

## Heavenly doctrine of Christ and antichrist

Emanuel Swedenborg (1688-1772)

**Arcana Caelestia 518.** Verse 22 And Enoch walked with God after he beget Methuselah three hundred years; and he beget sons and daughters. 'Walking with God' means doctrine concerning faith. 'He beget sons and daughters' means matters of doctrine concerning truths and goods.

**718.** 'Male and mate'\* means that truths were joined to goods. This is clear from the meaning of 'man' (vir) as truth which belongs to the understanding, and from the meaning of 'wife' as good which belongs to the will, both dealt with already. This consequently means that with man neither the smallest area of thought nor the smallest area of affection or activity has any existence at all unless it contains some marriage of understanding and will. In the absence of such a marriage nothing ever comes forth or is produced. The very organs of man's body, in their complex and in their simple parts, and indeed in the simplest parts of all, contain that which is passive and that which is active. And if these were not coupled together, like man and wife in marriage, they could not even be there, let alone produce anything. The same applies to the whole realm of nature. The source and origin of these enduring marriages lies in the heavenly marriage by means of which also the idea of the Lord's kingdom is stamped on everything in the whole realm of nature,

both on animate beings and on inanimate. \* lit. man and wife

**3005.** The fact that JESUS in the internal sense is Divine Good and CHRIST Divine Truth may be seen from many places in the Word. The reason why Jesus is Divine Good is that it means Safety, Salvation, and Saviour. And as it means these it means Divine Good, for it is from Divine Good, which is the manifestation of the Lord's love and mercy, and so through the reception of that Good, that all salvation springs. The reason why Christ is Divine Truth is that it means Messiah, Anointed, and King. That Messiah, Anointed, or King is Divine Truth will be clear from what follows.

**3006.** These are the things that angels perceive when the names Jesus Christ are used, and the things that are meant by its being said that in no other name is there salvation, and by what the Lord stated so many times concerning His name, as in John, Whatever you ask in My name, I will do. John 14:13, 14. In the same gospel, These things have been written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name. John 20:31. And elsewhere. 'His name' means everything in its entirety by which the Lord is worshipped, and so the essential nature of all worship and doctrine, see 2724. Here therefore the good of love and charity is meant when joined to the truth of faith, which

constitutes the fabric of doctrine and worship in their entirety.

**3007.** As regards Christ being the same as Messiah, Anointed, and King, and Messiah, Anointed, and King being the same as Divine Truth, this may be seen [from what follows below].

**3008.** The first point- that Christ is the same as Messiah, Anointed, and King - is evident from the following places in the Word: In John, Andrew found his own brother Simon and said to him, We have found the Messiah, which when interpreted is the Christ. John 1:41. In the same gospel, Many from the crowd as they heard this utterance said, This is truly the prophet. Others said, This is the Christ. But others said, Surely the Christ is not therefore going to come from Galilee? Does not the Scripture say that the Christ is going to come from the seed of David, and from Bethlehem, the town where David was? John 7:40-42. 'The Christ' plainly stands for the Messiah whom they awaited. In the same gospel, Do the rulers indeed acknowledge that this is indeed the Christ? Yet we know where this man is from, whereas when the Christ comes no one knows where He is from. John 7:25-27. 'The Christ' stands for the Messiah. No one knew where He was from because He was unacknowledged. In the same gospel, The Jews gathered round Jesus and said to Him, How long will you keep us in suspense? If you are the Christ tell us plainly. Jesus answered them, I told you

and you do not believe. John 10:24, 25. Here also 'the Christ' stands for the Messiah whom they awaited. In the same gospel, The crowd answered, We have heard from the Law that the Christ remains for ever. John 12:34. 'The Christ' stands for 'the Messiah'. In the same gospel, Martha said, I believe that You are the Christ, the Son of God, who was to come into the world. John 11:27. That is, Martha believed that He was the Messiah. In Luke, There was a man in Jerusalem whose name was Simeon. He had received an answer from the Holy Spirit that he would not see death until he had seen the Lord's Christ. Luke 2:25, 26. This stands for the Messiah or Jehovah's Anointed. In the same gospel, Jesus said to the disciples, But whom do you say that I am? Peter answered and said, God's Christ. Luke 9:20; Mark 8:29. And there are other instances besides these, such as Matt. 26:63, 64; John 6:68, 69; Mark 14:61, 62. [2] Since the names Christ and Messiah are one and the same - Christ in Greek and Messiah in Hebrew meaning the Anointed - it is therefore evident that Christ is one and the same as the Anointed. It is also one and the same as King, for kings were generally called the anointed, as is evident from many places in the Historical sections of the Word, as well as the Prophetical, as in David, The kings of the earth have set themselves, and the princes have taken counsel together against Jehovah and against His Anointed. Ps. 2:2. In the same author, Now I know that Jehovah saves His Anointed. He will answer Him from His holy heaven

with the mighty acts of His saving right hand. Ps. 20:6. In the same author, Jehovah is their strength, and the saving strength of His Anointed. Ps. 28:8. In Samuel, Jehovah will give strength to His king, and exalt the horn of His Anointed. 1 Sam. 2:10. In these and many other places elsewhere 'the anointed' stands for the king. The word used in the original language is Messiah. In all these prophetic utterances the subject in the internal sense is the Lord, who is the King, as is also evident from the New Testament, as in Matthew, The governor asked Jesus, Are you the King of the Jews? Jesus said to him, You say so. Matt. 27:11. In Luke, Pilate asked Jesus, saying, Are you the King of the Jews? He answering him said, You say so. Luke 23:3; Mark 15:2. In John, They cried, Hosanna! Blessed is He who comes in the name of the Lord, even the King of Israel. John 12:13. In the same gospel, Nathanael said, Rabbi, You are the Son of God! You are the King of Israel! John 1:49.

**3009.** As to the second point - that Messiah, Anointed, or King is the same as Divine Truth - this is clear from very many places in the Word, and has been shown frequently in explanations; as in 1672, 1728, 2015, 2069. The Lord Himself also teaches the same in John, Pilate said to Jesus, Are you not then a king? Jesus answered, You say it, because I am a King. For this I was born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears My voice. John 18:37. From this it is clear that

the Divine Truth itself is at the root of the Lord's being called 'the King'. The reason why kings were anointed and consequently called the anointed was that 'the oil' with which they were anointed meant good, 886, 2832. Also the truth, meant by 'king', was derived from good and was accordingly truth grounded in good, so that the kingly office with them represented the Lord as regards Divine Truth which is derived from Divine Good, and so represented the Divine marriage of good within truth, whereas the priestly function represented the Divine marriage of truth within good. The latter is meant by Jesus, the former by Christ.

