

Concerning the
Sacred Scripture
or the
Word of the Lord
from Experience
(De Verbo)

1762

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Index to the *Word of the Lord from Experience*

Concerning the Sacred Scripture or the Word of the Lord from Experience

(De Verbo)

1

The sense of the letter of the Word, in which the spiritual sense is represented

1. It was given to see great purses, appearing like sacks, in which was hidden silver in great abundance; and, since these sacks were open, it seemed as if anyone might take from the silver placed therein, yea, steal from it; but near the sacks sat two angels who were guards. The place where the sacks were deposited appeared like a manger in a stable. In the next chamber were seen modest virgins together with a chaste wife, and near that chamber were two infants, and it was said that they were not to be played with in a childish manner, but wisely. Afterwards there appeared a harlot, and then a horse lying dead. It was then perceived that thus was represented the sense of the letter of the Word, in which is the spiritual sense.³⁶ Those great purses filled with silver signified the knowledges of truth in great abundance therein. That they were open and yet guarded by angels signified that everyone may take thence the knowledges of truth, but that care must be taken lest its interior sense in which is nothing but verities be falsified. The manger in the stable where the sacks lay, signified spiritual

36. [Annotation from the margin.] The sense of the letter is the foundation of the wall of Jerusalem, and the twelve precious stones there; these are the urim and thummin upon the ephod of Aaron.

instruction for the understanding. A manger signifies this, even the one wherein the Lord was laid when born; for a horse signifies the understanding; hence a manger signifies its nourishment. The modest virgins who were seen in the next chamber signified the truths of the church, and the chaste wife signified the conjunction of truth and good which is everywhere in the Word. The infants signified the innocence of wisdom in the Word; they were angels from the third heaven who all appear like infants. The harlot, with the dead horse, signified the falsification of the Word by many at this day, whereby all understanding of truth is destroyed; a harlot signifies falsification, and a dead horse, no understanding of truth.

2

The Word inwardly is living

2. When the Word is read by a man who esteems it holy, its natural sense then becomes spiritual in the second heaven, and celestial in the third heaven, thus it is successively stripped of its natural (sense); the reason is, because the natural, spiritual, and celestial (senses) correspond to each other, and the Word is written by mere correspondences. The natural sense of the Word is such as it is in the sense of the letter, every particular of which becomes spiritual, and afterwards celestial in the heavens; and when it becomes spiritual it then lives in heaven from the light of truth therein, and when it becomes celestial, it lives from the flame of good therein; for spiritual ideas, with the angels of the second heaven, derive their origin from the light existing there, which in its essence is Divine Truth; but the celestial ideas, with the angels of the third heaven, derive their origin from the flame of good, which in its essence is Divine Good. For in the second heaven there is a white light, from which the angels who are in that heaven think, and in the third heaven there is a flaming light, from which the angels who are in that heaven think. The thoughts of angels differ entirely from the thoughts of men; they think by lights either bright white or flamy, which are such that they can never be described in natural language. From this it appears that the Word is inwardly living, consequently that it is not dead, but alive with that

man who, while reading the Word, thinks holily concerning it. Moreover, everything of the Word is vivified by the Lord; because with the Lord it becomes life, as the Lord also says in John:

The words which I speak unto you, they are spirit and they are life (John 6:63).

The life, which by means of the Word flows in from the Lord, is the light of truth in the understanding, and the love of good in the will; this love and that light constitute together the life of heaven, which life with man is called eternal life. The Lord also teaches:

God was the Word, in him was life, and the life was the light of men (John 1:4.)

3

The difference in general between the natural, the spiritual, and the celestial

3. There are three heavens, the lowest, the middle, and the highest; in the lowest heaven they are natural, but their natural is derived either from the spiritual, which is of the middle heaven or from the celestial, which is of the third heaven. In the second heaven they are spiritual, and in the third heaven celestial; there are also intermediate angels who are called spiritual-celestial; many from these are preachers in the highest heaven.

4. The difference between the natural, the spiritual, and the celestial is such that there is no ratio between them, for which reason the natural can in no wise by any approximation approach towards the spiritual, nor the spiritual towards the natural; hence it is that the heavens are distinct. This it has been given me to know by much experience. I have often been sent among the spiritual angels, and I then spoke with them spiritually, and then, retaining in my memory what I had spoken, when I returned into my natural state, in which every man is in this world, I then wished to bring it

forth from the former memory and describe it, but I could not, it was impossible; there were no expressions, nor even ideas of thought, by which I could express it; they were spiritual ideas of thought and spiritual expressions so remote from natural ideas of thought and natural expressions, that they did not approximate in the least. What is wonderful, when I was in that heaven and conversing with the angels, then I knew no otherwise than that I spoke in like manner as I speak with men; but afterwards I found that the thoughts and the discourses were so unlike that they could not be approximated, consequently that there is no ratio between them.

5. There is a similar difference between the spiritual and the celestial. I was told that there is a similar difference, and that it is such, that there is given no ratio or approximation between them; but as I could not be confirmed in this by my own experience, unless I was altogether an angel of the middle heaven, therefore it has been granted to some angels of the middle heaven to be with angels of the third heaven, and then to think and speak there with them, also to retain in their memory what they had been thinking and speaking, and afterwards to return into their own heaven; and they told me from that heaven that they were not able to express a single idea or a single word of their former state, and that it was impossible, and lastly they said, that there is no ratio nor any approximation between them.

6. It has accordingly been sometimes granted me to be among the angels of the middle and of the highest heaven, and to hear them conversing with one another, at which time I was in an interior natural state, removed from worldly and corporeal things, namely, when first waking after sleep; then I heard things unutterable and inexpressible, as we read happened with Paul; and sometimes I was let into the perception and understanding of the subjects they were conversing upon; the subjects they conversed upon were full of arcana concerning the Lord, redemption, regeneration, providence, and other similar things; after which it was given me to understand that I could not utter nor describe them by any spiritual or celestial expression, but that nevertheless they could be described even to their rational comprehension by words of natural language. And it

was told me that there is not any Divine arcana which may not be perceived, and even expressed naturally, although more generally and imperfectly; and that they who, in a natural manner, by means of their rational understanding, perceive those things from the affection of truth, afterwards, when they become spirits, can perceive and speak of them in a spiritual manner, and when they become angels, in a celestial manner, but no others. For one Divine truth naturally perceived and loved, is like a crystal or porcelain vessel, which is afterwards filled with wine, and with such wine as the nature of the truth was, and as it were of such a taste as the affection of the truth was.

7. That there is such a difference, which may be termed unlimited, between the natural, the spiritual, and the celestial, may clearly appear from the difference between the thoughts of men and angels, as well as from the difference of their speech and operations, and also from the difference of their writings; from all which, as from so many confirmations, it will appear what the quality is of each, and in what manner the perfections in everything ascend and pass from the world into heaven and from heaven to heaven.

8. As regards thoughts: all the thoughts of man, together with the single ideas thereof, derive something from space, time, person, and matter, which appear in natural light or the light of the world, for nothing can be thought without light, in like manner as nothing can be seen without light, and natural light or the light of the world is dead, because it is from its sun, which is pure fire; nevertheless the light of heaven everywhere and constantly flows into and vivifies that light, communicating perception and understanding of the subject. The light of the world alone cannot give anything perceptive and intellectual, or present any natural or rational light [*lumen*]; but the light of the world gives and presents it from the light of heaven, because the light of heaven is from its sun, which is the Lord, and thence life itself. The influx of heavenly light into the light of the world is like the influx of the cause into the effect; the nature of this influx shall be explained elsewhere. From this it appears what the quality of natural thought is, or what quality the ideas of men's thoughts are, namely, that they inseparably cohere with space, time, with what is personal and material; consequently,

such thoughts or ideas of thoughts are very limited and bounded and thus gross, and to be called material. But the thoughts of the angels of the middle heaven are all without space, time, or what is personal and material, for which reason they are unlimited and unbounded; the objects of their thoughts are spiritual like the thoughts themselves, for which reason they think concerning those objects spiritually and not naturally. But with regard to the angels of the highest heaven, they have no thoughts, but perceptions of the things which they hear and see; instead of thoughts they have affections, which with them are varied in like manner as thoughts are varied with the spiritual angels.

9. As regards speech: the speech of men is according to their ideas of thoughts, for the ideas of thought become expressions when they pass into speech; for which reason the speech of man in every expression partakes of space, time, what is personal, and material. But the speech of the angels of the middle heaven is also like the ideas of their thought, for the words of speech express them. But the speech of the angels of the highest heaven is from the variation of their affections; but when they are speaking with the spiritual angels they speak in a similar manner, but not so when conversing with each other. Since such is the speech of angels, and such the speech of men, therefore their speech differs so much that they have nothing in common; their difference is such that a man cannot understand a single expression of an angel, nor an angel a single expression of a man. I have heard the speech of angels, and retained the expressions, and I afterwards examined whether any expression coincided with any word of the speech or languages of men, and there was not one. Spiritual speech is the same with all, and is implanted in every man, and he comes into it as soon as he becomes a spirit. As regards writing, it is similar to their speech.

The writing of the spiritual angels as to the letters resembles the writing of men in the world, but every letter signifies a thing, so that you would say if you saw it in a natural state, that it consisted merely of letters; but writings in the highest heaven have no resemblance as to letters, for with them letters are drawn in various curvatures, not unlike the letters of the Hebrew language, but everywhere inflected, and not consisting merely of lines. Every

letter involves a thing, of which they have a perception from affection, and not from thought. Hence it is that the natural comprehends nothing of spiritual writing, nor the spiritual of natural writing; neither does the spiritual comprehend anything of celestial writing, nor the celestial of spiritual writing, unless he is with the spiritual.

10. Their operations, which are many, are similar, for everyone is in some work. How the spiritual work cannot be described to the natural; nor can it be described to the spiritual, how the celestial angels work; for they differ as much as in their thoughts, speech, and writings.

