

ON
THE WHITE HORSE,
MENTIONED IN
THE APOCALYPSE, CHAP. XIX.,
WITH PARTICULARS RESPECTING
THE WORD,
AND ITS SPIRITUAL SENSE,
EXTRACTED FROM THE ARCANA COELESTIA.

From the Latin of
EMANUEL SWEDENBORG,
Servant of the Lord Jesus Christ.

BEING A TRANSLATION OF HIS WORK ENTITLED
**DES EQUO ALBO de quo in Apocalypsi, Cap. xix., et de eo de Verbo et ejus Sensu Spirituali non
Interno, ex Arcanis Coelestibus." Londini, MDCCCLXIII.**

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out of Arcana Coelestia.

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CONTENTS.

	Sections.
The Word as to its spiritual or internal sense.....	1—5
Of the necessity and excellency of the Word.....	6
That the Word cannot be understood except by those who are enlightened..	7
That the Word cannot be understood but by means of doctrine from the Word	8
That in the Word there is a spiritual sense, which is called the internal sense	9
That the internal sense of the Word is principally intended for the use of an- gels, and that it is also intended for the use of men.....	10
That in the internal or spiritual sense of the Word there are innumerable arcana.....	11
That the Word is written by correspondences, and thus by representatives..	12
Of the literal or external sense of the Word.....	13
That the Lord is the Word.....	14
Of those who are against the Word.....	15
Which are the books of the Word.....	16
Further particulars respecting the Word.....	17

ON THE
WHITE HORSE,
MENTIONED IN THE APOCALYPSE,

CHAP. XIX.

1. In the Apocalypse of John the Word is thus described as to its spiritual or internal sense : "I saw heaven opened, and behold a *white horse*, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire ; and on his head were many crowns ; and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood ; and his name is called the *Word of God*. And the armies which were in heaven followed him upon white horses, clothed in fine linen white and clean. And he hath on his vesture and on his thigh a name written, *King of kings* and *Lord of lords*," chap. xix. 11, 12, 13, 14, 16. It is impossible for any one to know what each of these expressions implies, except from the internal sense. It is manifest that every expression is in some respect representative and significative : as when it is said, that heaven was opened ; that there was a white horse ; that he that sat upon him was faithful and true ; and that in righteousness he doth judge and make war ; that his eyes were as a flame of fire ; that on his head were many crowns ; that he had a name that no man knew but he himself ; that he was clothed with a vesture dipped in blood ; that the armies which were in heaven followed him upon white horses ; that they were clothed in fine linen white and clean ; and that on his vesture and on his thigh he had a name written. It is expressly said, that it is the Word which is here described, and the Lord who is the Word ; for it is said, "His name is called the *Word of God* ;" and afterwards, "He hath on his vesture and on his thigh a name written, *King of kings* and *Lord of lords*." From the interpretation of each expression it evidently appears, that in the above passage the Word is described as to its spiritual or internal sense. By heaven being opened is represented and signified, that the internal sense of the Word is seen in heaven and consequently by those in the world to whom