**3010.** From this it is evident what is meant by 'the Christ' in Matthew, See that no one leads you astray, for many will come in My name, saying, I am the Christ; and they will lead many astray. Then if anyone says to you, Behold, here is the Christ! or, There! do not believe it. For false Christs and false prophets will arise. Matt. 24:4, 5, 23, 24; Mark 13:21, 22. Here 'false Christs' means truths which are not Divine - that is, falsities - and 'false prophets' those who teach such falsities, 2534. In the same gospel, Neither be called masters, for you have one Master, the Christ. Matt. 23:10. 'The Christ' stands for Divine truth. This shows what is meant by a Christian, namely one governed by truth derived from good.

**3732.** 'Jacob made a vow, saying' means a state of Providence. This is clear from the meaning of 'making a

vow' in the internal sense as wishing the Lord to provide; and therefore in the highest sense, in which the Lord is the subject, a state of Providence is meant. The reason why in the internal sense 'making a vow' means wishing the Lord to provide is that present within vows there is a desire and affection that what is wished for may come about, thus that the Lord may provide it. Within them something of a bargain is present, and at the same time on man's part something of a bounden duty to keep his side of it, should he obtain his desire. This was the case with Jacob, in that Jehovah was to be his God, and the stone which he placed as a pillar was to be God's house, and he would devote a tenth of everything He had given him, if Jehovah guarded him on the road, gave him bread to eat and clothing to wear, and he went back in peace to his father's house. From this it is evident that the vows made in those times were particular agreements, involving primarily men's acknowledgement of God as their God if He provided them with what they desired, and involving also their repayment to Him with some gift if He did provide it. [2] That state of affairs shows quite clearly what the fathers of the Jewish nation were like. They were like Jacob here, who did not as yet acknowledge Jehovah and was still at the stage of choosing whether to acknowledge Him or some other as his own God. It was a special feature of that nation, even of their fathers, that everyone wished to have his own God; and anyone who worshipped Jehovah

worshipped Him merely as some god called Jehovah, the name which distinguished Him from the gods of other nations. Accordingly their worship even in this respect was idolatrous, for the worship of the name only, even of Jehovah's, is nothing but idolatrous, 1094. This is like people who call themselves Christians and say that they worship Christ, but do not live according to His commandments. They worship Him in an idolatrous way since they worship only His name, it being a false Christ whom they worship; reference to that false Christ is made in Matthew 24: 23, 24 - see 3010.

**2534.** 'For he is a prophet' means that thus it was to be taught. This is clear from the meaning of 'a prophet'. One reads the word 'prophet' many times in the Word, and in the sense of the letter it means those to whom revelation is given, and also - abstractedly from persons - revelation itself. But in the internal sense that word means one who teaches, and also - abstractedly - doctrine itself. And because, as has been stated, the Lord is doctrine itself, or the Word which teaches, He is called 'a Prophet', as also in Moses, Jehovah your God will raise up a Prophet like me from the midst of you, from your brothers; Him shall you obey. Deut. 18: 15, 18. The words 'like me' are used because the Lord was represented by Moses, as He also was by Abraham, Isaac, Jacob, David, and many more. And because people awaited Him it is therefore said in John, When the people saw the sign which Jesus



had done, they said, This is indeed the Prophet who is to come into the world. John 6: 14.

[2] Since the Lord in the highest sense is 'the Prophet' and 'the testimony of Jesus is the spirit of prophecy', Rev. 19: 10, 'a prophet' therefore means in the internal sense of the Word a person who teaches, and also - abstractedly - doctrine, as becomes quite clear from the following places: In Luke, You, child, will be called prophet of the Most High. Luke 1: 76. Zechariah said this in reference to his son, John the Baptist, who was not the prophet but one preparing the way by teaching and preaching the good news about the Lord's Coming, as he himself says, They asked him, What are you? Are you Elijah? But he said, I am not. Are you the prophet? He answered, No. Therefore they said to him. Who are you? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord. John 1: 21-23.

[3] In Matthew, Many will say on that day, Lord, Lord, did we not prophesy in Your name? Matt. 7: 22. Here it is evident that 'prophesying' means teaching. In John, You must again prophesy over many peoples, and nations, and tongues, and kings. Rev. 10: 11. 'Prophesying' stands for teaching. What 'peoples', 'nations', 'tongues', and 'kings' mean has been stated and shown in various places. In the same book, The nations will trample the holy city for forty-two months, but I will grant My two witnesses to prophesy

one thousand two hundred and sixty days, clothed in sackcloth. Rev. 11: 2, 3. Here also 'prophesying' stands for teaching. In Moses, Jehovah said to Moses, See, I have made you a god to Pharaoh, and Aaron your brother will be your prophet. Exod. 7: 1. Here 'prophet' stands for one teaching or saying what Moses would have to say. In Joel, I will pour out My spirit on all flesh, and your sons and your daughters will prophesy. Joel 2: 28. 'They will prophesy' stands for they will teach. [4] In Isaiah, Jehovah has poured out over you a spirit of sleep, and has closed your eyes; the prophets and your heads, the seers, He has covered; and the vision of all this has become to you like the words of a sealed book which men give to one who is able to read, saying, Read this, now; and he will say, I cannot, for it is sealed. Isa. 29: 10, 11. Here 'the prophets' is used to mean those who teach truth, and 'the seers' those who see truth. Their heads are said to be 'covered' when they know no truth at all and see none at all. Because in ancient times those who taught were called prophets, they were also called 'seers', for 'seeing' meant understanding, 2150, 2325. The fact that they were called 'seers', see 1 Sam. 9: 9; 2 Sam. 24: 11. They were also called 'men (vir) of God' because of the meaning 'man' carried, dealt with in 158, 265, 749, 915, 1007, 2517. The fact that they were called 'men of God', see 2 Kings 1: 9-16; 4: 7, 9, 16, 21, 22, 25, 27, 40, 42; 5: 8, 14, 20; 13: 19; 23: 16, 17.

[5] That 'prophets' means in the internal sense those who teach is clear in the whole of Jeremiah 23 and the whole of Ezekiel 13, where prophets are referred to specifically, and also in many other places where they are mentioned. This also explains why 'pseudo prophets' means those who teach falsities, as in Matthew, At the close of the age many pseudo prophets will arise and lead many astray. False Christs and false prophets\* will arise and will show great signs, and will lead astray, if possible, even the elect. Matt. 24: 11, 24; Mark 13: 22. No others are meant here by 'pseudo prophets' and 'false prophets', nor likewise by the pseudo prophet in Rev. 16: 13; 19: 20; 20: 10.

[6] How much the internal sense of the Word is obscured by ideas that have been conceived from the representatives of the Jewish Church becomes clear from the fact that every time a prophet is mentioned in the Word the idea of prophets like those who lived in those times immediately springs to mind, an idea which impedes greatly any discernment of what is meant by them. But the wiser anyone is, the more easily is an idea conceived from such representatives banished. For example, when the temple is mentioned, people who are more wise in their thinking do not envisage the temple in Jerusalem but the temple of the Lord; when Mount Zion, or simply Zion, is mentioned, they do not envisage a location in Jerusalem but the Lord's kingdom; and when Jerusalem is mentioned, they do not envisage the Jerusalem situated in the tribe of

Benjamin and Judah but the holy and heavenly Jerusalem.  
\* Here, apparently following Schmidius' Latin version of the Scriptures, Sw. has two similar but not identical expressions - pseudo prophetae and falsi prophetae. But in the original Greek the same word occurs in both places.