11. From these things it is evident what the difference is between the natural, the spiritual, and the celestial, that it is such that they do not at all agree except by correspondences; which is also the reason that men do not know that they are in consociation with spirits, and spirits that they are in consociation with men, when nevertheless the consociation is continual; for man cannot live a single instant, unless he is in the midst of spirits as to his thoughts and affections; neither can a spirit or an angel live a single moment unless he is with man; the reason is that there is a perpetual conjunction from firsts to ultimates, thus from the Lord to man; and conjunction from creation is effected by correspondences, and flows in through angels and spirits. Everything celestial flows into the spiritual, and the spiritual into the natural, and terminates and subsists in the ultimate of this, which is the corporeal and material. Without such an ultimate, into which the intermediates flow, there is no subsistence, otherwise than like a house built in the air; wherefore the basis and the foundation of the heavens is the human race.

12. No angel knows that there is such a difference between the natural, the spiritual, and the celestial; the reason is that an angel does not change his state, nor pass from a spiritual into a natural state, and thus be able to explore the differences. I have spoken with them on this subject, and they said they did not know the differences. They believed that they thought, spoke, wrote, and worked in the same manner as in the world. But the difference was

shown them by this, that they changed states, and thought first in one state, then in the other by turns, then in like manner that they spoke by turns in one state and then in another, and further that they read their writings in a spiritual state and in a natural state, and in like manner worked, then they found that there is such a difference as cannot be described. On this subject it was granted me to instruct the angels themselves, because it has been granted me to be alternately in both worlds, and from the one to explore the other, and they all afterwards confessed that it was so.

13. But the similitude of the natural, spiritual, and celestial states is in such things as are objects of sight, taste, smell, and hearing, also the sense of touch of various kinds. In their sight they appear like men in the world. Their garments so appear, also their houses, and gardens, or paradises, as also fields, likewise land and water, food and drink of various kinds, besides animals of the earth, the flying things of heaven, and fishes in waters, of various kinds and of various species. Their speech is heard as in the world, likewise singing and musical modulations. Taste is similar, and also odor; in a word, everything that appears and is perceived by any of the senses. But still those things are from a spiritual origin, and therefore they think of them spiritually and give them spiritual names. But even all these things, in what manner they appear and are perceived in the middle and highest heaven, as to the excellence of their forms and harmonies, and as to their perfections, which are supereminent and transcendent, can only be described in an imperfect manner, only as it were by the most perfect things in the world, which nevertheless are imperfect, respectively to those things which are in heaven.

4

The Word is holy, even as to syllables and points

14. Once there was sent me from heaven a little paper written over with Hebrew letters, but written as with the most ancient people, with whom the letters which at this day are in some part rectilinear, were at that time curved, with little horns turning

upwards. The angel who was with me said that he knew whole meanings from the letters themselves; that every letter had its own meaning, and that they knew that meaning from the curves of the lines in each letter, besides they knew the subject from each letter by itself. He then explained to me what [A] signified, and what [H]; what those letters meant separately, and what when combined; that , which is in [Jehovah], and which was added to the names of Abraham and Sarai, signified what is infinite and eternal. And thus the Word is so written in many places, whereby when it is read by a Jew or a Christian in the Hebrew text, it may be known in the third heaven what the very letters signify. For the angels of the third heaven have the Word written in such letters, and they read it according to the letters. They said that in the sense extracted from the letters, the Word treats of the Lord alone. The reason for this is that the curvatures in the letters derive their origin from the flow of heaven, in which the angels of the third heaven are, above all others. Wherefore these angels are skilled in that writing from what is implanted in them, because they are in the order of heaven, and live altogether according to it. They also explained in my presence the sense of the Word (Ps. 32:2), from the letters or syllables alone, saying that their meaning was, in a summary, that the Lord is merciful, even to those who do evil. They added that the vowels there are for the sake of the sound, which corresponds to the affection, and that they cannot utter the vowels i and e, but for i they pronounce y or eu, and for e pronounce eu, and that the vowels a, o and u are in use with them, because these vowels give a full sound, while i and e have a close sound.³⁷

They said further that they do not pronounce any consonants with aspiration, but with a smooth sound, and that the aspirated letters, as [dh] and [qh] and others, do not mean anything to them, except when uttered with a smooth sound, and that for this reason most aspirated letters have also a point within, which signifies that they are to be uttered with a smooth sound. They added that roughness, or aspiration, in the letters is in use in the spiritual heaven, because there they are in truths, and by means of

37. We are to understand by all these vowels their Continental, not their English sounds.

truths in understanding; but in the celestial heaven all are in the good of love and thence in wisdom, and truth admits of roughness, but not good. From these things it may be evident what is signified by the Lord's saying, that not a jot, tittle, or little curve shall pass from the Law (Matt. 5:18; Luke 16:17); and it is also plain that it was of the Divine providence of the Lord that all the letters of the Word in the Hebrew text were counted by the Masorites.

5

The spiritual sense of the Word and its natural sense

15. I have spoken at times with spirits who did not wish to know anything about the spiritual sense of the Word, saying that its natural sense is the only sense of the Word, and that this is holy because it is from God; and they asserted that if the spiritual sense were to be accepted, the Word in the letter would become nothing. There were many who insisted upon this, but they were answered from heaven that the Word without the spiritual sense within it would not be Divine; and because the spiritual sense is its soul, it is thence Divine, yea, living, for without it the letter would be as it were dead; the very holiness of the Word consists in this. The Word may thus be compared to the Divine man who is the Lord, in whom there is not only the Divine natural, but also the Divine spiritual and the Divine celestial; it is on this account that the Lord calls himself the Word. And the angels said that the very holiness of the Word is in the sense of its letter, and that this is more holy than the other senses, which are internal, because it is the complex and containant of the rest, and is like the body living from the soul. Thus the Word in the sense of the letter, or the natural, is in its fullness, and also in its power; and by means of it man is in conjunction with the heavens, which, without the sense of the letter, would be separated from man. Who does not know and acknowledge that the Word in its bosom is spiritual? But where the spiritual is stored up, has hitherto lain concealed. But because the spirits who stood for the sense of the letter alone, were not willing to be convinced by these reasons, the angels brought forward innumerable passages from the natural sense which could never be

comprehended without the spiritual sense. As in the Prophets, where mere names are heaped up; where many kinds of animals are mentioned, such as lions, bears, oxen, bullocks, dogs, foxes, owls, iijim, dragons; as also mountains and forests, besides many other things which would have no meaning without the spiritual sense.

What, for instance, should be understood by the dragon who is described as red, having seven heads, and upon the heads seven diadems, and who by his tail drew down the third part of the stars of heaven and who sought to devour the offspring which the woman was about to bring forth; and that two wings of a great eagle were given to the woman, that she might fly into the desert, where the dragon cast after her water as a river out of his mouth? Again, without the spiritual sense it could not be known what should be understood by the two beasts of the dragon—the one ascending out of the sea, like a leopard, with feet as of a bear, and a mouth as of a lion, and the other beast ascending from the earth, of which it is spoken in Revelation (12 and 13). Again, what is there meant in the sixth chapter of Revelation, by the horses which went forth when the Lamb opened the seals of the book: first a white horse, afterwards a red one, then a black, and finally a pale horse; besides all the other things in that book? Also what is meant in Zechariah by the four horns and the four artificers (Chapter 2); by the lamp stand and the two olive trees near it (Chapter 4); by the four chariots going forth between two mountains to which were horses, red, black, white, and grizzled (Chapter 6)? Or, again, in Daniel 8, what is meant by the ram and the he-goat, and by their horns with which they fought each other; and by the four beasts ascending from the sea (Chap. 7), besides similar things elsewhere in great abundance? In order that they might still further be convinced, the angels quoted what the Lord said to his disciples, in Matthew (Chap. 24), about the consummation of the age and his coming, which could be understood by no one without the spiritual sense.

That the spiritual sense is in each and all of the things of the Word, was also confirmed by certain things said by the Lord which could not be comprehended unless they were understood

spiritually, as that no one should call his father on earth, father, nor anyone, teacher, or master, because one is their father, teacher, and master (Matt. 23:7–10); also that they should not judge, lest they be judged (Matt. 7:1, 2); and that a husband and wife are not two, but one flesh (Matt. 19:5, 6), when yet in the natural sense they are not one flesh; neither is it forbidden to judge concerning a companion and neighbor as to his natural life, for this is of importance in society; but it is forbidden to judge of him as to his spiritual life, for this is known to the Lord alone. So too the Lord did not forbid calling a father, father, neither a teacher, teacher, nor a master, master, in the natural sense, but in the spiritual sense, in which there is only one father, teacher, and master; so in other cases.

From these illustrations the spirits were convinced that there is a spiritual sense within the natural sense of the Word, and that still the very holiness of the Word is in the sense of its letter, because all the interior senses of the Word are in that in their fullness. Moreover it was confirmed that in the sense of the letter all things which teach the way to salvation, thus to life and faith, stand forth clearly, also that every doctrine of the church is to be drawn from the sense of the letter of the Word and confirmed thereby, and not by the pure spiritual sense; for conjunction with heaven, and through heaven with the Lord, is not given by this sense alone, but by the sense of the letter; and the Divine influx of the Lord through the Word is from firsts through ultimates.

6

The Word, and natural theology; this theology is nothing without the Word, and unless derived from it. The excellence of the style in the Word.

16. I once heard a grave dispute among spirits who in the world had been learned, some of them from the Word and some from natural light alone; the latter insisted that natural theology is sufficient, and that this can teach, yea, enlighten man, without the Word, and enable him to discern that there is a God, that there is a

heaven and a hell, and that the soul has immortality and thus eternal life; but the former ones said that the Word alone teaches and gives light on these subjects. The spirits who were for natural theology alone, greatly infested those who were for the Word, and this for several days, thinking at heart, and at last saying, that the Word is not anything, that it is written in a style so simple and at the same time so obscure, in very many places, that no one can be taught, and still less be enlightened by it, and that the writings of the learned by far surpass it, as for instance the writings of Cicero, Seneca, and of some of the learned at this day. But reply was made to them, that the style of the Word is more excellent than the style of all the learned in the whole world, since in the former there is not a sentence, nor even a word or a letter, which does not contain within itself something of the Lord and thence something of heaven and the church. For the Word is from God, and thence in its bosom it is spiritual, and this Divine lies hidden there interiorly, as the soul is hidden in the body; and when man reads it devoutly, this Divine is unfolded in order before the angels, who are affected by the spiritual sanctity unfolded therein, and this is communicated to man. Hence it is clear that the very style of the Word, however simple it may appear, is infinitely superior to any style of the most learned in the world; for the latter, although the sense may be both elegant and sublime, still does not effect communication with heaven, and thus, compared with the style of the Word, it is of no value at all.