heaven is open. The horse, which was white, represents and signifies the understanding of the Word as to its interiors; that this is the signification of a white horse, will be shown presently. That he that sat upon him is the Lord as to the Word, consequently the Word, is manifest, for it is said, "His name is called the Word of God;" who, by virtue of good, is called faithful, and is said to judge in righteousness; and by virtue of truth, is called true, and is said to make war in righteousness; for the Lord himself is righteousness. His eyes, which were as a flame of fire, signify Divine Truth derived from the Divine Good of his Divine Love. The many crowns on his head, signify all the goods and truths of faith. Having a name written that no man knew but he himself, signifies, that the quality of the Word in the internal sense is seen by no one but himself, and those to whom he reveals it. Clothed in a vesture dipped in blood, signifies the Word in the letter, to which violence has been offered. The armies in heaven which followed him upon white horses, signify those who are principled in the understanding of the Word as to its interiors. Clothed in fine linen, white and clean, signifies the same persons principled in truth originating in good. A name written on his vesture and on his thigh, signifies truth and good, and their quality. From these particulars, and from those which precede and follow in that chapter, it is evident, that therein is predicted, that about the last time of the church the spiritual or internal sense of the Word would be opened: what would come to pass at that time, is also described in the same chapter, verses 17—21. That this is the signification of the words above mentioned, it is unnecessary to prove in this place, as they are particularly explained in the *ARCANA CŒLESTIA*; where it is shown; That the Lord is the Word, because he is Divine Truth, n. 2533, 2803, 2884, 5272, 7835. That the Word is Divine Truth, n. 4692, 5075, 9987. That forasmuch as the Lord is righteousness, therefore it is said, that he who sat upon the horse doth in righteousness judge and make war; and that the Lord is called righteousness for this reason, because of his own proper power he has saved mankind, n. 1813, 2025, 2026, 2027, 9715, 9809, 10,019, 10,152. And that righteousness means the merit which belongs to the Lord alone, n. 9715, 9979. That his eyes, which were as a flame of fire, signify Divine Truth originating in the Divine Good of the Divine Love, is, because the eyes signify the understanding and the truth of faith, n. 2701, 4403—4421, 4523—4534, 6923, 9051, 10,569; and a flame of fire the good of love, n. 934, 4906, 5215, 6314, 6832. That the crowns which were on his head signify all the goods and truths of faith, n. 114, 3858, 6335, 6640, 9863, 9865, 9868, 9873, 9905. That his having a name written which no man knew but he himself, signifies, that the quality of the Word in the internal sense is

known by no one but himself, and those to whom he reveals it, is, because a name signifies the quality of a thing, n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3237, 3421, 6674, 9310. That clothed in a vesture dipped in blood, signifies the Word in the letter, to which violence has been offered, is, because a vesture signifies truth by reason that it invests good, n. 1073, 2576, 5248, 5319, 5954, 9212, 9216, 9952, 10,536; that it particularly signifies truth in the ultimates, consequently, the Word in the letter, n. 5248, 6918, 9158, 9212; and that blood signifies violence offered to truth by falsity, n. 374, 1005, 4785, 5476, 9127. That the armies in heaven which followed him upon white horses, signify those who are in the understanding of the Word as to its interiors, is, because armies signify those who are in the truths and goods of heaven and the church, n. 3448, 7236, 7988, 8019; and a horse signifies understanding, n. 3217, 5321, 6125, 6400, 6531, 6534, 7024, 8146, 8318; and white signifies such truth as is in the light of heaven, consequently interior truth, n. 3301, 3993, 4007, 5319. That clothed in fine linen white and clean, signifies the same persons principled in truth originating in good, is, because fine linen, or lawn, signifies truth from a celestial origin, which is truth derived from good, n. 5319, 9469. That a name written on the vesture and on the thigh, signifies truth and good, and their quality, is, because a vesture signifies truth, and a name quality, as observed above, and the thigh signifies the good of love, n. 3021, 4277, 4280, 9961, 10,485. King of kings, and Lord of lords, is the Lord with respect to Divine Truth and with respect to Divine Good; that the Lord is called king from Divine Truth, n. 3009, 5068, 6148; and that he is called Lord from Divine Good, n. 4973, 9167, 9194. Hence it appears what is the quality of the Word in its spiritual or internal sense, and that there is no expression therein which does not signify something spiritual relative to heaven and the church.