**721.** 'Male and mate'\* means falsities joined to evils. This is clear from what has been stated just above, for 'male and mate' now has reference to unclean beasts whereas just above they had reference to clean. In that place therefore they meant truths joined to goods, whereas here they mean falsities joined to evils. For it is the subject that determines the nature of that which is attributed to it. \* lit. man and wife

**3900.** Then if anyone says to you, Behold, here is the Christ! or There! do not believe it means a warning to beware of what they teach. 'The Christ' refers to the Lord as regards Divine Truth, and therefore to the Word and to doctrine from the Word. But here the contrary is clearly meant - Divine Truth falsified, or doctrine that teaches what is false. For 'Jesus' means Divine Good and 'Christ' Divine Truth, see 3004, 3005, 3008, 3009.

[2] For false Christs and false prophets will arise means the falsities taught by that doctrine. 'False Christs' means matters of doctrine from the Word that

have been falsified, that is, truths that are not Divine, as is evident from what has been stated immediately above; see also 3010, 3732 (end). And 'false prophets' means those who teach those falsities, 2534. In the Christian world those who teach falsities are in particular those who have self-aggrandizement and also worldly wealth as their end in view. Indeed they twist the truths of the Word to suit themselves. For when self-love and love of the world is the end in view, nothing else is contemplated. These are the 'false Christs and false prophets'.

[3] And they will show great signs and wonders means proofs and convincing reasons that are based on outward appearances and on illusions by which the simple allow themselves to be led astray. The meaning of 'signs and wonders' will in the Lord's Divine mercy be shown elsewhere.

[4] So as to lead astray, if possible, even the elect means those who lead lives that are good and true and who therefore abide in the Lord. These are the ones who in the Word are called 'the elect'. They are rarely present in a group of those who cloak worship that is profane with outward reverence; or if they are present there they go unrecognized because the Lord hides them and so protects them. Until they have been made strong by Him, they easily allow themselves to be led astray by external practices expressing reverence; but once they have been made strong they are not deceived. For

though they are not aware of it, they are kept by the Lord in the company of angels, when it is impossible for them to be led astray by that unspeakable crew.

[5] Behold, I have told you beforehand means an exhortation to be shrewd, that is, to be on their guard, since they are among false prophets who appear in sheep's clothing but inwardly are ravenous wolves, Matt. 7:15. Those false prophets are the sons of the age who are more shrewd, that is, more cunning, in their own generation than the sons of light, referred to in Luke 16:8. For this reason the Lord warns them as follows, Behold, I send you out as sheep in the midst of wolves; so be shrewd as serpents and simple as doves. Matt. 10:16.

[6] If therefore they say to you, Behold, He is in the wilderness! do not go out; Behold, He is in the inner rooms! do not believe it means that what they say about the truth, what they say about good, and many other things, are not to be believed. Nobody can see that this is the meaning of these words except one who is acquainted with the internal sense. They contain an arcanum within them, as one may see from the fact that the Lord spoke them and that without some other sense concealed within them interiorly they would not amount to anything. That is to say, the injunctions not to go out if they said that Christ was in the wilderness and not to believe it if they said that He was in the inner rooms would not amount to anything. But truth that has

undergone vastation is what 'the wilderness' means, and good that has undergone vastation, what 'the inner rooms' or inward parts means. The reason why truth that has undergone vastation is meant by a wilderness is that when the Church has undergone vastation, that is, when there is no Divine truth there any longer because no good exists there any longer, that is, no love to the Lord or charity towards the neighbour, it is called a wilderness or said to be in the wilderness. For the word wilderness is used to mean everything that is uncultivated or uninhabited, 2708, and also to mean that which has little life to it, 1927, as is the case at that time with truth in the Church. From this it is evident that 'the wilderness' here means a Church in which truth does not exist.

[7] 'The inner rooms' or inward parts however in the internal sense means the Church as regards good, and also simply that which is good. A Church in which good is present is called 'the House of God', 'the inner rooms' in this case being forms of good, as also are the contents of that house. For 'the House of God' means Divine good, and 'a house' in general means good that flows from love and charity, see 2233, 2234, 2559, 3142, 3652, 3720. The reason why what they say about truth and what they say about good is not to be believed is that they call falsity the truth and evil good. Indeed people whose end in view is self and the world do not understand anything else by truth and good than that they themselves should be adored and they

themselves should receive benefits. And if they give the impression that they are devout it is so that they may be seen dressed in sheep's clothing.

[8] What is more, the Word which the Lord has spoken contains more in it than anyone can calculate, and 'the wilderness' is an expression that has a wide range of spiritual meanings. As everything uncultivated or uninhabited is called 'the wilderness' and all things that are interior are called 'the inner rooms', therefore 'the wilderness' also means the Old Testament Word since this is considered to be superseded, while 'the inner rooms' means the New Testament Word since this teaches about interior things, that is, it is concerned with the internal man. The Word as a whole is likewise referred to as 'the wilderness' when it no longer serves to supply matters of doctrine, and 'inner rooms' is the name given to human practices which, being departures from the commands and ordinances of the Word, turn the Word into a wilderness. This is also well known in the Christian world, for people whose worship is outwardly holy but inwardly profane owing to the introduction of novelties which have as their end in view pre-eminence over all others and becoming wealthier than all others set aside the Word. Indeed they go so far as not to allow others to read it. And even in the case of those whose worship is not profane as just described and who do regard the Word to be holy and do allow it a place among ordinary people, they nevertheless bend and explain everything in accordance



with their own teachings. And this turns the rest of the Word which does not accord with their own teachings into a wilderness, as becomes quite clear from those who focus salvation on faith alone and show contempt for the works of charity. They turn so to speak into a wilderness everything which the Lord Himself has stated in the New Testament, and so many times in the Old, about love and charity. And everything to do with faith without works is turned so to speak into inner rooms. From this it is evident what is meant by, If they say to you, Behold, He is in the wilderness! do not go out; Behold, He is in the inner rooms! do not believe it.

[9] For as the lightning comes from the east and is seen as far as the west, so also will the coming of the Son of Man be means that internal worship of the Lord will be like lightning which is instantly dispersed. For 'lightning' means that which is a manifestation of heavenly light and thus that which has reference to love and faith since these are the components of heavenly light. 'East' in the highest sense means the Lord, in the internal sense good that flows from love, charity, and faith received from the Lord, see 101, 1250, 3249. 'West' in the internal sense however means that which has gone down or ceased to be, and so means the non-acknowledgement of the Lord or of good that flows from love, charity, and faith. Accordingly 'the lightning which comes from the east and is seen as far as the west' means dispersal. The Lord's coming does not consist, as the letter has it, in His appearing

once again in the world, but in His presence within everyone. He is present there as often as the gospel is preached and that which is holy is contemplated.