[2] The spirits who were in favor of natural theology heard these things indeed, but still rejected them, because in the world they had utterly despised the Word, and those who despise the Word in the world, and confirm their contempt by passages from it, continue to despise it after death; for every principle adopted and confirmed in the world concerning God and the Word, remains inrooted after death, neither can it be torn out. Since therefore these spirits did not communicate with heaven, but with hell, they began to conjoin themselves with certain satans there, till at length they and the satans spoke in concert, and gnashing with their teeth breathed the destruction of the soul of those who were in favor of the Word. Yet they could avail nothing at all, for the Lord was on the side of those who were for the Word, and satans on the side of those who were

against it; wherefore the former were received into heaven, but the latter were cast down into hell.

[3] The angels afterwards said of natural theology, that without the Word it reveals nothing, but only confirms those things which are known in the doctrine of the church from the Word; and that confirmations from nature by means of rational light corroborate spiritual truths, for the reason that everyone has some natural idea of spiritual things, by which he retains them in memory, and thence brings them forth into the thought, and turns them over and airs them rationally. Wherefore, if confirmations are added from nature, the truth is corroborated. But yet care should be taken lest falsity be seized upon instead of truth, since what is false may be confirmed by the ingenious, equally as well as what is true; and thereby what is heretical may be confirmed even to the destruction of truth itself.

[4] They added that no one from natural theology can enter into spiritual theology, but that everyone from spiritual theology can enter into natural theology, because the latter entrance is of Divine order, but the former against Divine order; for the natural is gross and impure, while the spiritual is subtle and pure. To enter from the gross and impure into the subtle and pure is not granted. But, conversely, angels can look down beneath them and see all things which are there, while no one from below can see the things which are in the heavens. Yea, an angel can see a spirit who is grosser than himself, but the spirit cannot see the angel who is purer than himself. When therefore, as is often the case, such spirits ascend into heaven where angels are, they see no one, nor even their homes, and so go away saying that the place is empty and a desert.

[5] It is similar with the Word. They who do not believe in the Word from the Word, can by no means believe anything Divine from nature; for the Lord teaches:

They have Moses and the prophets; let them hear them. If they hear not Moses and the prophets, neither will they be persuaded, if one shall have risen from the dead (Luke 16:29, 31).

So would it be if one wished to believe from nature alone, rejecting the Word. Some of the ancients, who were pagans, as Aristotle, Cicero, and others, wrote concerning the existence of God and the immortality of the soul, but they did not know this from their own natural light, but from the religion of the ancients who had a Divine revelation, which was successively handed down to the Gentiles.

7

The spiritual sense of the Word

Correspondences

17. Each and all things which are in nature, correspond to spiritual things; similarly each and all things which are in the human body, as may be seen in two articles in *Heaven and Hell*. But it is not known at this day what correspondence is, but in the most ancient times the science of correspondences was the science of sciences, thus the universal science, so that the most ancient people wrote all their manuscripts and books by correspondences. The fables of the most ancient times and the hieroglyphics of the Egyptians are nothing else; the book of Job, which is a book of the ancient church, is full of correspondences.

[2] All the ancient churches were churches representative of heavenly things; all their rites and also their statutes, according to which their worship was instituted, consisted of nothing but correspondences. Similarly the church with the sons of Jacob; the burnt offerings and sacrifices with all their particulars, were correspondences; likewise the tabernacle with the single things therein, as also their feasts, such as the feast of unleavened bread, the feast of tabernacles, and the feast of first fruits, and also all their statutes and judgments; and because correspondences are such things as exist in the ultimates of nature, and because all things of nature correspond, and the things which correspond also signify, therefore the sense of the letter of the Word consists of nothing but correspondences. The Lord also, because he spoke from his Divine,

and spoke the Word, spoke therefore also by correspondences. What is from the Divine, and in itself is Divine, in the ultimate falls into such things as correspond to Divine, celestial and spiritual things, thus such as in their bosom conceal and signify celestial and spiritual things. What, further, correspondences are, may be seen in *Arcana Coelestia*, in which the correspondences which are in Genesis and in Exodus are explained. And again a collection of citations from that work concerning correspondences, may be seen in *New Jerusalem and Its Heavenly Doctrine* and in *Heaven and Hell*. The spiritual or internal sense of the Word is nothing else than the sense of the letter unfolded according to correspondences; for it teaches the spiritual which is perceived by angels in the heavens, while man in the world is thinking in a natural way of that which he reads in the Word.

18. I have heard and perceived from heaven that the men of the most ancient church, who are those meant in the spiritual sense of the first chapters of Genesis by Adam and Eve, were so consociated with the angels of heaven, that they could speak with them by correspondences, and hence the state of their wisdom was such that whatever they saw on earth, they perceived at the same time spiritually, thus conjointly with the angels. It was told me that Enoch, of whom mention is made in Genesis (Chap. 5:21–24), with his associates, collected correspondences from the mouth of those people, and transmitted the knowledge of them to posterity. From this it came to pass, that the science of correspondences not only was known, but was also cultivated, in many kingdoms of Asia, and especially in Egypt, Assyria and Babylon, Syria, Mesopotamia, Arabia, and also in Canaan. From thence it was carried over to Greece, but was there turned into fables, as may be sufficiently evident from what is told of Olympus, Helicon and Pindus near Athens, and also of the winged horse called Pegasus, as, that with the hoof he broke open a fountain, by which the nine virgins [the Muses] established their seats. For a mountain, and thus Helicon, from correspondence signifies the higher heaven; the hill under the mountain, which was Pindus, signifies the heaven below it; the winged horse, or Pegasus, signifies the understanding enlightened by the spiritual; the fountain signifies intelligence and learning, and the nine virgins signify the knowledges of truth and

the sciences. Similar were the rest of the things which are called fabulous, which were written by the most ancient writers in Greece, and which were collected together and described by Ovid in his *Metamorphoses*.

19. But when the representatives of the church in the course of time were turned into idolatries, then by the Divine providence of the Lord that science was successively obliterated, and with the Israelitish and Jewish nation it was altogether destroyed and extinguished. The worship of that nation was indeed altogether representative, but still they did not know what any representative thing signified. For they were altogether natural men, and hence they were neither able nor willing to know anything about the spiritual man and about his faith and love, consequently nothing about correspondences.

[2] That the idolatries of the nations in ancient times derived their origin from the science of correspondences amongst them, was because all things that appear upon the earth have a correspondence, as not only trees, but also cattle and birds of every kind, as well as fishes, and the rest. The ancients, who were in the science of correspondences, made themselves images, which corresponded to spiritual things, and they were delighted with those things, because they signified such things as are of heaven and thence of the church; they therefore not only placed them in their temples, but also in their houses, not for the purpose of adoration, but for the recollection of the heavenly thing that was signified; thence in Egypt there were set up calves, oxen, serpents, boys, old men, virgins, and many other things. For a calf signified the innocence of the natural man, oxen affections of the natural man, serpents the prudence of the sensual man, a boy innocence, old men wisdom, virgins affections for truth, and so on. After the science of correspondences was there lost, their posterity, who were ignorant what the images and likenesses set up by the ancients signified, began to worship them as holy, and finally as deities, because they were placed in and near the temples.

[3] The Egyptian hieroglyphics are from the same origin. So was it also with other nations, as with the Philistines in Ashdod, where was Dagon, formed like a man above and like a fish below, which image was so contrived because a man signifies rational intelligence, and a fish natural knowledge. From similar origin was the worship of the ancients in gardens and groves according to the kinds of trees, as also their sacred worship upon mountains; for gardens and groves signified spiritual intelligence, and each tree something thereof, as the olive its good of love, the vine its truth of the doctrine of faith, the cedar its rational, and so on. A mountain signified heaven, and therefore the worship of the most ancient people was upon mountains. That the science of correspondences remained with many oriental nations until the coming of the Lord, may be evident from the wise men from the East, who came to the Lord when he was born.

Therefore a star went before them, and they brought with them gold, frankincense, and myrrh. It was also said to the shepherds, in order that they might know that it was the Lord himself, that it should be a sign unto them, that they should see him in a manger, wrapped in swaddling clothes, because there was no place in the inn. "The star" which went before the wise men signified knowledge from heaven, for stars in the Word signify knowledges. "The gold" signified celestial good, "frankincense" spiritual good, and "myrrh" natural good; all worship being from these three. "The manger" in which the infant Lord was found by the shepherds signifies spiritual nourishment, because horses, which are fed from a manger, signify intellectual things. "The inn" where there was no place signified the Jewish church, in which at that time there was no spiritual nourishment, because everything of the Word and thence everything of worship with them, had then been adulterated and perverted. Hence it is said that this would be for a sign to them that it was the Lord (Luke 2:12).

[4] Nevertheless, the science of correspondences was altogether none with the Israelitish and Jewish nation, although all things of their worship, and all the statutes and judgments given to them, and all things of the Word, were pure correspondences. The reason

was that that nation was idolatrous in heart, and such that it did not even wish to know that anything of their worship signified anything celestial and spiritual. For they wished that all these things should be holy from themselves and with them in externals. Wherefore if spiritual and celestial things had been disclosed to them, they would not only have rejected, but would also have profaned them. For this reason heaven was closed to them so that they scarcely knew that they were to live after death. That this is so, is manifestly evident. They do not acknowledge the Lord, although the whole Sacred Scripture prophesied concerning him, and predicted him; they rejected him for this sole reason, that he taught them of the heavenly kingdom, and not concerning an earthly kingdom, for they wanted a Messiah who would exalt them above all nations in the whole world, and they did not wish any Messiah who would provide for their eternal salvation. Moreover, they say the Word contains in itself many arcana, which are called mystical, but they do not wish to know that these treat of the Lord and his Kingdom; but they do wish to know when it is said that they are concerning gold and alchemy.

