to Sarah that God would bless her, the enrichment or multiplication of truth is signified; for by Sarah, as before shown, is represented and signified the truth of good, which is intellectual truth; and this truth and its multiplication are here treated of. (What intellectual truth is may be seen above, n. 1904.)

**2066.** *And I will give thee a son from her also.* That this signifies the rational is evident from the signification of a “son,” as being truth (see n. 489, 491, 533, 1147); and as all that is rational begins

from truth, the rational is here signified by a “son.” The Lord’s first rational was represented and signified by Ishmael, born of Hagar the handmaid treated of in the preceding chapter (16). The second rational, treated of here, is represented and signified by Isaac who was to be born from Sarah. The former, that is, the rational represented by Ishmael, was the rational that was afterwards expelled from the house; but this second rational, represented by Isaac, is that which remained in the house, because it was Divine. But concerning this rational, of the Lord’s Divine mercy we shall speak in the following chapter, where Isaac is treated of.

2067. *And I will bless her.* That this signifies its multiplication, that is, the multiplication of the rational meant by the “son,” is evident from the signification of being “blessed,” which is to be enriched with all good and truth (as said just above).

2068. *And she shall be for nations.* That this signifies the goods thence derived is evident from the signification of “nations” as being goods (see volume 1, n. 1259–1260, 1416, 1849).

2069. *Kings of peoples shall be from her.* That this signifies truths from the conjoined truths and goods, which are the “kings of peoples,” is evident from the signification of “kings,” as being in general all truths (see above, n. 2015); and from the signification of “peoples,” as also being truths, and in general all things spiritual; for “kings” are predicated of peoples, and not of nations except when nations signify evils (see n. 1259, 1260). In the prophetic Word there is frequent mention of “kings” and “peoples”; but by these are never meant kings and peoples; for in the very Word itself, which is the internal sense, kings and peoples are not treated of at all, but the celestial and spiritual things which belong to the Lord’s kingdom, thus goods and truths. The sense of the letter simply furnishes objective forms (as is done by human words) for causing its meaning to be understood.

[2] As it is here said of Sarah that “kings of peoples shall be from her,” and as by “Sarah” is signified the Divine truth which the Lord had, it is evident that by “kings of peoples” are signified truths from

the conjoined truths and goods, which are all truths of the internal church, or the interior truths of faith. These truths, being from the Lord, are called “kings” in various passages of the Word, and also “king’s sons,” as shown above (n. 2015).

[3] Everyone can see that some internal Divine thing lies hidden in the words that “kings of peoples shall be from her”—for in this verse Isaac is treated of, and in reference to him it is said, “I will bless her and she shall be for nations”; but of Sarah, that “kings and peoples shall be from her”—and also in nearly the same thing being said of Abraham (verse 6), in that “kings should come forth” from him; but it is not said of him as of Sarah, that “kings of peoples” should be from him. The arcanum that is herein lies too deeply hidden to be unfolded and described in a few words. From the representation and signification of Abraham as being the Divine good, and from the representation and signification of Sarah as being the Divine truth, the arcanum is in some measure evident to the effect that all celestial truth will go forth and will be from the Lord’s Divine good, meant by “Abraham”; and that all spiritual truth will go forth and will be from the Lord’s Divine truth, meant by “Sarah.” Celestial truth is that which is with the celestial angels, and spiritual truth is that which is with the spiritual angels; or what is the same thing, celestial truth is that which was with the men of the most ancient church, which was before the flood, and which was a celestial church; and spiritual truth is that which was with the men of the ancient church, which was after the flood, and which was a spiritual church. For angels, as well as men of the church, are distinguished into the celestial and the spiritual. The celestial are distinguished from the spiritual by love to the Lord; and the spiritual are distinguished from the celestial by love toward the neighbor.

[4] But concerning celestial truth and spiritual truth no more can be said until it is known what the distinction is between the celestial and the spiritual, or what is the same, between the celestial church and the spiritual church (concerning which see volume 1, n. 202, 337, 1577; also what was the quality of the most ancient church, and what that of the ancient church, n. 597, 607, 640,

765, 1114–1125, and in many other places; and that to have love to the Lord is celestial, and to have love toward the neighbor is spiritual, n. 2023).

[5] These considerations will suffice to open the arcanum that by the “kings” who should go forth from Abraham, spoken of in the sixth verse, are signified the celestial truths that inflow from the Lord’s Divine good; and that by the “kings of peoples” who should be from Sarah, spoken of in the present verse, are signified the spiritual truths that inflow from the Lord’s Divine truth. For the Lord’s Divine good cannot inflow except with the celestial man, because it inflows into the will part, as it did in the case of the most ancient church; but the Lord’s Divine truth inflows with the spiritual man, because it inflows solely into his intellectual part, which in him has been separated from his will part (see n. 2053, at the end); or what is the same, celestial good inflows with the celestial man, and spiritual good with the spiritual man; and on this account the Lord appears to the celestial angels as a sun, but to the spiritual as a moon (see n. 1529, 1530).

2070. Verse 17. *And Abraham fell upon his faces, and laughed, and said in his heart, Shall there be born to a son of a hundred years? And shall Sarah that is a daughter of ninety years bear?* “Abraham fell upon 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 a hundred years?” signifies that the rational of the Lord’s human essence should then be united to his Divine essence; “and shall Sarah that is a daughter of ninety years bear?” signifies that truth conjoined with good will do this.

2071. *Abraham fell upon his faces.* That this signifies adoration is evident from the signification of “falling upon the faces” as being to adore (see above, n. 1999).

2072. *And laughed.* That this signifies the affection of truth, may be seen from the origin and essence of laughter, for its origin is nothing but the affection of truth, or else the affection of what is false, from which come the gladness and merriment that in laughter

display themselves in the face, which shows that the essence of laughter is nothing else. Laughter is indeed an external thing that belongs to the body because to the face; but in the Word interior things are expressed and signified by exterior things; just as all the interior affections of the mind are expressed and signified by means of the face, interior hearing and obedience being signified by the ear, interior sight or understanding by the eye, power and strength by the hand and arm, and so on, and in the same way the affection of truth by laughter.

[2] In man's rational there is truth, which is its chief characteristic, and there is also the affection of good, but this is in the very affection of truth as its soul. The affection of good which is in the rational does not display itself by means of laughter, but by means of a certain joy and consequent pleasurable delight which does not laugh; for in laughter there is usually something that is not so good. The reason why truth is the chief characteristic in man's rational, is that the rational is formed by means of the knowledges of truth, for by no other means can anyone ever become rational. The knowledges of good are truths, equally as much as are the knowledges of truth.

[3] That "laughter" here signifies the affection of truth, may be seen from its being related that Abraham laughed; and in like manner Sarah, both before Isaac was born, and afterwards; and also from Isaac's being named from "laughter," for the word "Isaac" means "laughter." That Abraham laughed when he heard about Isaac is evident from this verse, for it is said that Abraham laughed when he heard about a son from Sarah. That Sarah also laughed before Isaac's birth, when she heard from Jehovah that she should bear a son, is told in the words, "When Sarah heard at the door of the tent, Sarah laughed within herself, saying, After I am grown old shall I have pleasure? and my lord old? And Jehovah said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, and I am become old? Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay, but thou didst laugh" (Gen. 18:12-13, 15). And later, when Isaac had been born, "Abraham called the name of his son Isaac" (meaning "laughter"); and Sarah said, "God hath made laughter for me; everyone that

heareth shall laugh with me” (Gen. 21:3, 6). Unless “laughing” and the name “Isaac,” meaning “laughter,” involved such things, these matters would never have been related.