[10] For wherever the carcass is, there the eagles will be gathered together means that confirmations of falsity by means of reasonings will be multiplied in the Church that has undergone vastation. When the Church is devoid of good and as a consequence devoid of the truth of faith, that is, when it has undergone vastation, it is called dead, since good and truth are the source of its life. And so when it is dead it is compared to 'the carcass'. Reasonings to the effect that goods and truths are nothing except insofar as they can be grasped mentally, and confirmations of evil and falsity by means of those reasonings, are meant by 'the eagles', as may be seen from what follows immediately below. The fact that 'the carcass' here means the Church when devoid of the life of charity and faith is evident from the Lord's words where the close of the age is the subject, in Luke, The disciples said (referring to the close of the age or the Last Judgement), Where, Lord? Jesus said to them, Where the body is, there the eagles will be gathered together. Luke 17:37. 'The body' is used here instead of the carcass, it being a dead body that is understood in this case, which means the Church. For it is clear from many references in the Word that the House of God - that is, the Church - is where the Judgement begins. These then are the details meant in the internal sense

by the Lord's words which have been introduced and explained above. The most wonderful flow of ideas, though barely visible at all in the sense of the letter, may be seen by anyone who thinks about them in the connected sequence explained above.

**Apocalypse Explained 632.** And the holy city shall they tread under foot.- That this signifies that they will destroy all the doctrine of good and truth from the Word, is evident from the signification of the holy city, as denoting the doctrine of truth and good from the Word. In the sense of the letter the holy city means Jerusalem, which, in the Word, is everywhere called the city, and the holy city, but Jerusalem means the church, and a city, the doctrine of the church. That a city (civitas seu urbs) signifies doctrine, may be seen above (n. 223). The holy city therefore signifies the doctrine of Divine Truth, for Divine Truth is that which is called holy in the Word (n. 204); and from the signification of treading under foot as denoting to destroy altogether, especially by means of sensual and natural things, consequently by fallacies, which are called the fallacies of the senses, from which, when not unfolded, absolute falsities exist. The reason why such things are signified by treading under foot, is, that this is done by the soles of the feet, and the soles of the feet signify the sensual external things of man, and the feet his natural things. That this signification of the soles of the feet and of the feet is from

correspondence, may be seen above (n. 65, 606); and in Heaven and Hell (n. 96).

[2] It is said that "The nations shall tread under foot the holy city," because these words follow: "The court which is without the temple, cast out, because it is given to the nations." By the court is signified the external of the Word, of the church, and of worship, and the external of the Word is that which is perverted, and consequently adulterated and falsified by the nations, or by those who are in evils and falsities. For, as stated in the preceding article, the external of the Word, called the sense of its letter, is for children and the simple minded, and therefore is written according to appearances, thus for those who are sensual and natural; for children are first sensual, afterwards natural, and when they advance in age they become spiritual. But a man who does not become spiritual, as is the case with every one who lives in evil, cannot understand the Word spiritually, but merely naturally and sensually, and he who thus understands the Word perverts it, and explains it according to the falsities of his religion, and the evils of his life; this is the reason why it is said, they shall tread it under foot. Those who deny and despise the truths of heaven and of the church, also appear in the spiritual world to tread them under the soles of their feet, and this, as said just above, because the external Sensual of man corresponds to the soles of the feet, by means of which treading under

foot is effected. It is said that the external Sensual of man does this, but this is the case only with the Sensual of those who are utterly sensual, and these are they who deny the truths of heaven and of the church, who also believe nothing but what they can see with their eyes and touch with their hands.

[3] These are they of whom it is said "to tread under foot"; and in the following places. In Luke: "They shall fall by the edge of the sword, and they shall be taken captive among all nations, and at length Jerusalem shall be trodden under foot of the nations, even till the times of the nations shall be fulfilled" (xxi. 24). These things are similar to those explained in the Apocalypse, where it is said "the court is given to the nations, and the holy city shall they tread under foot forty and two months." For by "they shall fall by the edge of the sword" is signified that they shall perish by falsities; by "they shall be taken captive among all nations" is signified that evils will make a prey of the goods and truths of the church. By Jerusalem being trodden under foot is signified the destruction of the church as to doctrine, for Jerusalem signifies the church as to doctrine; by its being trodden under foot by the nations is signified its total destruction by evils of life and falsities of doctrine; even till the times of the nations be fulfilled signifies until the evil is consummated. (Concerning this see above, n. 624:2.) This consummation is also signified by forty and two months.

Those words, like these in the Apocalypse, were also spoken by the Lord concerning the time immediately preceding the Last Judgment.

[4] In Ezekiel: "Is it a small thing to you? Ye eat up the good pasture, and ye tread down with your feet the residue of your pastures; ye drink the sediment of waters, ye disturb the rest with your feet; and so my flock feed upon what ye have trodden with your feet, and drink that which is disturbed by your feet" (xxxiv. 18, 19). The good pasture signifies every thing that spiritually nourishes, especially the Word, and the cognitions of truth and good thence, To eat it up, and to tread down the rest with the feet, signifies to destroy it so that it may not appear, also to destroy it that it may not exist, and this is done by reasonings from the corporeal-Sensual, and from the natural man separated from the spiritual. This then is what is meant by treading under foot. The sediment of the waters signifies truths defiled by falsities, for waters denote truths, and to drink thereof signifies to learn and to receive; to disturb the rest of the waters by the feet signifies to confound by reasonings from the natural man truths not defiled by falsities, feet denoting natural things with man. The signification of my flock drinking what is trodden down and disturbed with the feet is therefore evident.

[5] In Daniel: The he-goat "threw" the ram "to the ground, and trod upon him, nor was there any one to

take the ram out of his hand; afterwards one horn grew from a little one to the host of the heavens, and cast down of the host and of the stars to the earth, and trod upon them" (viii. 7, 9, 10). The he-goat there signifies faith separated from charity, and by the ram faith united to charity, thus charity. The signification of the goats and sheep in Matthew (xxv. 31-46) is similar. The one horn which from a little one increased immensely signifies justification by faith alone; by the host of the heavens are signified all the truths and goods of heaven and of the church, and by the stars are signified the knowledges of good and truth. Therefore by treading under foot the ram and also the host of the heavens, is signified altogether to destroy charity, and with it all the truths and goods of heaven and the church, and this by means of the corporeal-Sensual. For those who are in faith separated from charity, that is, who believe that they shall be saved by faith alone, whatever their life may be, become corporeal-Sensual, and are consequently immersed in falsities in regard to all things of the Word and of the church. For their perception of the Word is only according to the ultimate sense of its letter, nor do they see any thing of it interiorly; in fact, if they utter truths from the Word, still they have a false perception of them. This therefore is the signification of the he-goat casting down to the earth of the host of the heavens and of the stars, and treading them under foot. That charity towards the

neighbour, that is, the good of life, is in like manner destroyed by them, is meant by the goat throwing the ram to the ground, and treading upon him. For those who are in faith separated from charity, and meant by the he-goat, make faith the essential and charity the non-essential, therefore they live for the body and the world, and are solicitous about themselves only, and not at all for their neighbour, and those who do this, cast charity down to the ground, and tread it under foot, charity being meant by the ram.