2. In the prophetical parts of the Word mention is very often made of the horse; but heretofore no one has known that a horse signifies understanding, and his rider an intelligent person; and this possibly, because it seems strange and wonderful, that by a horse such a thing should be signified in the spiritual sense, and hence in the Word. But nevertheless, that it is really so, may evidently appear from many passages therein; some of which only I will here adduce. In the prophecy of Israel, it is said of Dan, "Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward," Gen. xlix. 17, 18. No one can understand what this prophecy concerning one of the tribes of Israel signifies, unless he knows what is signified by a serpent, and what by a horse and his rider: every one, however, knows

that there is something spiritual involved therein ; what therefore each particular expression signifies, may be seen in the *ARCANAE COELESTIA*, n. 6398, 6399, 6400, 6401, where this prophecy is explained. So in Habakkuk : " Was the Lord displeased against the rivers ? Was thine anger against the rivers ; was thy wrath against the sea, that thou didst ride upon thy horses and thy chariots of salvation ? Thou didst walk through the sea with thy horses," iii. 8, 15. That horses here have a spiritual signification, is evident, for the passage treats concerning God ; in any other sense, what could be meant by saying, that the Lord rides upon his horses, and that he walked through the sea with his horses ? So in Zechariah : " In that day there shall be upon the bells of the horses, holiness unto Jehovah," xiv. 20 ; where a like spiritual signification is implied. So in the same prophet : " In that day, saith Jehovah, I will smite every horse with astonishment, and his rider with madness ; and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness," xii. 4. The subject there treated of is the ruin of the church, which takes place when there no longer remains the understanding of any truth ; and which is described thus by the horse and his rider ; what else could be the meaning of smiting every horse with astonishment, and of smiting the horse of the people with blindness ? What has this to do with the church ? So in Job : " God hath deprived her of wisdom, neither hath he imparted to her understanding : what time she lifteth up herself on high, she scorneth the horse and his rider," xxxix. 17, 18, 19, &c. That the horse here signifies understanding, is manifestly evident. In like manner in David, where God is said " to ride prosperously because of truth," Psalm xlv. 4 ; and in many other places. Moreover, who can know the reason why Elijah and Elisha were called the chariot of Israel and the horsemen thereof ; and why the lad of Elisha saw the mountain full of horses and chariots of fire ; except it be known what is signified by chariots and horsemen, and what was represented by Elijah and Elisha ? Elisha said to Elijah, " My father, my father, the chariot of Israel and the horsemen thereof," 2 Kings ii. 11, 12. And Joash the king said to Elisha, " My father, my father, the chariot of Israel and the horsemen thereof," 2 Kings xiii. 14 ; and, speaking of the lad of Elisha, it is said, " Jehovah opened the eyes of the young man, and he saw, and, behold, the mountain was full of horses and chariots of fire round about Elisha," 2 Kings vi. 17. The reason why Elijah and Elisha were called the chariot of Israel and the horsemen thereof, is, because they both represented the Lord as to the Word, and a chariot signifies doctrine drawn from the Word, and horsemen, intelligence. That Elijah and Elisha represented the

Lord as to the Word, may be seen in the *ARCANA COELESTIA*, n. 5247, 7643, 8029, 9327. And that chariots signify doctrine drawn from the Word, n. 5321, 8215.

3. This signification of the horse, as denoting understanding, is derived from no other source than from the representatives which exist in the spiritual world. In that world are frequently seen horses, and persons sitting upon horses, and also chariots; and there every one knows that they signify things intellectual and doctrinal. I myself have often observed, when any were thinking from their understanding, that at such times they appeared as if riding on horses; their meditation represented itself in this manner before others, although they themselves were ignorant of it. There is also a place in the spiritual world, where many assemble who think and speak from understanding concerning the truths of doctrine; and when others approach, they see the whole plain covered with chariots and horses; novitiate spirits, who are astonished at the sight, and wonder whence it proceeds, are instructed that it is an appearance resulting from their intellectual thought. That place is called the assembly of the intelligent and the wise. I have likewise seen bright horses and chariots of fire, when certain spirits were taken up into heaven, which was a sign that they were then instructed in the truths of heavenly doctrine, and became intelligent, and thus were taken up; on seeing which, it occurred to my mind, what is signified by the chariot of fire, which carried Elijah up into heaven; and what is signified by the horses and chariots of fire that were seen by the young man of Elisha, when his eyes were opened.