20. That this science was not disclosed after those times, was because the Christians in the primitive church were very simple, that it could not be disclosed to them, for if disclosed, it would have been of no use to them, nor would it have been comprehended. After those times darkness arose over the entire Christian world, on account of the papacy, which at length became Babylon, and they who are of Babel, and have confirmed themselves in its falsities, are for the most part natural, sensual men, and these are neither able nor willing to apprehend what is spiritual, thus what is the correspondence of natural things with spiritual.³⁸

But after the Reformation, because they began to make a distinction between faith and charity, and to worship one God under three persons, thus three Gods, whom they only named one,

38. [Annotation from the margin.] For thus they would be convinced that by Peter is not meant Peter, also that the Word even to its inmosts is Divine; and that a papal decree is of no account in comparison.

heavenly truths were then concealed from them, lest if revealed they should falsify them and bend them to faith alone, and none of them to charity and love. If therefore the spiritual sense of the Word had then been revealed, they would have shut heaven to themselves even by the falsification of its truths. For everyone is allowed to understand the sense of the letter of the Word in simplicity, provided he does not confirm the appearances of truth which are there, so far as to destroy genuine truth; for to interpret the Word as to its spiritual sense from falsities of doctrine, closes heaven, and does not open it; but to interpret the spiritual sense from truths of doctrine, opens heaven, because that is the sense in which the angels are, and so man by means of it thinks together with angels, and thus conjoins them to himself in his intellectual mind.

But if a man is in falsities of doctrine and wishes to explore the spiritual sense from some knowledge of correspondences, he falsifies it. It is otherwise if man is already in genuine truths; that sense agrees with truths and appears from them, because that sense is in the light of heaven. Cloud on the other hand agrees with falsities, and if anything of this truth should appear, instead of the light of heaven thick darkness would arise, for angels turn themselves away from him, and so close heaven to him. The spiritual sense of the Word is meant by the inner garment of the Lord, which was without seam, and which the soldiers were not permitted to divide; but the natural sense of the Word, which is the sense of its letter, is meant by his outer garments, which the soldiers divided. Garments in the Word signify truths, and the Lord's garments Divine truth, wherefore also the garments of the Lord, when he was transfigured before Peter, James, and John, appeared shining white, like light.

21. At this day the spiritual sense of the Word has been revealed from the Lord, because the doctrine of genuine truth has now been revealed, which doctrine is partly contained in *New Jerusalem and Its Heavenly Doctrine*, and now in the small works, which are being

given to the public;³⁹ and because that doctrine, and no other, agrees with the spiritual sense of the Word, therefore that sense, together with the science of correspondences, has now for the first time been disclosed. That sense is also signified by the Lord's appearing in the clouds of heaven with glory and power (Matt. 24:30, 31), in which chapter it treats of the consummation of the age, by which is meant the last time of the church.

By the cloud of heaven, there and elsewhere in the Word, is signified the Word in the letter, which there, in respect to the spiritual sense, is as a cloud. But by the glory there, as also elsewhere in the Word, is signified the Word in the spiritual sense, which also is the Divine truth in light; and by the power is signified its power in the Word. The revelation of the Word as to the spiritual sense was also promised in Revelation, where that sense is meant by the "white horse" (Rev. 19:11–14), and by the great supper of God, to which all were invited and gathered together (Rev. 19:17). By many that sense will not be acknowledged for a long time. Those alone who are in the falsities of doctrine, especially in regard to the Lord, and who do not admit truths, will not acknowledge this is meant by the beast and by the kings of the earth, who make war with the one sitting upon the white horse (Rev. 19:19). By "the beast" are meant the Roman Catholics, as in Rev. 17:3, and by "the kings of the earth" are meant the Reformed who are in falsities of doctrine. The mystical things which some seek in the Word are nothing else than the spiritual and celestial senses.

8

The marriage of the Lord with the church, which is the marriage of good and truth in the Word

22. It is known that the Lord is called in the Word the Bridegroom and Husband, and the church the bride and wife. That the Lord and the church are so called, is because of the conjunction

39. The *Four Leading Doctrines*. [—Translator]

of good and truth with everyone who is in heaven, and who is in the church, in whom is the church; for the Lord flows in with an angel and with a man of the church from the good of love and charity. The angel and the man of the church who is in the good of love and charity, receives the Lord in the truths of doctrine and of faith which he has from the Word. Thereby conjunction is effected, which is called the heavenly marriage. This marriage is in the single things of the Word, and because it is in the single things, the Word itself may be called the heavenly marriage.

That there is such a marriage in the single things of the Word has been shown in many places in *Arcana Coelestia*, and also in *New Jerusalem and Its Heavenly Doctrine*, where it treats of the Word. That there is such a marriage there, can be seen only by those who study its internal or spiritual sense, for everywhere, and conspicuously in the prophets, there are two expressions for one thing, of which one refers to good, thus to the Lord, and the other to truth, thus to the church. This is clearly seen by one who has a knowledge of correspondences, for there are senses and words which correspond to good, and there are correspondences which correspond to truths. Hence now there is a conjunction of the Lord with heaven and with the church by means of the Word.

23. Since there is a marriage in the Word, therefore there is in it a spiritual sense and there is a celestial sense—the spiritual sense for those who are in the Lord's spiritual kingdom, who constitute all the lower heavens; and the celestial sense for those who are in the Lord's celestial kingdom, who constitute all the higher heavens. The angels of the spiritual kingdom are in the truths of the Word, but the angels of the celestial kingdom are in the goods of the Word.

When therefore a man reads the Word with reverence, spiritual angels according to correspondences perceive truths therein, and celestial angels perceive goods; but, and this is an arcanum, the celestial angels do not perceive the goods therein immediately from man, but mediately through the spiritual angels.

The reason is that scarcely anyone in the Christian world at this day is in the good of celestial love, but only some are in truths; wherefore the good of love cannot pass immediately from man to the celestial angels, of whom the third heaven consists, but passes mediately through the spiritual angels, of whom the second heaven is composed. The marriage of the Lord with the church thus exists also in the heavens by means of the Word, for the Word in its spiritual sense treats of the church, but in the celestial sense, of the Lord. Therefore the spiritual angels apply all things to the church, but the celestial angels all things to the Lord. Hence heaven is compared by the Lord to a marriage, and is also called a marriage, and hence the Word effects that marriage. But this is an arcanum, which can be perceived only obscurely by man, while it is clearly perceived by an angel of heaven. The celestial angels can apply to the Lord all things which spiritual angels apply to the church, because the Lord is the all of the church.

9

They who have for an end magnificence and honors in the world and also in heaven, and those who have for an end wealth and gain in the world, and those who have for an end the fame of learning, do not see and do not find anything of genuine truth in the Word

24. It has been given me to speak with many in the spiritual world who believed that they would shine as stars in heaven, because, as they said, they held the Word holy, often read it, gathered many things from it, and by it confirmed the dogmas of their faith, and hence were esteemed learned in the world, and themselves believed with others that they would be Michaels and Raphaels.

But many of them having been explored as to the love from which they studied the Word, it was found that some had done so from the love of self, that they might appear great in the world, and be worshipped as primates of the church; some that they might obtain the fame of learning, and so be promoted to honors; some

that they might gain wealth, and some that they might preach learnedly. Afterwards when examined to see whether they had learned anything of genuine truth from the Word, it was found that they knew nothing whatever, except that which is obvious to everyone in the sense of the letter, and nothing of genuine truth which might serve interiorly for doctrine. This was because themselves and the world had been their ends, but not the Lord and heaven, and when such are the ends, then man with his mind clings to self and the world, and continually thinks from his proprium, which is in thick darkness as to all things of heaven. For the proprium of man is mere evil and falsity therefrom; wherefore the man who looks to self, honor, fame, or gain, in reading the Word, cannot be led by the Lord away from the proprium and thus be elevated into the light of heaven, and so cannot receive any influx from the Lord through heaven. Many such have been seen and they every one earnestly desired heaven, and they were also admitted into heaven; but when they came thither, they were examined as to whether they knew anything of truth, as it is with angels; and they knew nothing except the bare words of the sense of the letter, and had no interior understanding of them whatever.

Therefore they appeared in the eyes of the angels stripped of their garments and as if naked, and thus they were sent down below. Some of them in the light of heaven were deprived of the sight of the understanding, and soon of the sight of the eyes; and then they were seized with anguish of heart, and were thus led away below, still however retaining pride in their own merit. This is the lot of those who study the Word and have honor, fame, and gain for their end. It is entirely different with those who study the Word from the affection of truth, or who, in reading the Word, take delight in truth because it is truth.

These have for an end the love of God and the love of the neighbor, and for themselves, they have life as an end. All these because they love truth receive an influx from the Lord, and see and find genuine truths in the Word; for they are enlightened as to the understanding, and perceive truths in enlightenment as from themselves, though they are not from themselves; and after death

they are taken up into heaven, where truth is in its own light, and there they become spiritual and angels.