2073. *And said in his heart.* That this signifies that he so thought, is evident without explication.

2074. *Shall there be born to a son of a hundred years?* That this signifies that the rational of the Lord’s human essence should then be united to the Divine essence is evident from the signification of “a hundred” (concerning which see above, n. 1988).

2075. *And shall Sarah that is a daughter of ninety years bear?* That this signifies that truth conjoined with good will do this is evident from the representation and signification of “Sarah” as being truth conjoined with good, that is, truth Divine; and from the signification of the number “ninety,” or what is the same, of “nine.” One cannot but wonder that the number “a hundred years,” which was Abraham’s age, signifies that the rational of the Lord’s human essence should be united to his Divine essence; and that the number “ninety years,” which was Sarah’s age, signifies that truth conjoined with good would do this. But as there is nothing in the Lord’s Word which is not heavenly and Divine, so must it be with the very numbers contained in it. It was shown in volume 1 that in the Word all numbers whatever signify actual things, equally as do all the names (see n. 482, 487–488, 493, 575, 647–648, 755, 813, 893, 1988).

[2] Now that the number “nine” signifies conjunction, and still more the number “ninety,” which is the product of the multiplication of nine into ten (for “ten” signifies the remains by which conjunction is effected, as is evident from what was said above, n. 1988, at the end), may also be seen from the representatives and significatives which now follow. 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 day of the seventh month at evening,

from evening even to evening, they should celebrate a sabbath (Lev. 23:27, 32).

[3] In the internal sense these things signify conjunction by means of remains—"nine" signifying conjunction, and "ten" signifying remains. That a Divine arcanum lies hidden in these numbers is clearly evident from the months and the days of the year that were to be held holy; as that every seventh day there was a sabbath; and that every seventh month, as just stated, there should be a sabbath of a sabbath; in like manner the seventh year; and also that on the seven times seventh year the jubilee should commence. The case is the same with all other numbers in the Word; as with "three," the signification of which is nearly the same as that of "seven"; and with "twelve," which signifies all things of faith; and with "ten," which signifies the same as "tenths," that is, remains (see n. 576); and so on. Thus in the passage here quoted from Leviticus, unless the number "ten" and the number "nine" involved arcana, it would by no means have been commanded that this sabbath of a sabbath should be on the tenth day of the seventh month, and that on the ninth of the month they should celebrate it. Such is the Word of the Lord in the internal sense, although in the historical sense nothing of the kind appears.

[4] In the same way it is related of Jerusalem that it was besieged by Nebuchadnezzar in the ninth year of Zedekiah, and that a breach was made in the eleventh year, on the ninth day of the month; concerning which we read as follows in the second book of Kings:

It came to pass in the ninth year of the reign of Zedekiah, in the tenth month, in the tenth of the month, came Nebuchadnezzar king of Babylon against Jerusalem, and the city was besieged until the eleventh year of king Zedekiah; on the ninth of the month the famine prevailed in the city, and there was no bread for the people of the land, and a breach was made in the city (2 Kings 25:1, 3-4).

By the "ninth year" and the "tenth month," and by the "eleventh year" and the "ninth of the month," when the famine prevailed in the city and there was no bread for the people of the land, is



signified in the internal sense that there was no longer any conjunction by means of the things of faith and of charity; “famine in the city and no bread for the people of the land” signifies that there was nothing of faith and nothing of charity left. This is the internal sense of these words, which does not at all appear in the letter; and such things shine forth from the historical portions of the Word still less than from the prophetic, because the histories so captivate the mind that it is scarcely believed that anything deeper lies hidden within; when yet all things are representative, and the words themselves are everywhere significative. These things are hard to believe, but still they are true (see n. 1769–1772).

2076. Verse 18. *And Abraham said unto God, Would that Ishmael might live before thee!* “Abraham said unto God” signifies the Lord’s perception from love; “Would that Ishmael might live before thee” signifies that others who are rational from truth should not perish.

2077. *Abraham said unto God.* That this signifies the Lord’s perception from love is evident from the signification of “saying unto God” as being to perceive, which has often been explained before. That “Abraham” here signifies the Lord in such a state and at such an age has been stated above (n. 1989). That the Lord said this from love is evident, for the affection of love shines forth from the very words when it is said, “Would that Ishmael might live before thee!” The Lord’s affection or love was Divine, being toward the universal human race, which he willed to completely adjoin to himself, and to save to eternity, by means of the union of his human essence with his Divine essence (concerning which love, see volume 1, n. 1735; and that from this love the Lord continually fought against the hells, n. 1690, 1789, 1812; also that in the union of his human with his Divine, he regarded nothing but the conjunction of the Divine with the human race, n. 2034).

[2] Love such as the Lord had transcends all human understanding, and is in the highest degree incredible to those who do not know what the heavenly love is in which the angels are. To save a soul from hell, the angels would regard death as nothing, nay, if it were possible they would undergo hell for that soul.

Hence it is the inmost of their joy to translate into heaven one who is rising from the dead. But they confess that this love is not one whit from themselves, but that all things of it both in general and in particular are from the Lord alone; nay, they manifest irritation if anyone thinks otherwise.

2078. *Would that Ishmael might live before thee!* That this signifies that others who are rational from truth should not perish, is evident from the representation and consequent signification of “Ishmael,” as being the rational (explained in the foregoing chapter, where Ishmael is treated of). There are two kinds of men within the church; the spiritual, and the celestial. The spiritual become rational from truth, but the celestial from good. What the distinction between them is may be seen above (n. 2069), and in many places in volume 1. The spiritual, who become rational by means of truth, are here meant by “Ishmael”; for “Ishmael” denotes rational truth in its genuine sense, as before shown (n. 1893, 1950–1951). When this rational truth is being adopted and desired by good, as here by the Lord who is meant by “Abraham,” it signifies what is spiritual, thus the spiritual man, or what is the same, the spiritual church, the salvation of which was desired by the Lord from Divine love (see just above, n. 2077). This is expressed by the words, “would that Ishmael might live before thee.”

2079. Verse 19. *And God said, Truly 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 his seed after him.* “God said” signifies an answer perceived; “truly Sarah thy wife” signifies the Divine truth conjoined with good; “shall bear thee a son” signifies that the rational is from this; “and thou shalt call his name Isaac” signifies the Divine rational; “and I will set up my covenant with him” signifies union; “for an eternal covenant” signifies an eternal union; “to his seed after him” signifies those who should have faith in the Lord.

2080. *God said.* That this signifies an answer perceived is evident from the signification of “saying” as being to perceive (explained

just above, n. 2077). And as in the preceding verse we read that “Abraham said,” and this signified perception, and as here we read that “God said,” or answered, it follows that this signifies an answer perceived, or an answer of perception. In all perception whatever there is both a propounding and a reply. The perception of both of these is here expressed in the historical sense by the words “Abraham said unto God,” and “God said.” (That “God said” denotes to perceive, may be seen above, n. 1791, 1815, 1819, 1822, 1898, 1919; and also in this chapter repeatedly.)