4. That such is the signification of chariots and horses was perfectly well known in the ancient churches; for those churches were representative churches, and the science of correspondences and representations was esteemed, among the members of those churches, the chief of all sciences. From those churches the signification of the horse, as expressive of understanding, was derived to the wise men round about, even into Greece. Hence it was, when they would describe the sun, in which they placed their God of wisdom and intelligence, that they attributed to it a chariot and four horses of fire; and when they would describe the God of the sea, since by the sea were signified sciences derived from understanding, that they also attributed horses to him; and when they would describe the rise of the sciences from understanding, that they also feigned a winged horse, which with its hoof broke open a fountain, at which sat nine virgins called the sciences. For from the ancient churches they received the knowledge that the horse signifies understanding; wings, spiritual truth; the hoof, what is scientific derived from understanding; and a fountain, doctrine from which sciences are derived. Nor is anything else

signified by the Trojan horse, than an artificial contrivance devised by their understanding for the purpose of destroying the walls. Even at this day, when understanding is described after the manner received from those ancients, it is usual to figure it by a flying horse or Pegasus ; so, likewise, doctrine is described by a fountain, and the sciences by virgins ; but scarcely any one knows, that the horse, in the mystic sense, signifies the understanding ; still less that those significatives were derived to the Gentiles from the ancient representative churches.

5. Since the White Horse signifies the understanding of the Word as to its spiritual or internal sense, those particulars concerning the Word and that sense, which are shown in the **ARCANA CŒLESTIA**, are here subjoined : for in that work the whole contents of Genesis and Exodus are explained according to the spiritual or internal sense of the Word.

REFERENCES FROM THE ARCANA CŒLESTIA,

ON THE SUBJECT OF THE WORD, AND ITS SPIRITUAL OR INTERNAL SENSE.

6. *Of the necessity and excellency of the Word.* That from the light of nature nothing can be known concerning the Lord, concerning heaven and hell, concerning the life of man after death, nor concerning Divine Truths by which man acquires spiritual and eternal life, n. 8944, 10,318, 10,319, 10,320. That this may appear manifest from the consideration, that many, and amongst them men of learning ; do not believe those things, although they are born in a country where the Word is received, and are thereby instructed concerning them, n. 10,319. That therefore it was necessary there should be some revelation from heaven, forasmuch as man was born to become an inhabitant of heaven, n. 1775. That therefore in every age of the world there has been a revelation, n. 2895. Of the various kinds of revelation which have successively been made to the inhabitants of this earth, n. 10,355, 10,632. That to the most ancient men, who lived before the flood, whose time was called the golden age, there was an immediate revelation, and of consequence Divine Truth was inscribed on their hearts, n. 2896. That the ancient churches, which existed after the flood, had a historical and prophetical Word, n. 2686, 2897 ; concerning which churches see the **NEW JERUSALM AND ITS HEAVENLY DOCTRINE**, n. 247. That its historical parts were called The

Wars of Jehovah, and its prophetical parts, Enunciations, n. 2897. That that Word, with respect to inspiration, was like our Word, but accommodated to those churches, n. 2897. That it is mentioned by Moses, n. 2686, 2897. But that that Word is lost, n. 2897. That prophetical revelations were also made to others, as appears from the prophecies of Balaam, n. 2898.

That the Word is divine in all and every particular part, n. 639, 680, 10,321, 10,637. That the Word is divine and holy as to every point and iota, from experience, n. 1349. How it is explained at this day, that the Word is inspired as to every iota, n. 1886.

That the church in an especial manner is where the Word is, and where the Lord is thereby known, and Divine Truths are revealed, n. 3857, 10,761. But that it does not follow from thence, that they are of the church, who are born where the Word is, and where the Lord is thereby known ; but they who, by means of truths from the Word, are regenerated by the Lord, who are they who live according to the truths therein, consequently, who lead a life of love and faith, n. 6637, 10,143, 10,153, 10,578, 10,645, 10,829.