[6] In Luke: "Some" seed "fell upon the way, which was trodden underfoot, or the fowls of heaven devoured it" (viii. 5). The seed signifies Divine Truth, or the truth of the Word; by falling upon the way and being trodden under foot is signified to be received only by the corporeal-Sensual, and not interiorly. For that which is received in the spirit and heart is meant by the seed which fell into the good ground. The fowls of heaven which devoured the seed signify falsities, for all evils and therefore all falsities reside in the corporeal-Sensual, unless therefore man becomes spiritual, and thinks from that, he simply thinks falsities from evil. Concerning the nature and quality of the corporeal-Sensual, and of sensual men, see the Doctrine of the New Jerusalem (n. 50); also above in this work (n. 342, 543, 550, 552, 554, 556, 559, 563, 569, 570, 580).



[7] Again in Isaiah: "I will make known to you what I will do to my vineyard; in removing the hedge thereof, that it may be eaten up, and in breaking through the wall thereof, that it may be trodden under foot" (v. 5). The vineyard there signifies the church of the Lord, which is called the spiritual church. By removing the hedge, and breaking through the wall, is signified to falsify and thus to destroy the truths that defend the church, the wall and the hedge about the vineyard denoting the same as the wall and the bulwarks around Jerusalem. By eating up and treading under foot the vineyard, is signified to vastate the church, so that no good and truth can spring up therein, and thus to destroy it.

[8] In Jeremiah: "Many shepherds have destroyed my vineyard, they have trodden my field under foot, they have made my field of desire a wilderness of solitude" (xii. 10). Here also the church of the Lord is signified by vineyard and similarly by field. To destroy, to tread under foot, and to make a wilderness of solitude, signifies so to destroy as to leave nothing of the good and truth of the church. In Isaiah: "Our enemies have trodden thy sanctuary under foot" (lxiii 18). Enemies signify evils of life. By treading the sanctuary under foot is signified to destroy the truths of doctrine from the Word, and this also by means of the corporeal-Sensual, for all those who are in evils of life are corporeal-sensual.

[9] So in David: "The enemy pursueth my soul, and overtaketh and treadeth down my life to the earth, and maketh my glory to dwell in the dust" (Psalm vii. 5). Enemy here also signifies evil, in general the devil, that is, hell, whence evil comes. By treading down life to the earth and making glory to dwell in the dust, is signified to destroy, by means of the corporeal-Sensual, all the truths of heaven and of the church, for these make spiritual life, and are also signified by glory. "Dust" is also used in reference to the corporeal-Sensual, which also is meant by walking upon the belly and eating dust, as is frequently said of the serpent.

[10] Similar things are signified by treading under foot in these passages. In Isaiah: "I will make" the hypocritical nation "to be trodden under foot as the mire of the streets" (x. 6). In Micah: "The enemy of Jehovah" shall be for a treading under foot, as the mud of the streets" (vii. 10). In Zechariah: "They shall be as mighty men treading under foot the mire of the streets in the war, they shall fight because Jehovah is with them, and they shall make them ashamed that ride upon horses" (x. 5). In Malachi: "Then ye shall tread the impious under foot, and they shall be ashes under the soles of your feet, in the day when I shall do this" (iv. 3). In Isaiah: "The crown of pride, the drunkards of Ephraim, shall be trodden under foot" (xxviii 3); "I have trodden the people under foot in my anger, and made them drunk in my wrath, and I have made

their victory to descend to the earth" (lxiii. 6). In David: "By thee will we drive away our enemies, in thy name will we tread them under that rise up against us" (Psalm xliv. 6); again: God "shall tread down our enemies" (Psalm lx. 12, cviii. 13). In these passages treading under foot also signifies to destroy, which is done by those who are corporeal-sensual, for those who are of such a character tread under foot all things of heaven and of the church, for they are in lowest things, and their thoughts cannot be elevated upwards by the Lord, because they themselves depress them to the earth, and there they lick the dust; such are all those that deny the Divine. For all the evils which man has from birth reside in his natural and corporeal-Sensual, unless therefore he suffer himself to be raised out of them by the Lord - and this takes place through divine media, which are the truths and goods of faith and of love, or through truths and goods of doctrine and of life - he remains in his evils implanted in the natural and corporeal-Sensual, and then he treads under foot the celestial and spiritual things that pertain to heaven and the church. [11] Treading upon the lion, the asp, serpents, and scorpions, means not only to destroy the evils and falsities signified by these, but also not to be harmed by them. This is meant in David: "Thou shalt tread upon the lion and asp, the young lion and the dragon shalt thou trample under foot" (Psalm xci. 13);

so in Luke: "Behold I give you power to tread upon serpents and scorpions, and upon all the power of the enemy, so that nothing shall by any means hurt you" (x. 19).

The reason why it is so expressed in the Word is, that those who are in the hells sometimes appear before the eyes of good spirits and angels in the forms of various beasts and serpents, according to the species of the evil and thence of the falsity, in which they are; it is their thoughts proceeding from the intention of their wills that present those appearances. The exhalations from their evils and falsities continually rise up through the lands that are over those hells, or by which those hells are covered; to walk therefore upon those places is dangerous for those who are only natural, and still more for those who are corporeal-sensual, for the exhalation arising therefrom and the contagion infect those who walk there. But those whom the Lord leads may walk with safety upon that land without being infected or infested, because the interiors of their minds, or of their thoughts and affections, are raised by the Lord above their corporeal-Sensual, which corresponds to the soles of their feet. From these things it is evident what is meant, in the proper sense (in sensu proprio), by treading upon the lion, the asp, serpents, and scorpions without being hurt by them, and also why it is so said in the Word. The signification of a lion and

of serpents and scorpions has been stated and shown elsewhere.

**Apocalypse Explained 652.** And their bodies [are] upon the street of the great city. That this signifies their extinction by evils and falsities of doctrine, is evident from the signification of bodies, as denoting that the good of love and the truth of doctrine, signified by the two witnesses, were extinguished; for to be killed signifies to be extinguished, in this case spiritually, because with those who have altogether destroyed those things in themselves. Similarly it is said concerning the Lord that He is slain and dead, which signifies that the Divine proceeding from Him, which is the Divine Good and Divine Truth, is rejected; thus the Lord, with those by whom it is rejected, is slain and dead, as may be seen above (n. 83); and from the signification of the street of the great city, as denoting the truth and good of doctrine, and, in the opposite sense, the falsity and evil of doctrine. For by street is signified, in a good sense, truth leading and, in the opposite sense, falsity leading, of which we shall speak presently, and by city is signified doctrine, concerning which see above (n. 223). It is said "the great city," because great is said of good, and, in the opposite sense, of evil; and many is said of truth, and, in the opposite sense, of falsity, as may be seen above (n. 223, [336], 337). From these things it is now evident that by the bodies of the two witnesses upon the street of the great city is

signified the extinction of the good of love and of charity, and of the truth of doctrine and of faith, by falsities and evils of doctrine. Because evils and falsities of doctrine are signified, these words follow, "which great city is spiritually called Sodom and Egypt," and by Sodom are signified evils of the love, and by Egypt falsities thence, each of these pertaining to doctrine, which destroy the church at its end, concerning which we shall speak further in the articles that follow.