10

The ultimate sense of the Word,⁴⁰ which is the sense of the letter only, corresponds to the beard and to the hairs of the head on a man angel

25. That the hairs of the head and the beard correspond to the Word in its ultimates, may seem strange when first said or heard, but this correspondence has its cause in this, that all things of the Word correspond with all things of heaven, and heaven with all things of man; for heaven in its complex is before the Lord as one man, concerning which correspondence see what is shown in *Heaven and Hell* (n. 87–102, 307). That all things of the Word correspond to all things of heaven, has been given me to perceive from this, that the separate chapters in the prophetic Word correspond to individual societies of heaven; for when I read through the prophetic books of the Word from Isaiah to Malachi, it was given me to see that societies of heaven were called forth in their order and perceived the spiritual sense corresponding to them. Hence, from these and other proofs, it was made plain to me that there is a correspondence of the whole heaven with the Word in its series. Now because there is such a correspondence of the Word with heaven, and heaven in whole and in part corresponds to man, thence it is that the ultimate of the Word corresponds to the ultimates of man. The ultimate of the Word is the sense of the letter, and the ultimates of man are the hairs of the head and beard. Therefore it is that men who have loved the Word even in its ultimates, after death when they become spirits appear with becoming hair, and angels likewise. The same when they become angels also let the beard grow. But on the other hand all they who have despised the sense of the letter of the Word, after death when

40. [Annotation from the margin.] From the correspondence of natural things with spiritual, the ultimate sense of the Word is meant by the twelve precious stones of which the foundations of the wall of the new Jerusalem consisted.

they become spirits appear bald. This is a sign also that they are without truths, and therefore, that they may not be in shame before others, they cover the head with a tiara. Because the hairs and the beard signify the ultimate of heaven, and hence the ultimates also of Divine truth or the Word, therefore the Ancient of Days is described as having the hair of his head like clean wool (Dan. 7:9). In like manner is described the son of man, or the Lord as to the Word (Rev. 1:14). So too the strength of Samson was in his hair, and when his hair was cut off, he became weak. Nazariteship also depended on the hair, for by a Nazarite was represented the Lord as to his ultimates, thus also heaven in ultimates. This was why the forty-two boys were torn by the bears, because they called Elisha bald (2 Kings 2:23, 24). Elisha, like Elijah and the other prophets, represented the Lord as to the Word, and the Word without its ultimate sense, which is the sense of the letter, is not the Word; for the sense of the letter of the Word is like a vessel filled with noble wine, wherefore when the vessel is broken, all the wine is spilled. The sense of the letter is also like the bones and skin with man, which being taken away, the whole man would fall asunder. Therefore it is that the stability, yea the power of the whole Word rests in its ultimate sense, which is the sense of the letter, for this sense sustains and contains all the Divine truth therein. Since baldness signifies no truth, because it has no ultimate, therefore they of the Jewish church, when they left Jehovah and rejected the Word, are called bald, as in Jeremiah:

Every head is bald, and every beard is cut off (Jer. 48:37).

On the heads is baldness, and the beard is cut off (Isa. 15:2).

That he should shave the head and beard with a razor (Ezek. 5:1).

Shame shall be upon all faces, and baldness upon all heads (Ezek. 7:18).

Every head was made bald (Ezek. 29:18); as also elsewhere (Amos 8:10; Micah 1:16).

26. But the sense of the Word which is called the sense of the letter, corresponds in its ultimates to the hair of the head, and for

the rest it corresponds to the various parts in man, as his head, breast, loins, and feet; but where there are these correspondences in that sense, the Word is as it were clothed, and it therefore corresponds to the clothing of those parts, for garments in general signify truths, and also actually correspond to them. But yet many things in the sense of the letter of the Word are naked, as without clothing, and these correspond to the face of man, and also to his hands, which parts are bare. These parts of the Word serve for the doctrine of the church, because in themselves they are spiritual natural truths. Whence it may be evident that there is no lack, but that man can find and see naked truths even in the letter of the Word.

11

The wisdom of the angels of the three heavens is from the Lord by means of the Word, to which the sense of its letter serves as a support and basis

27. I have heard from heaven that there was immediate revelation with the most ancient people on this earth, and that therefore they had no written Word; but after their times, when immediate revelation could neither be given nor received without danger to their souls, lest the communication and conjunction of men with the heavens should be intercepted and perish, it pleased the Lord to reveal Divine truth by means of the Word, which was written solely by correspondences. It is therefore of such a nature in the ultimate sense, that it comprehends within itself the wisdom of the angels of the three heavens. This wisdom does not appear in our Word, but yet it is within it, and how it is within it shall be briefly told. There are three heavens, one beneath another, and under them is the world. In the highest heaven is angelic wisdom in the highest degree, which is called celestial wisdom; in the middle heaven is angelic wisdom in the middle degree, which is called spiritual wisdom; but in the lowest heaven is angelic wisdom in the lowest degree, which is called spiritual and celestial natural. In the world, because that is below the heavens, is wisdom in the lowest degree, which is called natural. All these degrees of wisdom are in the Word

which is in the world, but in simultaneous order, for successive order in its descent becomes simultaneous. Therefore that which is simultaneous becomes the complex of all its successive degrees.

The highest in successive order becomes the inmost in simultaneous order, the middle becomes the middle there, and the ultimate the ultimate there. Such a simultaneous order is the Word in the world. In its inmost is the Lord as a sun, from which Divine truth and Divine good, light and flame, radiate and propagate themselves through immediates even to ultimates. Next in that simultaneous order is the Divine celestial, such as is in the highest or third heaven, from which the angels there have wisdom. Then follows the Divine spiritual, such as is in the middle or second heaven, from which the angels there have wisdom. After that succeeds the Divine spiritual natural, and celestial natural, such as is in the ultimate or first heaven, from which the angels there have wisdom. The ultimate border of this simultaneous order is made by the Divine natural, such as is in the world, from which men have wisdom. This ultimate girds about, binds together, and thus contains the interiors, that they may not flow away; thus it serves also as a support. Such is our Word in the sense of the letter, in general and also in every part. When therefore this is read with reverence by man, then its interiors are unbound and unfolded, and each heaven draws therefrom its own, spiritual angels their Divine spiritual, and celestial angels their Divine celestial, from which they have their wisdom. That our Word is such has not only been declared and heard from heaven, but has also been shown and confirmed by much experience. The Divine let down by the Lord into the world, could not but pass through the heavens in their order, and exist in the world, so formed that it might in like order return through the heavens to the Lord, from whom it proceeded.

12

Enlightenment by means of the Word

28. Every man who is in the spiritual affection of truth, that is, who loves truth itself because it is truth, is enlightened by the Lord

when he reads the Word; but not the man who reads it from mere natural affection of truth, which is called the desire of knowing. The latter does not see anything except what agrees with his love, or with the principles which he has either himself adopted, or derived from others by hearing or reading. In a few words therefore it shall be told whence and with what man there is enlightenment by means of the Word. That man has enlightenment who shuns evils because they are sins, and because they are against the Lord, and against his Divine laws. With this man and with no other, the spiritual mind is opened, and so far as it is opened, the light of heaven enters, from which light is all enlightenment in the Word. For man then has a will for good, and this will, when it is determined to that use, becomes in the understanding first the affection of truth, then the perception of truth, soon by means of rational light the thought of truth, thus decision and conclusion, which as it passes thence into the memory, also passes into the life, and so remains. This is the way of all enlightenment in the Word, and also the way of reformation and regeneration of man. But first the memory must needs have knowledges both of spiritual and natural things, for these are the stores into which the Lord operates by means of the light of heaven, and the fuller these are and freer from confirmed falsities, the more enlightened is the perception given and the clearer the conclusion. For the Divine operation does not fall into a man who is empty and void, as for example one who does not know that the Lord is pure love and pure mercy, good itself, and truth itself, and that love itself and good itself are such in their essence that they cannot do evil to anyone, neither be angry nor revengeful; or who does not know that the Word in the sense of the letter is written in many places from appearances. Such a man cannot be enlightened by the Word where it is said of Jehovah that he is wrathful and angry, and that to him belong fire and fury, that his wrath burns, even to the lowest hell—as in David; that there is no evil in the city which Jehovah hath not done, as in Amos (3:6); that he would rejoice to do evil as he had rejoiced to do good (Deut. 28:63); that he leads into temptations, as in the Lord's prayer; and similarly in other places.

13

How much mediate revelation, which is effected through the Word, surpasses immediate revelation, which is effected through spirits

29. It is believed that man might be more enlightened and become more wise if he should have immediate revelation through speech with spirits and with angels, but the reverse is the case. Enlightenment by means of the Word is effected by an interior way, while enlightenment by immediate revelation is effected by an exterior way. The interior way is through the will into the understanding, the exterior way is through the hearing into the understanding. Man is enlightened through the Word by the Lord so far as his will is in good, but man may be instructed and as it were enlightened through the hearing, though the will is in evil; and what enters into the understanding with a man whose will is in evil, is not within, but without him. It is only in the memory and not in the life, and what is without a man and not in his life, is gradually separated, if not before, yet after death, for the will which is in evil either casts it out, or suffocates it, or falsifies and profanes it. For the will makes the life of man, and continually acts into the understanding, and regards as extraneous that which is from the memory in the understanding. On the other hand the understanding does not act into the will, but only teaches in what manner the will should act. Wherefore, were a man to know from heaven all things which even angels ever know or if he were to know all things that are in the Word, and that are in all the doctrines of the church, and moreover all that the Fathers have written and councils decreed, and yet his will be in evil, he would after death be looked upon as one who knows nothing, because he does not will what he knows. In such case because evil hates truths, the man himself casts them out, and in their place adopts falsities agreeing with the evil of his will.

Moreover, no leave is given to any spirit or even angel, to instruct any man on this earth in Divine truths, but the Lord himself teaches everyone through the Word, and teaches him so far as the man receives good from the Lord in the will, and this the man receives so far as he shuns evils as sins. Again, every man is in a society of spirits as to his affections and thoughts thence, in which he is as one with them, wherefore spirits speaking with man speak from his affections and according to them. Man cannot speak with other spirits unless the societies in which he is be first removed, which cannot be done except by the reformation of his will. Because every man is in society with spirits who are of the same religion with himself, therefore spirits speaking with him confirm all things which he has made a part of his religion. Thus enthusiastic spirits confirm all things of enthusiasm with the man, Quaker spirits all things of Quakerism, Moravian spirits all things of Moravianism, and so on. Hence come confirmations of falsity which can never be extirpated. From this it is plain that mediate revelation, which is effected through the Word, is better than immediate revelation, which takes place through spirits. As for myself, I have not been allowed to take anything from the mouth of any spirit, nor from the mouth of any angel, but from the mouth of the Lord alone.