**2081.** *Truly Sarah thy wife.* That this signifies Divine truth conjoined with good is evident from the representation and the consequent signification of “Sarah” as being Divine truth conjoined with good, concerning which above (n. 2063).

**2082.** *Shall bear thee a son.* That this signifies that the rational will be from this conjunction of Divine truth with Divine good is evident from the signification of a “son” as being truth, here rational truth (also spoken of above, n. 2066).

**2083.** *And thou shalt call his name Isaac.* That this signifies the Divine rational is evident from the representation of Isaac, and also from the signification of his “name” in the internal sense. First, from the representation of Isaac: Abraham, as said in various places before, represents the Lord’s internal man, but Isaac his rational man, and Jacob his natural man. The Lord’s internal man was Jehovah himself. His rational man, because conceived from the influx of his internal man into the affection of memory-knowledges in the external man (see n. 1896, 1902, 1910), was from the Divine thus conjoined with the human. Hence the first rational, represented by Ishmael, was human; but it was made Divine by the Lord, and then is represented by Isaac. Secondly, from the signification of his “name”: Isaac was named from “laughter”; and as in the internal sense “laughter” signifies the affection of truth, which affection belongs to the rational, as was shown above (n. 2072), “laughter” here signifies the Divine rational.

[2] The Lord from his own power made Divine all that was human with him; thus not only the rational, but also the interior and the exterior sensuous part, and thereby the body itself. He thus united the human to the Divine. That not only the rational, but also the sensuous part, and thus the whole body also, was made Divine and Jehovah, has been already shown, and may be seen by everyone from the fact that he alone rose from the dead as to the body, and sits at the right hand of the Divine power both as to all the Divine and as to all the human. To sit at the right hand of the Divine power, signifies to have all sovereign power in heaven and in earth.

2084. *And I will set up my covenant with him for an eternal covenant.* That this signifies union, and in fact eternal union, is evident from the signification of a “covenant” as being conjunction; and when it is predicated of the Lord, as being the union of his Divine essence with his human essence, and of the human essence with the Divine essence. (That a “covenant” signifies these things has been shown before, n. 665–666, 1023, 1038, 1864, and occasionally in this chapter.)

2085. *To his seed after him.* That this signifies those who should have faith in the Lord is evident from the signification of “seed,” as being faith (explained before, n. 1025, 1447, 1610, 2034). Those are here signified by “seed” who have the faith of love, that is, who have love to the Lord; consequently the celestial, or those who are of the celestial church; for the seed from Isaac is treated of. But they who have the faith of charity, that is, who have charity toward the neighbor—consequently the spiritual, or those who are of the spiritual church—are signified by “Ishmael,” who is treated of in the verse that now follows. (What the distinction is between the celestial and the spiritual, may be seen above, n. 2069, 2078; and also what the distinction is between having love to the Lord and having charity toward the neighbor, n. 2023.)

2086. Verse 20. *And as for Ishmael, I have heard thee: behold I will bless him, and will make him fruitful, and will multiply him very exceedingly; twelve princes shall he beget, and I will make him a great*

*nation.* “As for Ishmael, I have heard thee” signifies those who are rational from truth, that they are to be saved; “behold I will bless him” signifies that they would be imbued and gifted; “I will make him fruitful” signifies with the goods of faith; “and will multiply him” signifies with the truths thence derived; “very exceedingly” signifies beyond measure; “twelve princes shall he beget” signifies the primary precepts of the faith which is of charity; “and I will make him a great nation” signifies the fruition of goods and their increase.

2087. *As for Ishmael, I have heard thee.* That this signifies those who are rational from truth, that they are to be saved, is evident from the representation of Ishmael in this place as being those who are rational from truth, or the spiritual (spoken of above, n. 2078); and that they are to be saved, is evident from the signification of “hearing thee,” as may be seen without explication.

2088. *Behold I will bless him; and will make him fruitful very exceedingly.* That this signifies that they should be imbued and gifted with the goods of faith and with the derivative truths beyond measure, is evident from the signification of being “blessed,” of being “fruitful,” and of being “multiplied.” To be “blessed” signifies to be gifted with all goods (as shown in volume 1, n. 981, 1096, 1420, 1422). To be “fruitful” denotes the goods of faith with which they should be gifted; and to be “multiplied” denotes the truths thence derived (as also shown in volume 1, n. 43, 55, 913, 983).

[2] Who the celestial are, and who the spiritual, it would be too tedious to describe here, and they have been described already (as may be seen n. 81, 597, 607, 765, 2069, 2078, and in many other places). In general, the celestial are those who have love to the Lord, and the spiritual those who have charity toward the neighbor. (What the distinction is between having love to the Lord, and having charity toward the neighbor, may be seen above, n. 2023.) The celestial are those who are in the affection of good from good; but the spiritual are those who are in the affection of good from truth. In the beginning all were celestial, because they were in love

to the Lord; and hence they received perception, by which they perceived good, not from truth, but from the affection of good.

[3] But afterwards, when love to the Lord was no longer such as it had been, spiritual men followed, those men being called spiritual who were in love toward the neighbor, or in charity. But love toward the neighbor, or charity, was implanted by means of truth; and thereby they received conscience, and acted in accordance with it, not from the affection of good, but from the affection of truth. Charity, with the spiritual, appears like the affection of good; but it is the affection of truth. From this appearance, charity is still called good; but it is the good of their faith. These are they who are meant by the Lord in John:

I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture; I am the good shepherd; and I know mine own, and am known of mine; and other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one flock, and one shepherd (John 10:9, 14, 16).

**2089.** *Twelve princes shall he beget.* That this signifies the primary precepts which are of charity is evident from the signification of “twelve” as being all things of faith; and from the signification of “princes,” as being primary things. “King” and “princes” are mentioned in various parts of the Word; but in the internal sense they never signify king or princes, but the primary things of the matter in connection with which they are mentioned. (That “kings” signify truths in one complex has been already shown, n. 2015; also that “princes” are the primaries of truth, which are precepts, n. 1482.) Hence the angels—in fact the spiritual angels—are called “principalities,” because they are in truths. The term “princes” is predicated from the truths which are of charity; for, as before said (n. 1832), the spiritual, by means of the truths that appear to them as truths, receive charity from the Lord, and through this, conscience.

[2] That “twelve” signifies all the things of faith has been hitherto unknown to the world; and yet whenever the number “twelve”

occurs in the Word, whether in the historic or the prophetic part, it signifies nothing else. By the “twelve sons” of Jacob, and derivatively by the “twelve tribes” named from them, the same is signified; and also by the “twelve disciples” of the Lord. Each son of Jacob, and each of the twelve disciples, represented an essential and primary of faith. (What was represented by each son of Jacob, and so by each tribe, will of the Lord’s Divine mercy be told in what follows, where the sons of Jacob are treated of, Gen. 29 and 30.)

**2090.** *And I will make him a great nation.* That this signifies the fruition of goods and their increase is evident from the signification of “nations” as being goods (explained in volume 1, n. 1159, 1258–1260, 1416, 1849); and therefore to “make a great nation” here signifies both the fruition and the increase of goods.