7. *That the Word cannot be understood, except by those who are enlightened.* That the human rational faculty cannot comprehend divine, nor even spiritual things, unless it be enlightened by the Lord, n. 2196, 2203, 2209, 2654. Consequently, that they only who are enlightened comprehend the Word, n. 10,323. That the Lord enables those who are enlightened to understand truths, and to see how to reconcile those things which appear contradictory to each other, n. 9382, 10,659. That the Word in its literal sense appears inconsistent, and in some places seems to contradict itself, n. 9025. And that therefore, by those who are unenlightened, it may be so explained and applied, as to confirm any opinion or heresy, and to defend any lust, however worldly and corporeal, n. 4738, 10,339, 10,401. That they are enlightened from the Word, who read it from the love of truth and goodness, but not they who read it from the love of fame, of gain, or of honor, that is, from the love of self, n. 9382, 10,548, 10,549, 10,550. That they are enlightened who are in the good of life, and thereby in the affection of truth, n. 8694. That they are enlightened whose internal is open, or who as to their internal man are capable of elevation into the light of heaven, n. 10,401, 10,402, 10,691, 10,694. That enlightenment is an actual opening of the interiors of the mind, and also an elevation into the light of heaven, n. 10,330. That there is an influx of sanctity from the internal, that is, from the Lord through the internal, to those who esteem the Word holy, though they themselves are ignorant of it, n. 6789. That they are enlightened, and see the truths of the Word, who are led by the Lord, but not they

who are led by themselves, n. 10,638. That they are led by the Lord, who love truth because it is truth, who also are they that love to live according to Divine Truths, n. 10,578, 10,645, 10,829. That the Word is made alive with man according to the life of his love and faith, n. 1776. That the things derived from self-intelligence have no life in themselves, because from man's proprium there proceeds nothing that is good, n. 8941, 8944. That they cannot be enlightened who have much confirmed themselves in false doctrine, n. 10,640.

That it is the understanding which is enlightened, n. 6608, 9300. That the understanding is the recipient of truth, n. 6242, 6608, 10,659. That in regard to every doctrine of the church, there are ideas of the understanding and of the thought thence proceeding, according to which the doctrine is perceived, n. 3310, 3825. That the ideas of man during his life in the world are natural, because he then thinks in the natural principle; but that still spiritual ideas are concealed therein, with those who are in the affection of truth for its own sake, and that man comes into these ideas after death, n. 3310, 5510, 6201, 10,236, 10,240, 10,550. That without ideas of the understanding, and of the thought thence derived, on any subject, there can be no perception, n. 3825. That ideas concerning the things of faith are laid open in the other life, and their quality clearly discerned by the angels, and that man is then conjoined with others according to those ideas, so far as they proceed from the affection which is of his love, n. 1869, 3320, 5510, 6201, 8885. That therefore the Word can be understood by none but a rational man; for to believe anything without an idea thereof, and without a rational view of the subject, is only to retain in the memory words destitute of all life of perception and affection, which in fact is not believing, n. 2533. That it is the literal sense of the Word which admits of illustration, n. 3619, 9824, 9905, 10,548.