[2] The reason why street signifies the truth of doctrine, and, in the opposite sense, its falsity, is, that way in the spiritual sense signifies truth leading to good, and, in the opposite sense, falsity leading to evil, as may be seen above (n. 97); and streets are ways in a city. And because city signifies doctrine, therefore by street is signified the truth and falsity of doctrine. In the spiritual world also there are cities, and streets in them as in the cities of the world; and the quality of every one as to the affection for truth and thence intelligence is known merely from the places where they dwell, and also from the streets in which they walk. Those who are in a clear perception of truth dwell in the southern quarter of the city, and also walk there; those who are in a clear affection for the good of love dwell in the eastern quarter, and also walk there; those who are in an obscure affection for the good of love dwell in the western quarter, and also walk there; and those who are in an obscure perception

of truth dwell in the northern quarter, and also walk there; but it is the contrary in the cities where those have their abode who are in the persuasion of falsity from evil. From these things it is evident whence it is that street signifies truth or falsity leading. [3] That such things are signified by streets is evident from the following passages. In Jeremiah: "Run ye through the streets of Jerusalem, and see, I pray, and know, and seek in the broad places thereof, if ye can find a man that doeth judgment, seeking truth; then will I pardon her" (v. 1). Since the streets in Jerusalem, and the broad places thereof, signify truths of doctrine, according to the states of the affection and perception of those who are of the church, and as by Jerusalem is signified the church as to doctrine, therefore it is said, "Run ye through the streets of Jerusalem, and see and know, and seek in the broad places thereof." And since judgment is said of truths, because all judgment is effected from laws and precepts, which are truths, and because by truth is signified the truth of doctrine and of faith, therefore it is said, "If ye can find a man that doeth judgment and that seeketh truth." The broad places specifically signify the corners of the city, thus the quarters where they dwell; and because every one dwells in the cities in the spiritual world according to clear and obscure affection for good and perception of truth, therefore by broad places are signified truths and

goods according to every one's affection and perception.

[4] In Isaiah: "Judgment hath been driven back, and justice stood afar off; for truth hath stumbled in the street, and rectitude cannot enter" (lix. 14). By judgment and justice, in the Word, are signified truth and good; that these are no longer is signified by judgment being driven back and justice standing afar off, that they wandered from the truths of doctrine, and that thence there was no truth in the life, which is good of life, is signified by, truth hath stumbled in the street, and rectitude cannot enter. For all of the good of life is procured by means of truths of doctrine, as man learns from these how he ought to live. Because street signifies where truth leads, therefore it is said, truth hath stumbled in the street. [5] In Nahum: The chariots raged in the streets, they ran in the broad places (ii. 4). Because chariots signify doctrinals of truth, and streets and broad places, according to every one's affection and perception, as above, therefore it is said, "The chariots raged in the streets, they ran in the broad places"; to rage signifies, to call falsities truths, and to run signifies to wander.

[6] In the book of Judges: "In the days of Jael the ways ceased, they that go in paths went crooked ways, they ceased, the broad places in Israel ceased" (v. 6, 7). These words are in the song of Deborah and Barak,



in which the desolation of truth in the church is treated of, and afterwards its restitution; the desolation is described by the words, "The ways ceased, they that go in paths went crooked ways, the broad places in Israel ceased." Ways and paths have a similar signification to streets and broad places, namely, truths of doctrine leading; and to go crooked ways signifies wandering from truths.

[7] In Isaiah: "The city of emptiness shall be broken down, every house shall be shut that no one may enter; there shall be a cry over wine in the streets, all joy shall be mingled together; the gladness of the earth shall be banished" (xxiv. 10, 11). By the city of emptiness is signified doctrine in which there is no truth but falsity; by house is signified good of the will and thence of the life. It is therefore evident what is signified by the city of emptiness shall be broken down, every house shall be shut that no one may enter. By a cry over wine in the streets is signified lamentation on account of the defect of truth and of the intermingling of it with falsity, wine signifying the truth of the church from the Word; therefore it is said, "in the streets," because a street also signifies truth, and where truth is sought. Joy and gladness are named, because joy is said of delight from the affection for good, and gladness of the delight from the affection for truth; that those delights will cease is signified by, all joy shall be mingled together, the

gladness of the earth shall be banished, earth denoting the church.

[8] Again in Jeremiah: "How is the city of glory [not] forsaken, the city of my joy wherefore the young men shall fall in the streets, and all the men of war shall be cut off" (xlix. 25, 26; l. 30.). The city of glory signifies the doctrine of Divine Truth, and the city of joy signifies delight from affection for good and truth therein; by the young men are signified those that have become intelligent through truths and that the understanding of truth would perish is signified by, the young men shall fall in the streets. By the men of war are signified truths combating against falsities; and that there would be no defence of truth against falsities is signified by, all the men of war shall be cut off.

[9] Again in Ezekiel: "Ye have multiplied your slain in this city, so that you have filled the streets thereof with the slain" (xi. 6). The slain, in the Word, mean those who perish by falsities, for the sword with which they are slain signifies falsity destroying truth; the city signifies here, as above, the doctrine of truth; the signification of the slain in the city is therefore evident. By filling the streets with the slain is signified the devastation of truth by falsities.

[10] In Lamentations: "They that did eat delicacies are devastated in the streets; and they that were brought

up in crimson (purpura) have embraced dunghills. The form" of the Nazarites "is darker than blackness, they are not known in the streets. They have wandered as blind men in the streets, they are polluted with blood. They have hunted our steps so that we cannot go in the streets" (iv. 5, 8, 14, 18). Streets here also signify truths of doctrine leading to the good of life, or truths according to which the life is to be formed. This treats of the church where the Word is, and its devastation as to truths; therefore they that did eat delicacies are devastated in the streets signifies that those who have imbibed genuine truths from the Word have no longer any truths, delicacies denoting genuine truths from the Word. By they that were brought up in crimson have embraced dunghills is signified that those who received genuine goods from the Word have nothing but falsities of evil, crimson denoting the genuine good of the Word, specifically the celestial love for truth, and dunghills signifying falsities of evil. By the form of the Nazarites is darker than blackness, they are not known in the streets, is signified that Divine Truth is in such obscurity that it does not appear to any one; for the Nazarites represented the Lord as to Divine Truth, therefore they signify Divine Truth from the Lord. By they wandered as blind men in the streets, they are polluted with blood, is signified that the truths of the Word are no more seen, because they are falsified, the blind signifying those who do not see truths. By they have hunted our steps, so that

we cannot go in the streets, is signified to lead astray, so that it is not known how to live, to hunt the steps denoting to lead astray by means of falsities, and to go denoting to live, therefore to go in the streets signifies to live according to truths.