**2091.** Verse 21. *And my covenant will I set up with Isaac, whom Sarah shall bear unto thee at this set time in the following year.* “My covenant will I set up with Isaac” signifies union with the Divine rational; “whom Sarah shall bear unto thee” signifies the Divine truth conjoined with good, from which it will come forth; “at this set time in the following year” signifies a state of union then.

**2092.** *My covenant will I set up with Isaac.* That this signifies union with the Divine rational is evident from the signification of a “covenant” as being union (explained before); and from the representation of “Isaac” as being the Divine rational (spoken of above, n. 2083).

**2093.** *Whom Sarah shall bear unto thee.* That this signifies the Divine truth conjoined with the Divine good, from which it will come forth, is evident from the representation of “Sarah” as being the Divine truth (spoken of before, n. 2063, 2081); and from the representation of “Abraham” as being the Divine good (treated of, n. 2063, and in several other places).

[2] How the Lord’s first rational was conceived and born has been stated in the foregoing chapter, where “Ishmael” is treated of, by whom that rational was represented. But here, and also in the

following chapter, that rational is treated of which was made Divine by the Lord, and this by the conjunction, as by marriage, of the Divine good with the Divine truth. The first rational cannot be conceived otherwise than by the influx of the internal man into the affection of memory-knowledges in the external man; nor can it be born otherwise than from the affection of memory-knowledges, which was represented by Hagar, Sarah's handmaid (as shown in the preceding chapter, n. 1896, 1902, 1910, etc.).

[3] But the second or Divine rational is not conceived and born in this way, but by means of the conjunction of the truth of the internal man with the good of the same, and the influx thence derived. With the Lord this was effected of his own proper power from the Divine itself, that is, from Jehovah. As has been repeatedly stated above, his internal man was Jehovah; and the good itself that was represented by Abraham belonged to his internal man, as also did the truth itself that was represented by Sarah, and therefore both were Divine. From this source therefore was the Lord's Divine rational conceived and born; and in fact from the influx of the good into the truth, and thus by means of the truth; for the chief characteristic of the rational is truth (as before said, n. 2072). On this account it is here said, "whom Sarah shall bear unto thee," which signifies Divine truth conjoined with good, from which that Divine rational will come forth; and above (at verse 17) it was said that Sarah was a "daughter of ninety years," which signifies that the truth conjoined with good shall do this.

[4] With every man whatever because he has been created in the likeness and image of God, the like, but not the equal of this takes place, that is to say, his first rational is also conceived and born by means of the influx of his internal man into the life of the affection of memory-knowledges in his external man; but his second rational, from the influx of the good and truth from the Lord through his internal man. This second rational he receives from the Lord when he is being regenerated, for he then perceives in his rational what the good and the truth of faith are. In man the internal man is above his rational, and is the Lord's (see n. 1889, 1940).



2094. In the preceding chapter, and up to this point in the present one, the subject has been the conception and birth of the rational that appertained to the Lord; and how it was made Divine is also treated of in what follows. But some may suppose that to know these things does not conduce much to faith, provided it is known that the Lord's human essence was made Divine, and that the Lord is God as to both the human essence and the Divine essence. But the case is this: They who in simplicity believe this to be so do not need to know how it was effected, for knowing how it was effected is simply for the end that they may believe it to be so.

[2] But at the present day there are many who believe nothing unless they know from reason that it is so, as may be clearly seen from the fact that few believe in the Lord, although they confess him with the lips because this is according to the doctrine of faith. Yet still they say to themselves and to one another that if they knew it could be so they would believe. The reason why they do not believe and yet say this is that the Lord was born as are other men, and in the external form was like others. These persons cannot possibly receive any faith unless they first comprehend in some measure how it can be so, and this is why these things have been explained. They who believe the Word in simplicity have no need to know all these things, for they are already in the end to which the others just described cannot come except by a knowledge [*cognitio*] of such things.

[3] Moreover these are the things that are contained in the internal sense, and the internal sense is the Word of the Lord in the heavens, and is so perceived by those who are there. When a man is in the truth, that is, in the internal sense, he can make one as to thought with those in heaven, even though he may be in a relatively very general and obscure idea. The celestial in heaven, who are in faith itself, look at these things from good, and see that they are so; but the spiritual look at them from truth and are also confirmed, and thus perfected, by such things as are contained in the internal sense; but this by thousands of interior reasons which cannot flow perceptibly into man's idea.

2095. *At this set time in the following year.* That this signifies a state of union then is evident from what has been said concerning the age of Abraham, in that he was a “son of a hundred years”; and concerning that of Sarah, in that she was a “daughter of ninety years,” when Isaac was to be born; by which was signified that the rational of the Lord’s human essence would then be united to his Divine essence, and that truth conjoined with good would effect this (concerning which see above, n. 1988, 2074, 2075). So that the “following year” is a state of union.

2096. Verse 22. *And he left off speaking with him; and God went up from over Abraham.* “He left off speaking with him” signifies the end of this perception; “and God went up from over Abraham” signifies the Lord’s entrance into the former state.

2097. *He left off speaking with him.* That this signifies the end of this perception is evident from the signification of “speaking” and “saying,” as being in the internal sense to perceive (concerning which several times before); and therefore to “leave off speaking” is to be no longer in such perception.

2098. *And God went up from over Abraham.* That this signifies the Lord’s entrance into the former state follows from what has been said, and therefore without explication. That during his life in the world the Lord had two states, one of humiliation, and the other of glorification, has been shown before (n. 1603, 2033); and as he had two states, it is evident that he had two states of perception. He was in a state of glorification, that is, of union of the human with the Divine, when he perceived the things that are contained in the internal sense of this chapter up to this point; but that he was no longer in such perception is expressed by the words, “He left off speaking with him, and God went up from over Abraham.”

2099. Verse 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 among the men of Abraham’s house, and circumcised the flesh of their foreskin in the selfsame day as God spoke with him.* “Abraham

took Ishmael his son” signifies those who are truly rational; “and all that were born in his house, and all that were bought with his silver, and every male among the men of Abraham’s house” signifies here as before those who are within the church, with whom the truths of faith are being conjoined with goods; “and circumcised the flesh of their foreskin” signifies their purification and righteousness from the Lord; “in the selfsame day” signifies the state that has been spoken of; “as God spoke with him” signifies in accordance with the perception.

**2100.** *Abraham took Ishmael his son.* That this signifies those who are truly rational is evident from the signification of “Ishmael” as being those who are rational from truth, that is, the spiritual (see n. 2078, 2087–2088).

**2101.** *All that were born in his house, and all that were bought with his silver, every male among the men of Abraham’s house.* That this signifies those who are within the church, with whom the truths of faith are conjoined with goods, is evident from the signification of “those born in the house” as being the celestial; from the signification of “those bought with silver” as being the spiritual; and from these being within the church as explained above (n. 2048, 2051, 2052); and also from the signification of a “male” as being those who are in the truth of faith (spoken of above, n. 2046), from all which it is evident that they are meant who are within the church, with whom the truths of faith are conjoined with goods.

**2102.** *And circumcised the flesh of their foreskin.* That this signifies their purification and righteousness from the Lord is evident from the signification of being “circumcised” as being to be purified from the loves of self and of the world (explained above, n. 2039); also from the signification of “circumcising the flesh of the foreskin” as being the removal of these loves (also spoken of above, n. 2041, 2053, 2057; where it was further shown that those loves are the sole obstacle to the influx and operation of the good and truth from the Lord, and consequently to the application of the Lord’s righteousness to man).