14

The Word in the heavens

30. The Word is in all the heavens. It is read there as in the world and they preach from it, for it is the Divine truth from which the angels have intelligence and wisdom; since without the Word no one knows anything of the Lord, of love and faith, of redemption, or of any other arcana of heavenly wisdom. Yea, without the Word there would be no heaven, as without the Word there would be no church in the world, thus there would be no conjunction with the Lord. That there is no such thing as natural theology without revelation, and in the Christian world without the Word, has been shown above. If it cannot exist in the world, neither can it exist after death, for such as a man is as to his religion in the world, such

he is as to his religion after death when he becomes a spirit; and the whole heaven does not consist of any angels created before the world, or with the world, but of those who have been men, and were then interiorly angels. These through the Word come in heaven into spiritual wisdom, which is interior wisdom, because the Word there is spiritual.

31. The Word in the spiritual kingdom of the Lord is not like the Word in the world; in the world the Word is natural, but in that kingdom it is spiritual. The difference is as that between its natural sense and its spiritual sense, and what this spiritual sense is has been shown in many places in *Arcana Coelestia*, where all things in Genesis and Exodus have been explained according to that sense. Such is the difference that no word is the same; instead of names there are in the spiritual sense things, instead of numbers and historical facts are things relating to the church. But, what is wonderful, when an angel reads the Word in heaven, he knows not otherwise than that it is like the Word which he read in the world. The reason is that he no longer has any natural ideas, but in their place spiritual ideas, and the natural and the spiritual are so conjoined by correspondences that they make, as it were, one. When therefore one comes from what is natural into what is spiritual, it appears to him as if it were the same. Yea, an angel does not know that he is wiser than he had been in the world, although he has wisdom so supereminent as to be ineffable in comparison. Nor can he know the distinction, because in his spiritual state he knows nothing of his natural state, in which he was in the world. Neither can he compare and discriminate them, because he does not return into his former state, and so make a comparison. Nevertheless an angel is perfected in wisdom continually, in heaven more than in the world, because he is in purer affection for spiritual truth.

32. But the Word in the celestial kingdom of the Lord is of far greater excellence and wisdom than is the Word which is in his spiritual kingdom; and they differ in a degree similar to that of the difference between the natural Word which is in the world, and the spiritual Word of which we have been speaking; for in that Word

there is an inmost sense, which is called the celestial, in which all things of the Word treat of the Lord alone. In this Word instead of Jehovah is read the Lord, and instead of Abraham, Isaac, and Jacob, also instead of David, Moses, Elijah, and the other prophets, the Lord is named, and his Divine as meant by them is distinguished by peculiar marks. By the names of the tribes of Israel, which are twelve, and also by the names of the apostles in the Word, something of the Lord as to the church is read; and so throughout. From this it has been made plain to me that the whole Sacred Scripture in its inmost sense treats of the Lord alone. There is a like difference between those two Words, the spiritual and the celestial, as between the thoughts which are of the understanding, and the affections, which are of the will; for the angels of the celestial kingdom are in love toward the Lord, and thence in the affection of good, and the angels of the spiritual kingdom are in faith in the Lord, and thence in the perception of truth.

33. The spiritual Word and the celestial Word differ also as to the writing. The writing of the spiritual Word is of letters which are similar to the type letters in our world, but every letter expresses a meaning. If, therefore, you should see that writing, you would not understand a single expression, for it is written letter next to letter in a continuous series, with little lines and points above and below, being written according to spiritual speech, which has nothing in common with natural speech. The angels, in proportion as they are wiser, see in their Word so written, more interior arcana than simpler angels see. The hidden things therein appear clearly before the eyes of the wise, but not before the eyes of the simple; in like manner as with our Word, though still more so, in which also the wise see more than the simple. But the writing of the celestial Word is composed of letters unknown in the world. They are indeed alphabetic letters, but each one is made up of curved lines, with little horns above and below, and there are dots or points in the letters, and also below and above them. It was said that the most ancient people on this earth had such writing, agreeing in some respects, but only slightly, with Hebrew writing. By such writing are expressed the affections of love, so that it involves more arcana than they themselves can utter, and they express these unutterable arcana which they perceive from their Word, by representations.

The wisdom which lies hid in this Word, transcends the wisdom which is in the spiritual Word as thousands to one.

34. That the difference between the three Words, the natural, the spiritual, and the celestial, may be understood, let us take for illustration the first chapters of Genesis, which treat of Adam, his wife, and paradise. In the natural Word which is in the world, is described the creation of the world and the first creation of man, and its and his pleasures and earthly delights; and by the persons named after him even to the flood, are meant his posterity, and by the numbers their ages. But in the spiritual Word, which is with the angels of the spiritual kingdom, are not meant those things, but in the first chapter is described the reformation and regeneration of the men of the most ancient church, which is also called the new creation. In the second chapter, by "paradise" is described the intelligence of the men of that church; by "Adam" and his "wife," that church itself, and by their posterity, even to the flood, are described the changes of state of that church, until it declined, and finally its destruction by the flood. But in the celestial Word, or in the Word which is with the angels in the celestial kingdom of the Lord, in the first chapter is described the glorification of the Lord's human. Instead of "paradise" is described his Divine wisdom; by "Adam" himself is there meant the Lord as to the Divine itself, and at the same time the Divine human; and by his "wife," the church, which is called "Chavah" [Eve], from life, because it has life from the Lord. Of her Adam said that she was his "bone" and his "flesh," and that they were "one flesh," because the church is from the Lord and of him, and as one with him. By the names which are the posterity of Adam, are there described the successive states of reception of the Lord, and of conjunction with him, by the men of that church, even until there was no longer any reception, and therefore no conjunction. When therefore these first chapters of our Word are read by upright men, and especially when they are read by little boys and girls, and they are affected with joy from the state of the creation of all things, and from paradise, then those senses are evolved, and the spiritual angels understand them according to their Word, and the celestial angels according to theirs, without knowing that the man or child is reading it; for those senses are evolved in their order, because they correspond,

and correspondences are such from creation. From these things it is plain what the Word is in its bosom, namely, that there are in it three senses, the ultimate which is natural for man, and which in many places treats of worldly things, and where it treats of Divine things, still they are described by such things as are in the world; a middle sense which is spiritual, in which are described such things as relate to the church; and an inmost sense which is celestial, in which are contained such things as relate to the Lord. For all nature is a theater representative of the Lord's kingdom, and the Lord's kingdom, which is heaven, and the church, is a theater representative of the Lord himself; for as the Lord glorified his human, so also he regenerates man, and as he regenerates man, so also he created him.

35. From this it may be evident what is the nature of the Word in its bosom. The natural Word, such as is in the world, in Christendom, contains within itself both the spiritual Word and the celestial Word; for the spiritual sense of our Word is the Word in the heavens which constitute the Lord's spiritual kingdom; and the celestial sense of our Word, which is its inmost sense, is the Word in the heavens which constitute the Lord's celestial kingdom. Consequently in our natural Word is contained both the spiritual Word and the celestial Word; but in the spiritual Word and the celestial Word is not contained the natural Word. For this reason the Word of our world is the most full of the Divine wisdom, and therefore more holy than the Words of the heavens.

15

The ancient Word that is lost

36. That there was a Word with the ancients, written like our Word by mere correspondences, but that this has been lost, has been told me by angels of the third heaven. They said further that this Word is still preserved with them, and is in use among the ancients in that heaven, whose Word it was when they were in the world. Those ancients, with whom that Word is still in use in the heavens, were in part from the land of Canaan and its borders, and

also from certain kingdoms in Asia, as from Syria, Mesopotamia, Arabia, Chaldea, Assyria, and Egypt, from Sidon and Tyre, the inhabitants of all of which kingdoms were in representative worship, and thus in a knowledge of correspondences. Their wisdom at that time was from that knowledge, since by it they had communication with the heavens, and interior perception, and also many had converse with spirits. But because that Word was full of such correspondences, which remotely signified heavenly things, and for that reason in the course of time began to be falsified by many, therefore from the Divine providence of the Lord it gradually passed out of sight, and another Word was given, which was written by correspondences less remote, and this through the prophets with the sons of Israel. In this Word, however, the names of places in the land of Canaan and in Asia round about, were retained and kept their signification. For this reason, the posterity of Abraham from Jacob were introduced into the land of Canaan, and the Word in which those places were to be named was there written.

37. That there was such a Word with the ancients is plain also in Moses, by whom it is mentioned and something is taken from it (Num. 21:14–27). The historicals of that Word were called the Wars of Jehovah, and the propheticals the Enunciations. From the historicals of that Word Moses took these words:

Wherefore it is said in the book of the Wars of Jehovah, At Vaheb in Suphah, and the streams of Arnon, and the channel of the streams that descend towards the dwelling of Ar, and reach to the border of Moab (Num. 21:14, 15).

By “the Wars of Jehovah” are there meant and described the combats of the Lord with the hells and victories over them, when he should come into the world. The same combats are also meant and described in many places in the historicals of our Word, as in the wars of Joshua with the nations of the land of Canaan, in the wars of the judges, and in the wars of David and the rest of the kings. From the propheticals of that Word these words were taken by Moses:

Wherefore the prophetic enunciations say, Come ye to Heshbon, let the city of Sihon be built and established, for a fire has gone out of Heshbon, a flame from the city of Sihon; it hath devoured Ar of Moab, the possessors of the high places of Arnon. Woe to thee, Moab! Thou hast perished, O people of Chemosh. He hath given his sons as fugitives, and his daughters into captivity, unto Sihon king of the Amorites. With darts we have destroyed them. Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which is even unto Medeba (Num. 21:27–30).