[11] In Zephaniah: "I will cut off the nations; their corners shall be devastated; I will lay waste their streets, that none shall pass through; their cities shall be devastated, that there shall be no man (vir), and no inhabitant" (iii. 6). The nations which shall be cut off signify the goods of the church; the corners which shall be devastated signify its truths and goods in their whole compass; that these are signified by corners, may be seen above (n. 417). The streets which shall be desolate, that no one shall pass through, signify truths of doctrine; for the cities which shall be devastated, that there shall be no man and no inhabitant, signify doctrinals, while man and inhabitants, in the spiritual sense of the Word, mean all who are in truths and in goods, thus, in an abstract sense, truths and goods.

[12] In Zechariah: "I will return to Zion, and I will dwell in the midst of Jerusalem, whence Jerusalem, shall be called the city of truth; old men and women shall yet dwell in the streets of Jerusalem, and the streets shall be full of boys and girls playing in the streets thereof" (viii. 3-5). These things are said concerning the coming of the Lord, and concerning a new

church to be established by Him. Zion means the church as to the good of love, and Jerusalem the church as to the truths of doctrine, therefore Jerusalem is called the city of truth. By the old men and women who shall dwell in the streets of Jerusalem are meant those that are intelligent and wise by means of truths of doctrine; by the boys and girls playing in the streets, with whom the streets of the city shall be filled, are signified affections for truth and good and their delights, in which those shall abound who live in truths of doctrine.

[13] In Jeremiah: "According to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to shame, altars to burn incense to Baal" (xi. 13). According to the number of thy cities were thy gods, O Judah, signifies that there were as many falsities as doctrinals, cities denoting doctrinals, and gods the falsities of religion. According to the number of the streets of Jerusalem have ye set up altars to shame, signifies as many kinds of worship as falsities of doctrine, streets here signifying falsities of doctrine, and altars worship. Worship from falsities is here understood, because by altars are meant altars of incense, for it is said, altars to burn incense to Baal, for incense signifies spiritual good, which, in its essence, is truth from good, and in the opposite sense, falsity from evil. That incense and

altar signify these things may be seen above (n. 324, 491, 492, 567).

[14] In the same: "Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? the sons gather wood, and the fathers kindle the fire, the women knead the mass to make cakes to the queen of the heavens, at the same time to pour out drink-offerings to other gods; I will cause to cease in the cities of Judah and in the streets of Jerusalem the voice of joy and the voice of gladness" (vii. 17, 18, 34). The signification of these words in the spiritual sense may be seen fully explained above (n. 555:17); and that the cities of Judah signify the doctrinals of the church, and the streets of Jerusalem the truths of its doctrine.

[15] Again: "Have ye forgotten the evils which they did in the land of Judah and in the streets of Jerusalem?" (xliv. 9). The land of Judah signifies the church as to good, here as to evil; and the streets of Jerusalem signify the truths of doctrine, here the falsities of its doctrine.

[16] In Ezekiel: "With the hoofs of his horses shall" Nebuchadnezzar, king of Babel, "tread down all thy streets; he shall slay thy people with the sword, and he shall bring down the statues of strength to the earth; they shall plunder thy wealth" (xxvi 11, 12). Nebuchadnezzar, king of Babel, signifies the

profanation of truth and its consequent destruction. With the hoofs of his horses he shall tread down all thy streets signifies that he will destroy all the truths of the church by the fallacies of the sensual man; he will slay the people with the sword signifies that he will destroy truths by falsities; that so also he will destroy all worship from truths, is signified by, he shall bring down the statues of strength to the earth, for statues signify holy worship from truths, and because all power belongs to truth from good, they are called statues of strength; that knowledges of truth also would be destroyed is signified by, they shall plunder thy wealth. That wealth and riches denote knowledges of truth may be seen (n. 236).

[17] In the same: "Thou hast built thee a lofty place, and thou hast made thee a high place in every street; upon every head of the way thou hast made thee thy lofty place, and thou hast made thy beauty abominable" (xvi. 24, 25, 31). High and lofty places, with the ancients, signified heaven, whence came the rite of sacrificing upon high mountains, and instead of these upon lofty structures, therefore worship from evils and falsities of doctrine is signified by making a lofty and high place in every street, and upon every head of the way. And because that worship became idolatrous, it is said that they made their beauty abominable; by beauty is meant truth and intelligence thence, for every one in the spiritual world is beautiful according to truths from good, and intelligence thence.

[18] In Amos: "In all the streets shall be wailing and in all the broad places they shall say, Alas, alas! And they shall call the husbandman to mourning" (v. 16). In all the streets mourning, and in all the broad places they shall say, Alas, alas! signifies grief on account of truth and good everywhere devastated; and they shall call the husbandman to mourning signifies the grief of the men of the church on account thereof, husbandman signifies the man of the church, because a field signifies the church as to the implantation of truth.

[19] Again in David: "Our garners are full, yielding from food to food, our flocks are thousands and ten thousands in our streets; our oxen are laden, no breach or fleeing away, or outcry in our broad places" (Psalm cxliv. 13, 14). The garners full of food signify doctrinals from the Word, thus the Word where are all the truths of doctrine from which are instruction and spiritual nourishment. By the flocks being thousands and ten thousands in the streets are signified spiritual goods and truths: by thousands of flocks goods, and by ten thousands truths; by oxen laden are signified natural goods and their affections; by no breach is signified their coherence. By none fleeing away is signified no loss of any; by no outcry in the broad places is signified no lamentation anywhere over the want of them.



[20] In Job: God "who giveth rain upon the faces of the earth, and who sendeth waters upon the faces of the streets" (v. 10). To give rain upon the faces of the earth signifies the influx of Divine Truth into all things with those who are of the church; and to send waters upon the faces of the streets signifies the Divine influx into truths of doctrine in order to render man spiritual by means of them.

[21] In Isaiah: "In her streets they have girded themselves with sackcloth, upon her roofs and in her streets he shall howl, going down into weeping" (xv. 3).

The things are said of the city of Ar in the land of Moab, by which is signified the doctrine of those who are in truths from the natural man; grief over the falsities of their doctrine, from primaries to ultimates, is signified by girding on sackcloth, and by howling upon the roofs and in the streets, roofs denoting interior things, and streets exterior things with them.

[22] In Jeremiah: "Upon all the roofs of Moab, and in the streets thereof, a general lamentation" (xlviii. 38).

Similar things are here signified as by those above. In Daniel: "Know and perceive from the going forth of the word even to restoring and building of Jerusalem, unto Messiah the Prince, [seven weeks]; after sixty and two weeks the street and ditch shall be restored and

built, but in straitness of times" (ix. 25). He who is not acquainted with the spiritual sense of the Word may suppose that by Jerusalem is here signified Jerusalem, and that this is to be restored and built; also that by the street and ditch, of which it is likewise said that it shall be restored and built, is understood the street and ditch of that city. But by Jerusalem is meant the church which will be established by the Lord, and by the street and ditch is meant the truth of doctrine; by street truth, and by ditch doctrine. This is not the place to explain the signification of the number of weeks.