[2] This whole chapter has treated of the union of the Lord's Divine essence with his human essence; and concerning the conjunction of the Lord with man by means of his human essence made Divine; and also concerning circumcision, that is, purification from the filthy things in man. All these things are in one series, and follow one from another; for the union of the Divine essence with the human essence in the Lord was effected to the end that the Divine might be conjoined with man; and the conjunction of the Divine with man cannot be effected unless man is purified from those loves; but as soon as he is being purified from them, the Lord's Divine human flows in, and thus conjoins man with itself. This shows the nature of the Word, namely, that when what is signified in the internal sense is understood, the Word is all connected together in a becoming and beautiful series.

2103. *In the selfsame day.* That this signifies the state that has been spoken of is evident from the signification of "day" as being in the internal sense state (see n. 23, 487–488, 493, 893).

2104. *As God spoke with him.* That this signifies in accordance with the perception is evident from the signification of "God saying" and "speaking" as being to perceive (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2097).

2105. Verses 24–26. *And Abraham was a son of ninety and nine years when he was circumcised in the flesh of his foreskin. And Ishmael his son was a son of thirteen years when he was circumcised in the flesh of his foreskin. In the selfsame 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; "when he was circumcised in the flesh of his foreskin" signifies when he utterly expelled the evils of the external man; "and Ishmael his son" signifies those who by virtue of the truths of faith are made rational by the Lord; "a son of thirteen years" signifies holy remains; "when he was circumcised in the flesh of his foreskin" signifies, as before, purification; "in the selfsame day" signifies that it was then; "was Abraham circumcised, and Ishmael his son" signifies that when the Lord conjoined his

human essence with his Divine essence, he also conjoined with himself all others who become rational from truth, and saved them.

**2106.** *Abraham was a son of ninety and nine years.* That this signifies the state and time before the union of the Lord's Divine essence with his human essence is evident from the signification of "ninety-nine years" as being the time before the Lord fully conjoined the internal man with the rational (explained above, n. 1988). The Lord's internal man, as already shown, was Jehovah himself, that is, the Divine itself; which, when it was united to the human, was united to the rational; for the human begins in the inmost of the rational, and extends itself thence to man's external.

**2107.** *When he was circumcised in the flesh of his foreskin.* That this signifies when he utterly expelled the evils of his external man is evident from the signification of "being circumcised" as being to be purified from the loves of self and of the world, or what is the same, from evils; for all evils come from these loves (see above, n. 2039, 2041, 2053, 2057); and that the Lord expelled the evils by his own power, and thereby made his human essence Divine, has been abundantly shown in volume 1, and now just above (n. 2025).

**2108.** *Ishmael his son.* That this signifies those who become rational from the truths of faith is evident from the representation of Ishmael here as being those who become rational from truth, that is, who become spiritual (see also above, n. 2078, 2087, 2088).

**2109.** *A son of thirteen years.* That this signifies holy remains may be seen from the signification of "ten" as being remains (explained above, n. 576, 1988); and from the signification of "three" as being what is holy (see n. 720, 901). Thus the number "thirteen," being composed of ten and three, signifies holy remains. (That numbers in the Word signify actual things, may be seen above, n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893. What the remains with man are, has been stated above, n. 468, 530, 561, 660, 1050, 1906.)

2110. *When he was circumcised in the flesh of his foreskin.* That this signifies purification is evident from the signification of “being circumcised” as being to be purified from the loves of self and of the world (see n. 2039); and from the signification of “circumcising the flesh of the foreskin” as being the removal of those loves (n. 2041, 2053, 2057).

2111. *In the selfsame day.* That this signifies that it was then is evident from the signification of “day” as being time and state (also explained before, n. 23, 487–488, 493, 893).

2112. *Was Abraham circumcised, and Ishmael his son.* That this signifies that when the Lord conjoined his human essence with his Divine essence, he also conjoined with himself all others who become rational from truth and saved them, is evident from the representation of Abraham in this chapter as being the Lord in that state and at that age (see above, n. 1989); and from the representation of Ishmael here as being those who become rational from truth (explained above, n. 2078, 2087–2088); and also from the signification of “being circumcised” as being to be purified (see above, n. 2039), and when predicated of the Lord, to be glorified, and thus to put off the human and to put on the Divine. (That to be glorified is to put on the Divine, may be seen above, n. 2033; and that the Lord then conjoined with himself those who become rational from truth, that is, the spiritual, may also be seen above, n. 2034, 2078, 2088.)

2113. Verse 27. *And all the men of his house, he that was born in the house, and he that was bought with silver, from the son that is a stranger, were circumcised with him.* “All the men of his house, he that was born in the house, and he that was bought with silver” signifies all those who are within the church; “from the son that is a stranger” signifies all who are rational outside 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 in the house, and he that was bought with silver.* That this signifies all those who are within the church is evident from the signification of “him that was

born in the house” as being the celestial; and from the signification of “those bought with silver” as being the spiritual (concerning which above, n. 2048, 2051–2052); and also that these are they 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 the celestial and who the spiritual are, may be seen above (n. 2088). In this last verse of this chapter there is a summary of all that has been said above, namely, that they who have been purified from the loves of self and of the world, both those within the church and those outside the church, are justified by the Lord. Both these classes are called the “men of the house”; for in the internal sense “the house” signifies the Lord’s kingdom (n. 2048).

2115. *From the son that is a stranger.* That this signifies all who are rational outside the church is evident from the signification of a “stranger” as being those who are outside the church (explained above, n. 2049), and thus the gentiles who have not the Word and therefore have learned nothing about the Lord; and that these when rational are just as much saved, that is, when they live together in charity or mutual love, and have gained something of conscience in accordance with their own religion, has been shown in volume 1 (n. 593, 932, 1032, 1059, 1327–1328).

2116. That they “were circumcised by [*ab*] him” signifies that they are justified by the Lord, may be seen from the representation and thence the signification of “being circumcised” as being to be purified (explained above, n. 2039). Their “being circumcised by him,” that is, by Abraham, was also representative, namely, that they are purified and thereby justified by the Lord. But in regard to justification, the case is not as is commonly supposed, namely, that all evils and sins are wiped away and utterly blotted out when men, as they imagine, believe—even if it were their last and dying hour—however they may have lived in evils and in misdeeds during the entire course of their lives; for I have been fully instructed that not the smallest evil which a man during his bodily life has thought and has carried out into act is wiped away and utterly blotted out; but that it all remains, even to the very least of it.

[2] The truth is that with those who have meditated and practiced acts of hatred, of revenge, of cruelty, and of adultery, and who thereby have lived in no charity, the life thence contracted awaits them after death, nay, so do all things of that life both in general and in particular, which return in succession; and from this comes their torment in hell. But with those who have lived in love to the Lord and in charity toward the neighbor, their evils of life also all remain, but they are tempered by the goods which during their life in the world they have received from the Lord by means of a life of charity; and thereby they are uplifted into heaven, nay, are withheld from the evils which they have appertaining to them, so that these do not appear. They who in the other life doubt their having evils with them, because the evils do not appear, are let into them until they know that the case is really so, and then are again uplifted into heaven.