That these propheticals were called Enunciations, and not Proverbs or the makers of proverbs, as the translators render it, may be evident from the signification of the word *maschalim* in the Hebrew language, which means not only proverbs, but also prophetic enunciations, as may appear elsewhere in Numbers (23:7, 18; 24:3, 15), where it is said that Balaam put forth his enunciation, which also was a prophecy, yea, concerning the Lord. His enunciation is there called a *maschal*, in the singular. Furthermore, those things which are described by Moses in those citations are prophecies, but they are not proverbs. That that Word was in like manner Divine, or Divinely inspired, is plain in Jeremiah, where are almost the same words, as follows:

A fire has gone forth out of Heshbon, and a flame from the midst of Sihon, and hath devoured the corner of Moab, and the crown of the head of the sons of tumult. Woe unto thee, O Moab! The people of Chemosh hath perished; for thy sons are carried away into captivity, and thy daughters into captivity (Jer. 48:45, 46).

Besides these, a prophetic book of that ancient Word, called the Book of Jasher, or the Book of the Upright, is also cited by David (2 Sam. 1:18), and by Joshua (Josh. 10:13); from which it is plain that the historic statement there about the sun and moon, was a prophecy from that book. It has moreover been told me that the first seven chapters of Genesis are so manifestly extant in that same Word, that not a little word is wanting.

38. The religious systems of many nations have been derived from that ancient Word and carried elsewhere, as from the land of Canaan and from various parts of Asia into Greece and from there into Italy, and through Ethiopia and Egypt into certain kingdoms

of Africa. In Greece, however, out of correspondences they made fables, and out of the Divine attributes they made so many gods, the greatest of whom they called Jove, from Jehovah.

16

The gentiles, and peoples outside of the church, who have not the Word, and therefore know nothing of the Lord and of redemption

39. They who have the Word are few as compared with those who have not the Word. The Word is found only in Europe with the Christians who are called the Reformed. The Word is indeed with the Roman Catholics, but it is not read, and the kingdoms devoted to that religion, as France, Spain, Portugal, Italy, more than half of Germany, and also of Hungary, as well as Poland, do not read it. The Word is also but little read in Russia, but yet it is believed to be holy.

Communication through the Word: Only in England, Holland, certain duchies in Germany, and in Sweden and Denmark is the Word taught and preached; but in Asia, Africa, and the Indies, with the Gentiles, who are more numerous than the Reformed Christians, the Word is unknown. But that the Word might not be lost, it has been provided by the Lord that the Jewish nation, with whom is the Word of the Old Testament in its original tongue, should still survive and dwell dispersed through much of the earth.

Though this nation denies that the Lord is the Messiah or Christ, foretold by the prophets, and though it is evil in heart, yet the reading of the Word by them has communication with certain heavens; for correspondences communicate, whatever the quality of the person who reads, if only he acknowledges the Word to be Divine. This is the case today, as formerly, for when Moses, Abraham, Isaac, and Jacob, David, Elias, and many others named

in the Word, are adored by them as deities, then the heavens perceive the Lord, instead of these persons, not knowing the person in the world from whom that holy of worship proceeds. Such is the conjunction of heaven with man by means of the Word.

17

[By means of the Word those also have light who are out of the church and have not the Word]

40. The case is thus: there cannot be any conjunction with heaven, unless somewhere on the earth there is a church where the Word is, and by it the Lord is known; for the Lord is the God of heaven and earth, and without the Lord there is no salvation. It is enough that there be somewhere on the earth a church where the Word is. Though it consist of comparatively few, still by means of it, the Lord is present everywhere in the whole world, and by means of it heaven is conjoined to the human race, for conjunction is effected by means of the Word. But without the Word somewhere in the world there would not be conjunction with anyone. The reason of the presence of the Lord and of the conjunction of heaven with the inhabitants of the earth everywhere by means of the Word is that the whole heaven is before the Lord as one man, and likewise the church, and it is also actually a man, because the Lord is heaven and also the church.

In that man the church where the Word is read and thereby, the Lord is known, is like the heart and lungs; and as from those two fountains of life in the human body all the rest of the members and viscera subsist and live, so also all those in the world who have a religion in which one God is worshipped, and who constitute the members and viscera of that greatest man which is heaven and the church, subsist and live. For, by means of the Word in the church, though it be among comparatively few, life is given to the rest from the Lord through heaven, as from the heart and lungs to the members and viscera of the whole body.

The communication is also similar. This is the reason that Christians with whom the Word is read, constitute the breast of that man and are also in the midst of all; round about them are the Roman Catholics, around these are the Mohammedans who acknowledge the Lord as the greatest prophet and as the son of God, behind them are the Africans, and the Gentiles and people of Asia and the Indies constitute the outmost circumference. All who are in that man look also towards the middle region. Moreover in that middle region where, as already said, are the Christians who have the Word, is the greatest light, because light in the heavens is the Divine truth proceeding from the Lord as the sun. The light thence, as from its center, propagates itself to all the borders, and enlightens. Hence the Gentiles and peoples outside of the church are enlightened also by means of the Word, for all the light of truth with man is from the Lord through heaven.

41. As it is in the whole heaven, so also is it in every society of heaven, for each society of heaven is a heaven in smaller form, and also is in the sight of the Lord as one man, in regard to which see *Heaven and Hell* (n. 41–87). There also they who are in the midst in like manner relate to the heart and lungs, and with them is the greatest light. The light itself and the perception of truth thereby propagates itself from that middle portion towards the borders in every direction, and makes their spiritual life. It was also shown me that when those who were in the midst, who constituted the province of the heart and lungs, and with whom therefore was the greatest light, were taken away, those who were round about were in shade, and in so little perception of truth that it was scarcely any at all. But as soon as they returned, the light was seen as before, and there was perception of truth as before.

42. From this it may be seen that the Word which is in the church of the Reformed, enlightens all nations and peoples by spiritual communication, which is of this nature; also that it is provided by the Lord that in this earth there may always be a church where the Word is read. When therefore the Word was almost rejected by the Roman Catholics, by the Divine providence of the Lord the Reformation was effected, and in that the Word

was again received, and it was also regarded as holy by a noble nation among the papists.

43. Since without the Word there is no knowledge of the Lord, thus no salvation, therefore when the Word was altogether adulterated and falsified with the Jewish nation, and hence as it were made of no effect, it pleased the Lord to come into the world and not only to fulfill the Word, but also to renew and restore it, and so again to give light to the inhabitants of this earth, according to the words of the Lord in John:

In the beginning was the Word, and the Word was with God, and God was the Word. In him was life, and the life was the light of men. And the light appeareth in the darkness. He was the true light, which lighteth every man coming into the world (John 1:1, 4-5, 9).

Jesus said, I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the light of life (John 8:12).

And in Matthew:

The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death, to them did light spring up (Matt. 4:16).

44. Since it has been foretold that in the end of this church darkness would also arise, from a lack of knowledge and acknowledgment of the Lord, that he is the God of heaven and earth; and from the separation of faith from charity, whereby the genuine understanding of the Word has perished; therefore it has pleased the Lord now to reveal the spiritual sense of the Word, and to show that the Word treats in that sense of the Lord and of the church, yea, of them only, and to show many other things by which the light of truth, almost extinguished, may be restored. That the light of truth at the end of this church would be extinguished, is meant by the words of the Lord in Matthew:

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; and then they shall see the son of

man, coming in the clouds of heaven, with glory and power (Matt. 24:29, 30).

By the “sun” is here meant the Lord as to the Divine love, by the “moon” the Lord as to faith, by the “stars” the Lord as to knowledges of good and truth, by “clouds” the sense of the letter of the Word, and by “glory” its spiritual sense, and by the “son of man” the Lord as to the Word.

18

The conjunction of heaven with the man of the church by means of the sense of the letter of the Word

45. From much experience it has been given me to know that the Word opens heaven to man, that is, that when man reads the Word or speaks from it, communication is effected with heaven. I have read the prophetic Word through from Isaiah even to Malachi, and it was given to perceive that every chapter, yea every verse, was perceived in some heavenly society. And because the spiritual sense and not the sense of the letter is communicated, therefore the angels of the society did not know that these things came from any man. Such things as are inwardly in the Word appear to them as if they thought them from themselves.

46. There were with me African spirits from Abyssinia. Their ears were once opened so that they heard singing in a certain temple in the world, from the Psalms of David, and they were affected with such delight that they sang together with the singers. But soon their ears were closed, and they did not hear from there the singing of anyone; and then they were affected with still greater delight, because spiritual; and at the same time they were filled with intelligence, because the psalm in the spiritual sense treated of the Lord, and of redemption by him. The delight of their hearts' joy was for a little time communicated with a certain heavenly society from the Christian world, and that society came thereby into similar delight. Hence it was plain, that communication with the whole heaven is given by means of the Word.

47. I pass over a thousand other experiences by which I have been convinced that the sense of the letter of our Word produces that effect, yea, that the spiritual sense without its companion, the natural sense, does not communicate with heaven. The reason of this is that the Lord flows in from firsts through ultimates, therefore from himself into the natural sense of the Word, and from that calls forth, or evolves its spiritual and celestial senses, and thus enlightening, teaches and leads the angels; wherefore the Lord is called in the Word “the First and the Last.”

48. From this it is plain that the doctrine of the church, unless it be gathered and confirmed from the sense of the letter of the Word, has no power, because it does not communicate; but doctrine from the sense of the letter and together with it does have power.

19

The truths which are called truths of faith, and the goods which are called goods of love, are ineffably increased in the internal senses, thus in the heavens. The quality of the natural sense without the spiritual and celestial senses, and the reverse

49. The reason of this is that natural things are effects from spiritual, and spiritual things are effects from celestial, and the effect consists of so many things which are causes, that do not appear before the eyes, as may be said to reach to infinity. The effect is gross, and the cause enters every effect and composes it as its own general, in which are particulars and single things altogether beyond the sphere of the sight of the eye.