[23] From these considerations it is now evident that the signification of the street of the New Jerusalem in the following passages in the Apocalypse is similar: "The twelve gates were twelve pearls, and the street of the city was pure gold, as it were transparent glass" (xxi. 21); and afterwards: "He shewed me a pure river of water of life, bright as crystal, going forth out of the throne of God and of the Lamb; in the midst of the street thereof and of the river, on either side, was the tree of life, bearing twelve fruits" (xxii. 1, 2): but these passages will be explained hereafter.

[24] In Isaiah: "Thy sons have fainted, they have lain at the head of all the streets, as an antelope in a net" (li. 20). These things also are said of Jerusalem, that is, of the church vastated as to doctrine. Sons mean those who are in truths of doctrine; to faint and

to lie at the head of all the streets signifies to be deprived of all truth, the head or beginning of the streets denoting the entrance to truth, consequently all truth.

[25] In Lamentations: "The infant and suckling faint in the streets of the city; lift up thy hands to" the Lord "over the souls of thine infants, who have fainted through hunger at the head of all the streets" (ii. 11, 19). The infant and the suckling signify innocence, and also the goods and truths which are first born and vivified by knowledges from the Word with men who are being regenerated, and which, being the first, are also guiltless and harmless: the complete defect of them is signified by, they have fainted in the streets of the city, and at the head of all the streets. It is said through hunger because hunger signifies deprivation, defect, ignorance, and at the same time the desire for knowledges (see above, n. 386).

[26] In Nahum: "Her infants were dashed in pieces at the head of all the streets, and over her honourable ones they cast lots, and all her great men were bound in chains" (iii. 10). Infants, here also mean truths which are first born and vivified; and by being dashed in pieces at the head of all the streets is signified to be dispersed and to perish. By the honourable ones are signified the goods of love; by casting lots over them is signified to be dissipated; by great men are signified the truths of good; and by being bound in

chains is signified to be bound by falsities, so that truths cannot come forth. These things are said concerning the city of bloods, which signifies doctrine in which the truths of the Word are falsified.

[27] In Jeremiah: "Death is come up through our windows, it is come into our palaces, to cut off the infant from the street, the young men from the broad places" (ix. 21). Death here means spiritual death, which takes place when falsity is believed to be truth, and the truth to be falsity; and the life is according to such belief. Windows signify thoughts from the understanding; palaces the interior and thence more sublime things of the human mind (mens); the signification of death ascending through the windows and coming into the palaces is therefore evident. Infant signifies here, as above, the truths which are first born through knowledges from the Word; the young men signify truths acquired, from which comes intelligence; while streets and broad places signify truths of doctrine and truths of life, which lead to intelligence and wisdom. The signification therefore of cutting off the infant from the street, the young men from the broad places, is evident.

[28] In the same: "I am full of the anger of Jehovah, I am weary with holding in; pour out upon the infant in the street, and upon the assembly of young men; for even the man (vir) with the woman shall be taken, the old man with him that is full of days" (vi. 11). Here by the infant in the street and by the young men

similar things to those above are signified. Man and woman signify truth conjoined to good and thence intelligence, and by the old man and him that is full of days is signified wisdom.

[29] Since street signifies the truth of doctrine leading, and, in the opposite sense, falsity, therefore in the following passages mire of the streets, dirt and dung, signify falsity of the love of evil. In Isaiah: "Their carcass has become dung of the streets" (v. 25). In the same: "He shall make him a treading down like the mire of the streets" (x. 6). In Micah: "She shall be for a treading down like the mire of the streets" (vii. 10). In David: "I will beat them small as the dust before the faces of the wind, like the dirt of the streets I will spread them out" (Psalm xviii, 42). These things are also from appearances in the spiritual world; in the cities there in which falsities from evil reign, the streets appear full of dung, dirt, and mire. It is evident from these things what is signified by "The Lord commanding the seventy, whom he sent to preach the Gospel, into whatever city ye enter, and they receive you not, go out into the streets thereof, and say, Even the dust of your city, that cleaveth unto us, do we shake off against you" (Luke x. 10, 11).

[30] Because the streets of a city signify truths of doctrine, according to which man should live, therefore it was customary to teach and to pray in the streets.

Thus in the Second Book of Samuel: "Tell it not in Gath, publish it not in the streets of Askelon, lest peradventure the daughters of the Philistines rejoice" (i. 20). In Matthew: "When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the broad places, that they may have glory of men. And if thou pray thou shalt not be as the hypocrites, for they love to pray standing in the synagogues, and in the corners of the streets, where they may be seen of men" (vi. 2, 5). And in Luke: "Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets; but he shall say, I tell you, I know you not whence ye are" (xiii. 26, 27).

[31] From the signification of street, as denoting the truth of doctrine, it is also clear why the Lord said in the parable that the householder commanded his servants, that they should go quickly into the streets and broad places of the city, and bring in the poor, the maimed, the lame, and the blind (Luke xiv. 21). The poor, the maimed, the lame, and the blind, do not mean such in a natural sense, but such in a spiritual sense, namely, those who, not having the Word, were in ignorance of truth, and therefore in want of good, but who still desired truths by means of which they might attain to good; such were the nations of whom the church of the Lord was afterwards established.

[32] Since the street of a city signified truth as well as falsity teaching and leading, therefore the angels who came to Sodom, said that they would tarry all night in the street (Gen. xix. 2). And therefore, also, it was commanded that if the sons of Israel observed that those in any city served other gods, they should smite the inhabitants of the city with the sword, utterly destroying the city, and that they should bring all the spoil of it into the midst of the street, and burn the city and all the spoil with fire (Deut. xiii. 14, 16, 17). By other gods are signified the falsities of worship; by the sword, the destruction of falsity by truths; by the spoil, the falsification of truth; and by fire, the punishment of the love of evil and its destruction.

[33] From these passages cited from the Word it is evident what is signified by the bodies of the two witnesses being cast upon the street of the great city, which spiritually is called Sodom and Egypt, and afterwards by their not being permitted to be laid in the tombs. For it was a custom with the Jewish and Israelitish nation to cast out their enemies that were slain into the ways and streets, and not to bury them, as a sign of their hatred; but this represented that they were infernal evils and falsities which could not be raised again to life, that is, those who were in evils and falsities.

[34] This is also evident in Jeremiah: The prophets prophesy, saying, "Sword and famine shall not be in this land; by the sword and famine shall these prophets be consumed, and the people to whom they prophesy shall be cast out into the streets of Jerusalem, and there shall be none to bury them" (xiv. 15, 16). A prophet means the doctrine of truth, but here the doctrine of falsity, because they prophesied falsities and because streets signified where falsities are, therefore it is said that they shall be cast out into the streets of Jerusalem.