[3] This then is what is meant by being justified; for in this way men come to acknowledge not their own righteousness, but that of the Lord. As to its being said that those are saved who have faith—this is true; but in the Word by “faith” nothing else is meant than love to the Lord and charity toward the neighbor, and thus a life from these loves. The doctrinal things and dogmas of faith are not faith, but belong to faith; for they are one and all for the sake of the end that a man may become such as they teach him to be, as may be clearly seen from the Lord’s words that in love to God and love toward the neighbor consist all the law and the prophets, that is, the universal doctrine of faith (Matt. 22:34–39; Mark 12:28–35). (That there cannot possibly be any other faith that is faith, was shown in volume 1, n. 30–38, 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 also 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 the last judgment is. They suppose that it will come together with the destruction of the world; and this gives rise to the notion that the whole globe will perish by fire, together with all things in the visible world; and that then for the first time the dead will rise again and will be brought to judgment, the evil being cast into hell, and the good ascending into heaven. These conjectures originate in the prophetic statements of the Word—where mention is made of a new heaven and a new earth, and also of the new Jerusalem—those who make them not being aware that in the internal sense such prophetic statements have a totally different meaning from that which appears in the sense of the letter; and that by “heaven” is not meant the sky, nor by “earth” the earth, but the Lord’s church in general, and with everyone in particular.

2118. By the last judgment is meant the last time of a church, and also the last state of each person’s life. As regards 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 among the posterity of Jacob, was when the ten tribes were carried away into captivity, and were dispersed among the nations; and when later, after the Lord’s coming, the Jews were driven out of the land of Canaan, and were scattered throughout the world. The last judgment of the present church, which is called the Christian church, is what is meant by John in Revelation by the “new heaven and the new earth.”

2119. That the last state of each person’s life when he dies is his last judgment is not hidden from some, but still few believe it; when yet it is a constant truth that every man after death rises again

into the other life, and is brought to judgment. But this judgment takes place as follows. As soon as man's corporeals grow cold, which takes place after a few days, he is resuscitated by the Lord, by means of the celestial angels, who at first are with him. But if the man is such that he cannot remain with those angels, he is received by the spiritual angels; and afterwards in succession by good spirits, for all who come into the other life are without exception welcome and accepted guests. But as everyone's desires follow with him, he who had led an evil life cannot stay long with the angels and good spirits, but separates himself from them in succession, until at last he comes to spirits of a life similar in nature to that which he had had in the world. It then appears to him as if he were in the life of his body, and in fact it is in itself a continuation of that life. With this life his judgment begins. After periods of delay they who have lived an evil life go down into hell; while they who have lived a good life are by degrees uplifted by the Lord into heaven. Such is the last judgment of each person, as has been shown from experience in volume 1.

2120. As to what the Lord said concerning the last times, that then the sea and the billows shall roar, the sun be darkened, the moon not give her light, the stars fall from heaven, nation rise up against nation and kingdom against kingdom, and more (see Matt. 24:7, 29; Luke 21:25)—these things both in general and in particular signify the state of the church, such as it would be at the time of its last judgment. And by the “roaring of the sea” and the “billows” nothing else is signified than that heresies and controversies within the church in general, and in everyone in particular, will be thus in uproar. By the “sun” is meant nothing else than love to the Lord and charity toward the neighbor; by the “moon,” faith; and by the “stars,” the knowledges of faith; all of which, in the last times, will be thus darkened, will not give light, and will fall from heaven, that is, will vanish away. The like is said by the Lord also in Isaiah (chapter 13:10). So too by “nation against nation, and kingdom against kingdom,” nothing else is meant than evils against evils, and falsities against falsities, and so on. There were many secret reasons why the Lord spoke in this way. (That the “seas,” “sun,” “moon,” “stars,” “nations,” and

“kingdoms” have such a signification, I know with certainty, and have shown in volume 1.)

2121. That a last judgment is at hand<sup>3</sup> cannot be so evident on the earth and within the church as in the other life, whither all souls arrive, and flock together. At this day the world of spirits is full of evil genii and evil spirits, mostly from the Christian world, among whom there reign nothing but hatreds, revenges, cruelties, obscenities, and deceitful machinations. Nor is this the case only with the world of spirits, where souls fresh from the world first arrive, but also with the interior sphere of that world, where those are who have been interiorly evil in respect to their intentions and ends. This likewise is at the present day so crowded that I have wondered there ever could be so great an abundance. For all are not instantly cast down into the hells, because it is according to the laws of order that every such person should return into his life which he had had in the body, and should in this way be brought down by degrees into hell. The Lord casts no one into hell, but everyone casts himself there. The result is that these worlds of spirits are thronged with a crowd of such spirits, who gather and stay there for a time. By their means the souls who come from the world are frightfully infested. Moreover the spirits who are with man (for every man is governed by the Lord through spirits and angels) are more stirred up than heretofore to bring malign influences to bear upon man, and this to such a degree that the angels who are with him can scarcely avert them, but are compelled to inflow into man from a greater distance. In the other life it is from all this very evident that the last time is at hand.

2122. As to what further regards the souls newly arriving from the world, those coming from the Christian world think and plan for scarcely anything else than to become the greatest, and to possess all things; so that all are devoured with the love of self and of the world, which loves are utterly contrary to heavenly order (n. 2057); besides that very many think of nothing but filthy, obscene, and profane things, and among themselves speak of nothing else. They also make nothing of and utterly despise all things that are of charity and faith; and do not acknowledge the Lord himself; nay,

they hate all who confess him; for in the other life thoughts and hearts speak. Besides all this, on account of the infamous life of parents, hereditary evils are becoming more malignant, and like inward fires fostered in secret, stimulate man to greater profanation of what is honorable and pious than heretofore. At the present day such persons flock in crowds into the other life, and fill to repletion the exterior and interior spheres of the world of spirits, as already said. When evil thus begins to prevail, and the equilibrium begins to incline to the side of evil, it is thereby clearly perceived that the last time is at hand, and that the equilibrium is going to be restored by the rejection of those who are within the church, and the reception of others who are outside.

2123. That the last time is at hand may also be seen from this fact in the other life, that all the good which flows in from the Lord through heaven into the world of spirits is there turned in a moment into what is evil, obscene, and profane, and that all the truth is turned in a moment into falsity; thus mutual love is turned into hatred, sincerity into deceit, and so on; so that those who are there are no longer capable of perceiving anything of what is good and true; and the like redounds upon man, who is governed through spirits with whom those who are in the world of spirits have communication. The certainty of this I have learned by much experience, which, if all advanced, would fill many pages. I have very frequently been permitted to perceive and hear how what is good and true from heaven is turned into what is evil and false, together with the amount and the nature of the change.

2124. I have been told that the good of the will [*bonum voluntarium*] that existed in the men of the most ancient church, was destroyed in the antediluvians; and that at the present day, with the men of the Christian church, the good of the intellect [*bonum intellectuale*] is beginning to perish, insomuch that there is but little of it left; the cause of which is, that they believe nothing except what they apprehend by the senses; and that at this day men not only reason from the senses, but also, by means of a philosophy unknown to the ancients, reason concerning Divine arcana;

whereby intellectual light is altogether darkened; a darkening that is becoming so dense as scarcely to admit of being dispelled.