50. It is comparatively like a tree, which appears before the eyes luxuriant with branches, leaves, and fruits. All these are effects, but if you could examine a branch within as to the filaments, or a leaf as to fibers, or the fruit as to each and all things of it which are invisible, and the seed as to its invisible parts, of which the tree with all its members consists, you would see how innumerable and

indescribable things lie hidden from the eyes. Once a flower was opened before the angels as to its interiors, which are called spiritual, and when they saw they said that there was within as it were a whole paradise, consisting of indescribable things.

51. It is also like the human body with all its members and organs that appear before the eye, as compared with its interiors, where are so many organic forms, by pure arcana of all the sciences making so many bodies from one, even so that you might say that into it are gathered arcana of all the sciences, as physics, chemistry, mechanics, geometry, acoustics, optics, which arcana of the sciences can in no wise be explored, because not comprehended. Such is the internal with respect to the external, or the spiritual with respect to the natural, and the celestial with respect to the spiritual. The natural in itself regarded is nothing else than an external form, which is called the effect of spiritual things; and the spiritual is an external form, which is called the effect of celestial things; wherefore everything spiritual is from the celestial, and everything natural is from the spiritual. From this it is plain how it is to be understood that truth is the form of good, that good has its quality in truths, because form is in them, and without form quality is lacking; and that truth exists from good as from its own living cause; and that if you remove good from truths, it is as if you should take the kernel from an almond, the truth being like its shell; or as if you should take out the pulp from fruit, and leave only the skin. Hence truth without good is turned into what is fantastic, which appears externally like truth, but is empty within. So is the natural without the spiritual, and also the spiritual without the celestial.

52. Because there are ineffable things in the spiritual which do not appear in the natural, and innumerable things in the celestial, therefore it is plain what is the nature of the natural, the spiritual, and the celestial, that they are ineffable with respect to one another. They follow after one another, as knowledge, intelligence, and wisdom; wherefore also men on earth, because they are in natural light, are called by the angels knowing, while angels of the Lord's

spiritual kingdom are called intelligent; and angels of the Lord's celestial kingdom are called wise.

53. The Word in the sense of the letter may be compared to a tree, surrounded with cortex or bark, entire, and endowed with vegetative life, and the spiritual sense may be compared to its nutrition from various juices and essences, partly ascending from the ground, partly imbibed from the air and ether, by means of the heat and light of the sun. If the sense of the letter alone existed, and not at the same time the spiritual sense and the celestial sense, the Word would be as a tree without sap, or as the bark alone without wood; but with those senses it is like a tree in its perfect state; indeed in a tree all the sap passes from the root through the bark or cortex, wherefore when that is taken away the tree dries up. Such would be the case with the spiritual sense of the Word without its natural sense.

20

All the holiness of the Word is in the sense of the letter, and there is no holiness in its spiritual sense without the sense of the letter

54. The spiritual sense without the sense of the letter would be like a house without a foundation, thus like a house in the air. It would be like the human body without its skins, all things of which would be dissipated. As all the interiors of the body have a connection with the peritoneum, the pleura, and the skins, so the spiritual sense of the Word is connected with the sense of the letter. The spiritual sense without the sense of the letter would be like the contents without that which contains, thus like wine without a containing vessel. The case is similar with the spiritual without the natural, or the heaven of angels and their wisdom without the human race and the church therein, and its intelligence from the sense of the letter. The sense of the letter of the Word with man makes that connection, and that conjunction. This also was the reason why the Lord came into the world, for all of the sense of the letter of the Word had been so falsified by the Jews that there was no longer an ultimate of Divine truth in man. Therefore the Lord

came into the world and put on the human, that he might also become the Word in the sense of the letter, or the Divine truth in ultimates; wherefore it is said that “the Word became flesh” (John 1:14).

55. The case is similar with the power of Divine truth. All power in the spiritual world belongs to the Divine truth proceeding from the Lord. What this power of Divine truth there is, may be illustrated by many things from experience, of which experience some things may be adduced; and all the power of Divine truth resides in the sense of the letter of the Word. In the spiritual sense without the sense of the letter there is no power, but all in the sense of the letter in which is the spiritual sense. Wherefore when spirits quote anything from the sense of the letter, manifest communication with heaven is effected, but not if they quote anything from the spiritual sense without the sense of the letter. Therefore all answers from heaven have been made, and are made, through such things as are of the sense of the letter. For this reason the Urim and Thummim in the breastplate of Aaron, his outmost vesture, represented the sense of the letter. For the same reason in Revelation the foundations of the new Jerusalem are enumerated as of twelve precious stones, and moreover of pearls, which also signified the sense of the letter. In like manner the cherubim above the mercy seat signified the sense of the letter; wherefore responses were given by this to Moses and Aaron.

56. The order in which the interior things of Divine truth rest, from which the angels have wisdom, is simultaneous order, for which reason the sense of the letter is the containant.

57. Therefore all things of the doctrine of the church are to be confirmed by the sense of the letter of the Word, and whatever of doctrine is not confirmed from the sense of the letter of the Word has no power. Doctrine confirmed by the sense of the letter as to genuine truth, has power. The appearance of Divine truth also has power, though less, so far as it can agree with genuine truth; but the sense of the letter of the Word falsified has no power. It closes and does not open heaven.

21

The spiritual sense

58. No one can see the spiritual sense except from the doctrine of genuine truth; from this doctrine the spiritual sense can be seen, when there is some knowledge of correspondences. He who is in false doctrine cannot see anything of the spiritual sense. He draws out and applies the correspondences which he sees to the falsities of his doctrine; and thus he can still more falsify the Word. Wherefore the true spiritual sense of the Word is from the Lord alone. This is the reason why it is not permitted anyone in the natural world, nor in the spiritual world, to investigate the spiritual sense of the Word from the sense of its letter, unless he is wholly in the doctrine of Divine truth and in enlightenment from the Lord, wherefore from the doctrine of Divine truth confirmed from the sense of the letter of the Word, the spiritual sense can be seen, but doctrine can never first be seen from the spiritual sense. He thinks falsely who says with himself, I know many correspondences, I can know the true doctrine of the Divine Word, the spiritual sense will teach it to me. This cannot be done. But, as has been said, let him say with himself, I know the doctrine of Divine truth, now I can see the spiritual sense, provided I know correspondences. But still this must be in enlightenment from the Lord, because the spiritual sense is Divine truth itself in its light, and is meant by glory, and the sense of the letter by a cloud in passages in the Word where these are mentioned. That there is a spiritual sense in the Word is to be confirmed by ten passages in the Prophetic Word, likewise in the Evangelists, and also in Revelation, which passages are to be adduced, and it is to be shown that they would have no meaning without the spiritual sense.

22

It is better for man in many passages to understand the Word according to the letter

59. For example, in what the Lord says concerning cities, concerning the successive states of the church, in the Prophets in

many passages, as concerning Tyre, in Revelation, and concerning paradise; for the reason that the angels are then in the spiritual sense with man.

23

The Word

60. [1] Various things concerning the marriage of good and truth in the Word, to be shown from passages therein.

[2] There are chapters and expressions peculiarly pertaining to good, and others to truth.

[3] When pertaining to celestial good and truth, as where Judah is treated of; and to spiritual good and truth, as where Israel is treated of.

[4] Each chapter has reference to one society, and many to all.

[5] In some passages there is a sense from the letters alone, concerning which.

[6] Numbers and names of persons and places signify things, of which examples are to be given.

24

The Word in heaven

61. They have the Word in the spiritual kingdom in its higher region so written that it may be more and more intelligently understood by one who is intelligent, but simply by one who is simple, in which Word stands forth both interior and exterior

intelligence, and the interior is written. This is effected by various points above the letters, the points signifying affections, and the series of points expressing the interior things of intelligence continuously to the more intelligent. This Word was seen by me, that is, something of it was seen. Something also of the Word of the celestial kingdom was seen, in which still more arcana were described, but by various curves and spirals above and within the letters, which are peculiar to the celestial kingdom. These arcana are very transcendent, nor can they be comprehended by an angel of the spiritual kingdom, nor even thought of; wherefore it was said to them that they can no more approximate to the wisdom of angels of the celestial kingdom than can those who are in a natural sphere approximate to the intelligence of angels of the spiritual kingdom; and how far this transcends has frequently been tried. From experience it was made evident to me that the intelligence of angels of the spiritual kingdom is ineffable and incomprehensible to those who are in the natural kingdom; and that the wisdom of the angels of the celestial kingdom is incomprehensible and ineffable to those who are in the spiritual kingdom. But as to the Divine wisdom of the Lord, this so transcends all wisdom that no ratio can be given; for all the intelligence and wisdom of angels is finite, but the Divine wisdom of the Lord is infinite; and there is no ratio between the finite and the infinite. The intelligence and wisdom of angels is finite, because angels are recipients, and all recipients are created, and so finite.

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[The Word with the spiritual angels]

62. Exploration was made as to how the spiritual angels express the words of their speech, and it was found that they express or speak them according to ideas, and from the ideas of the things which they signify, as when they express or speak of a horse and chariot, then they express them by a word which is significative, as a horse from ideas of the understanding, and a chariot from ideas of

41. No number 25 is found. [—Translator]

doctrine from the Word; and in like manner in other cases; so that they speak from the correspondence of those things which they see in like manner as men. In a word, they give names to them from correspondence. It was therefore now disclosed to them, a thing they had not known, that they have correspondences in the words of their speech; and it was disclosed by their examining in the natural with me their ideas concerning those things in a spiritual state. In a word, the words of speech of their tongue were all formed from correspondences.

Inquiry was made as to how they write, “horses harnessed to a chariot.” They said that they write only *l*, and that that letter expresses it. Inquiry was then made how they write “the understanding of doctrine,” and they said in like manner by *l*, but that they are then in a higher thought. From this also it was plain that there are correspondences in the words of their language, but that few of them had attended to this, just as few in this world attend to spiritual light, when the light of the understanding is spoken of, or illumination and enlightenment; and to fire or spiritual heat when heavenly fire is spoken of, as that which enkindles hearts, not knowing that fire and heat therefrom correspond to love, which is of the heart, that is, to the will, and light to truth, which is of the understanding.

[The manuscript ends here. —Translator]

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