2125. The present quality of the men of the Christian church was exhibited to my view by means of representations. In a dark cloud there appeared spirits so black that I shuddered, and afterwards others not so horrible; and it was signified to me that I was about to see something. First, there appeared children who were being combed by their mothers so cruelly that the blood ran down; by which was represented that such is the bringing up of little children at this day. Afterwards there appeared a tree which seemed as if it were the tree of knowledge, into which there was seen to climb a great viper, such as to strike one with horror; it appeared to extend all along the trunk of the tree. When the tree with the viper vanished, there appeared a dog; and then a door was opened into an apartment where there was a yellow light as from coals, and there were two women there; it was perceived to be a kitchen, but I am not at liberty to mention what I saw therein. I was told 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 in place of love and charity they have deadly hatreds that are beset with pretenses of what is honorable, and with deceits, together with wicked thoughts concerning all matters that belong to the faith. But what was seen in the kitchen represented the same hatreds and thoughts in their further developments.

2126. It was further represented how opposed are those now within the church to innocence itself. There appeared a beautiful and innocent little child, at the sight of whom the external bonds by which evil genii and spirits are withheld from abominable deeds were slightly relaxed; and they then began to treat the little child in the most shocking manner—to trample on him, and to will the killing of him, one in one way, and another in another; for in the other life innocence is represented by infants. I remarked that during their bodily life such things do not appear in connection with these men, but it was answered that such are their interiors, and that if the civil laws did not hinder, and also other external bonds, such as the fear of the loss of property, of honor, of reputation, and of their life, they would rush insanely in the same

way against all who are innocent. When they heard this answer, they made sport of it also. From what has been said we may see what is the quality of the men of the present day, and also that the last times are at hand.

2127. In the other life there sometimes appears a kind of last judgment to the evil when their societies are being broken up; and to the good, when they are being admitted into heaven. Concerning both of these I may relate some things from experience.

2128. The idea of a last judgment as presented to the evil, which I have seen two or three times, was as follows. When the spirits around me had combined into mischievous societies, so as to exercise predominance, and did not suffer themselves to be so governed by the law of equilibrium according to order as not to annoy other societies in an excessive manner, and to begin inflicting injury upon them by their overpowering force, there then appeared a band of spirits of considerable magnitude, coming from the quarter in front, a little to the right and above, at the approach of which there was heard a hubbub that as it were rose and fell with a loud roar; and as soon as the spirits heard it they were seized with consternation and terror, the result of which was a confusion; and then the spirits who were in those societies were dispersed, one this way and another that, so that they dissolved away from one another, and no one knew where his companion was. While this lasted, it appeared to the spirits just as if it were the last judgment with the destruction of all things. Some uttered lamentations; some from fright as it were lost all heart; in a word, a sense of danger as of a final crisis seized on all.

[2] The sound of those advancing from the quarter in front was heard by them variously; by some as the sound of armed horsemen, and by others otherwise, according to their state of fear and the fantasy it excited. It was perceived by me as a continuous murmur, with undulations rising and falling, and indeed as of many together. I was instructed by those near me that such bands come from that quarter when societies have been evilly combined in this

way, and that they know how to dissociate and dis sever the one from the other, and at the same time to strike terror, so that nothing is thought of but flight; and that by means of such disjunctions and dispersions all are at last reduced by the Lord into order. I was also told that this is what is signified in the Word by the “east wind.”

2129. There are likewise other kinds of tumults, or rather of conflicts, which also present the idea of a last judgment, and by which societies that have been evilly combined in respect to their interiors are dissolved, concerning which I may relate what follows. Such spirits are driven into a state in which they do not think in society or communion in the usual way, but each one for himself. From their thoughts thus at variance, and the confused sound of their jarring speech, an uproar is heard, as of many waters, and a conflict among them, such as cannot be described, that arises from the confusion of opinions concerning fixed and certain truths which are then the subjects of their thoughts and speech, and which uproar is of such a character that it may be called a spiritual chaos.

[2] The sound of the conflicting and confused roarings was threefold. One sound flowed in around the head, and was said to be that of the thoughts. Another sound flowed in toward the left temple, and was said to be the conflict of their reasonings about certain truths in which they were not willing to have faith. The third sound flowed in from above at the right, and was a gnashing one, but not so confused, and the gnashing was turned this way and that, and it was said that this was because the truths that were being turned in this manner this way and that by their reasonings were in conflict. While these conflicts were going on there were other spirits besides who spoke to me and told me what each thing signified, and their speech penetrated distinctly through those sounds.

[3] The subjects of the reasonings were especially these: whether it is to be understood according to the letter that the twelve apostles are to sit upon twelve thrones and judge the twelve tribes of Israel;

also, whether any others are to be admitted into heaven than those who have suffered persecutions and miseries. Each one reasoned according to his fantasy, which he had caught in the life of the body. But some of them who had been brought back into communion and order, were afterwards instructed that the statement concerning the apostles is to be understood in an entirely different manner; namely, by the “apostles” are not meant apostles, nor by “thrones,” thrones, nor by “tribes,” tribes, nor in fact by “twelve,” twelve; but by all these terms—“apostles,” “thrones,” “tribes,” and also by “twelve,” are signified the primary things of faith (see n. 2089); and it is from these and according to them that judgment is effected upon everyone. It was further shown that the apostles cannot judge even one man, but that all judgment is of the Lord alone.

[4] And as regards the other subject of reasoning, neither is this to be understood as meaning that those only are to come into heaven who have suffered persecutions and miseries; but that the rich will enter heaven just as much as the poor, those posted in dignity just as much as those in low condition; and that the Lord has mercy on all, especially on those who have been in spiritual miseries and temptations, which are persecutions by the evil—thus on those who acknowledge that of themselves they are wretched, and who believe that it is solely of the Lord’s mercy that they are saved.

2130. In regard to the second subject, namely, the idea of a last judgment as presented to the good when they are being intromitted into heaven, I may relate how the case is. It is said in the Word that the door was shut, so that they could no longer be admitted; and that they had no oil, and came too late, and therefore were not admitted; by which things also there is signified the state of the last judgment. How these matters are and are to be understood has been shown me.

[2] I heard societies of spirits, one after another, saying in a clear voice that the wolf had wanted to carry them off, but that the Lord rescued them, and that so they were restored to the Lord, in consequence of which they rejoiced from the inmost heart, for they



had been in despair, and thus in fear, that the door had been shut, and that they had come too late to be admitted. Such thought had been infused into them by those who are called “wolves”; but it vanished on their being admitted, that is, on their being received by angelic societies, for intromission into heaven is nothing else. The intromission was seen by me as though it were made and continued with one society after another up to twelve, and that the twelfth society was intromitted (that is, received) with more difficulty than the eleven that had preceded it. There were afterwards admitted eight additional quasi societies that I was told were of the female sex. When I had seen these things, it was said that this process of admission (that is, of reception) into the heavenly societies presents this appearance, and this continuously, in order, from one place to another; and also that heaven can never to eternity be filled, still less is the door shut; but the more there come thither, the more blessed and happy are those who are in heaven; because the harmoniousness is so much the stronger.

[3] After these had been admitted, it appeared as if heaven were shut; for there were a number more who desired to be intromitted (that is, received) next. But they were answered that they could not be received as yet; which is signified by those who came too late, by the door being shut, by their knocking, and by their lacking oil in their lamps. Their not being admitted was because they were not yet prepared to be capable of being among the angelic societies, where there is mutual love, for, as before said (n. 2119 at the end), they who in this world have lived in charity toward the neighbor are by degrees raised into heaven by the Lord.

[4] There were also other spirits who were ignorant of what heaven is, that it is mutual love, who also desired to be then admitted, supposing that admission is everything; but they were answered that it was not yet their time, but that they would be admitted at another time, when they were ready. The reason that the societies appeared to be twelve was that by “twelve” are signified all things of the faith, as before said (n. 2129 at the end).

2131. Individuals who are being intromitted are received by the angelic societies with inmost charity and its joy, and all love and friendship are shown them. But when they do not willingly desire to be in the societies to which they first come, they are received by other societies, and this successively until they come to that society with which they are in agreement, in accordance with the life of mutual love which they have; and they remain there until the time when they go forth still more perfect, and are then elevated and exalted thereby into greater happiness—and this from the Lord’s mercy, in accordance with the life of love and charity which they had received in the world. But the transference from one society into another never takes place by their being rejected by the society where they are, but by a certain willingness in themselves, in accordance with a longing that is insinuated into them by the Lord; and because it takes place in accordance with their longings, there is nothing that is not done from freedom.

2132. As to its being said in the Word that there entered also one who was not clothed in a wedding garment (Matt. 22:11–13), and that he was cast out, it was shown how the case is with this also. There are some persons who during their bodily life have been imbued with the deceit of being able to feign themselves angels of light; and in the other life, when in this hypocritical state, they are also able to insinuate themselves into the nearest heavenly societies. But they do not remain there long, for the moment they perceive the sphere of mutual love there, they are seized with fear and horror, and cast themselves down (and it then appears in the world of spirits as if they had been cast down), some toward the lake, some toward Gehenna, and some into some other hell.

2133. Of the Lord’s Divine mercy heaven has on two or three occasions been so far opened to me that I have heard a general glorification of the Lord, which is of such a nature that a number of societies glorified the Lord together and with one mind, and yet each society did so by itself, with distinct affections and the derivative ideas. It was a heavenly voice, heard far and wide, to an extent so immense that the hearing failed to reach its end (as fails the sight when it beholds the universe), and this was attended with

inmost joy and inmost happiness. A glorification of the Lord has also been sometimes perceived like an irradiation flowing down and affecting the interiors of the mind. This glorification takes place when the angels are in a state of tranquillity and peace, for it then flows from their inmost joys, and from their happinesses themselves.

2134. At the end of the following chapter the state of little children in the other life will of the Lord's Divine mercy be treated of.

## Critical Notes

### Genesis 10, numbers 1114–1272

1. Swedenborg often uses the term “friendship” in the sense of mere personal and selfish regard. See *Arcana Coelestia*, n. 1158[2], 3875[5], 4054, 4804, etc. [Reviser]

2. In Scripture language [KJV] every country is called an “isle,” or “island,” that is approached from Canaan by crossing the sea. [Reviser]

3. That is, of course, in this connection. [Reviser]

4. Or, *he went forth into Assyria*.

5. These *ritualia scientifica* were evidently sacred rites that were so framed as to be the formal expressions of the learning of the nations in question, which learning consisted in a mere memory-knowledge of the correspondences and spiritual truths known in the ancient church. It is impossible to render the phrase into satisfactory English without a circumlocution. “Scientific rituals,” the usual rendering, is ludicrously misleading. [Reviser]

6. The Latin here, by a manifest slip, says “internal worship.” [Reviser]

7. That is, when we look at the historicals we lose sight of the universals, and when we look at the universals we lose sight of the historicals. [Reviser]

8. See note, volume 1, n. 824.

9. See *Spiritual Diary*, n. 3367. [Reviser]

### Genesis 11, numbers 1273–1382

1. That is, in spite of their immense variety, and the consequent stupendous diversity of their reception of that one single influx. [Reviser]

2. The Hebrew word for “valley” in Ezek. 6 and 39 means merely a “low, flat place,” even if in a gorge; whereas in Gen. 11, Isa. 41, and Ezek. 37 the Hebrew word used for “valley” means a valley as opposed to mountains, even if it be a plain. [Reviser]

3. Swedenborg uses the term “sulfurous” in the sense of combustible, and includes under the term “sulfur” other fiery, inflammable, and combustible products, such as resin. Shakespeare has a similar usage. And to this day the miners in coal pits use the term in much the same way, speaking of the inflammable gas therein as “sulfur.” [Reviser]
4. In the original Latin “Babel” and “Babylon” are the same, namely, “Babel.” “Babylon” is the Greek form of the word. [Reviser]
5. Swedenborg all through his theological writings speaks of “restoring” [*restaurare*] and “renewing” [*instaurare*] a new church, he may have had a special reason for this seeming solecism. [Reviser]
6. The Latin has *oculi*, “eyes,” a manifest misprint for *acuti*, “sharp, keen.”

## Genesis 12, numbers 1383–1520

1. Compare *Arcana* 5556, and *Diary* 3703. [Reviser]
2. The Latin word *terra* means both “land” and “earth.”
3. This was John the Baptist, the Lord’s forerunner. [Reviser]
4. The Latin says, “None doing good,” but *benefaciens* is evidently a misprint for *terrefaciens*, as it reads correctly in *Apocalypse Explained* 388[8], 650[51]. [Reviser]
5. There is no paragraph 1503 in the original Latin.
6. *Pediculi domestici*, a literal translation into Latin of the Swedish name for the common *cimex*, “bug.” [Reviser]

## Genesis 13, numbers 1521–1633

1. Compare n. 3885, and see note to n. 2481. [Reviser]
2. The Latin has *fui*, “was,” but elsewhere *sum*, “am,” as in n. 9315.

## Genesis 14, numbers 1634–1764

1. *Nativitatis*, “birth”; but elsewhere *juventutis*, “youth,” as in *True Christian Religion* n. 764.
2. *Juxta verbum meum*, “after my word”; but elsewhere *juxta modum*, “after the manner of,” as n. 6148. [Idem]

## Genesis 15, numbers 1767–1885

1. There are no paragraphs 1765 or 1766 in the original Latin.
2. See 2 Cor. 12:3.
3. See 1 Kings 18:12; 19:8; Ezek. 3:12, 14; Acts 8:39.
4. The first “part” or volume of the original Latin work, in quarto, published in London in 1749, ends here, and the second “part” or volume follows.

## Preface to Volume 2 of the original Latin

See Note 4 (above) Genesis 15.

## Genesis 16, numbers 1886–1983

1. *Verum scientificum*—that is, truth in the external memory [Reviser]
2. See note to n. 1885.

## Genesis 17, numbers 1984–2134

1. In the original Latin, volume 1 comprised chapters 1–15 of Genesis.
2. “Faces” is in the plural in both the Hebrew and the Latin because man has really as many faces as affections, and it is the same with the Lord, and with a country,

and the sea and sky. All these have many faces. Even in English we speak of a person having two faces, or being two-faced, and of "making faces" [Reviser]

3. This was first published in 1750.