8. *That the Word cannot be understood but by means of doctrine from the Word.* That the doctrine of the church must be derived from the Word, n. 3464, 5402, 6832, 10,763, 10,765. That the Word is unintelligible without doctrine, n. 9025, 9409, 9424, 9430, 10,324, 10,431, 10,582. That true doctrine is as a lamp to those who read the Word, n. 10,401. That genuine doctrine must be formed by those who are in illustration from the Lord, n. 2510, 2516, 2519, 2524, 10,105. That the Word is intelligible by means of doctrine formed by an enlightened person, n. 10,324. That they who are in illustration, form for themselves doctrine from the Word, n. 9382, 10,659. What is the difference between those who teach and learn from the doctrine of the church, and those who teach and learn from the literal sense of the Word alone, n. 9025. That they who are in the literal sense of the Word without doctrine, do not

attain to any understanding concerning Divine Truths, n. 9409, 9410, 10,582. That they may fall into many errors, n. 10,431. That they who are in the affection of truth for the sake of truth, when they come to years of maturity, and are capable of exercising their own understanding, do not implicitly abide in the doctrines of their respective churches, but examine from the Word whether they be true or not, n. 5402, 5432, 6047. That otherwise every man's views of truth would be derived from the authority of another, and from his native soil, whether he were born a Jew or a Greek, n. 6047. That nevertheless such things as are become matters of faith from the literal sense of the Word, are not to be extinguished till after a full view of their falsity, n. 9039.

That the true doctrine of the church is the doctrine of charity and faith, n. 2417, 4766, 10,763, 10,765. That the doctrine of faith does not constitute the church, but the life of faith, which is charity, n. 809, 1798, 1799, 1834, 4468, 4677, 4766, 5826, 6637. That doctrines are of no account, unless the life be directed thereby; and that every one may see they are for the sake of life, and not merely for the memory, and thought thence derived, n. 1515, 2049, 2116. That in the churches at this day the doctrine of faith is taught, and not the doctrine of charity, the latter being degraded to a science, which is called moral philosophy, n. 2417. That the church would be one, or undivided, if purity of life, and charity, were accounted the distinguished marks of church-membership, n. 1285, 1316, 2982, 3267, 3445, 3451, 3452. How much superior the doctrine of charity is to that of faith separate from charity, n. 4844. That they who know nothing concerning charity, are in ignorance with respect to heavenly things, n. 2435. That they who only hold the doctrine of faith, and not that of charity, fall into errors; which errors are also described, n. 2417, 2383, 3146, 3325, 3412, 3413, 3416, 3773, 4672, 4730, 4783, 4925, 5351, 7623—7677, 7752—7762, 7790, 8094, 8313, 8530, 8765, 9186, 9224, 10,555. That they who are only in the doctrine of faith, and not in the life of faith, which is charity, were formerly called the uncircumcised, or Philistines, n. 3412, 3413, 3463, 8093, 8313, 9340. That the ancients held the doctrine of love to the Lord and of charity towards the neighbor, and made the doctrine of faith subservient thereto, n. 2417, 3419, 4844, 4955.

That doctrine formed by an enlightened person, may afterwards be confirmed by things rational and scientific; and that thus it is more fully understood, and is corroborated, n. 2553, 2719, 2720, 3052, 3310, 6047. See more on this subject in the **NEW JERUSALEM AND ITS HEAVENLY DOCTRINE**, n. 51. That they who are in faith separate from charity, would have the

doctrines of the church implicitly believed, without any rational intuition, n. 3394.

That it is not the mark of a wise man to confirm a received opinion, but to see whether it be true or not before he confirms it; and that this is the case with those who are in illustration, n. 1017, 4741, 7012, 7680, 7950. That the light of confirmation is a natural light, and not spiritual, and may exist even with the evil, n. 8780. That every thing, however false, may be so far confirmed, as to acquire the appearance of truth, n. 2482, 2490, 5033, 6865, 8521.

9. *That in the Word there is a spiritual sense, which is called the internal sense.* That no one can know what the spiritual or internal sense of the Word is, unless he know what correspondence is, n. 2895, 4322. That all and every thing, even the most minute particulars, which exist in the natural world, correspond to spiritual things, and thence are significative of them, n. 2890—2893, 2897—3003, 3213—3227. That the spiritual things to which natural things correspond, assume another appearance in the natural degree or principle, so that they are not distinguished, n. 1887, 2396, 8920. That scarcely any one knows wherein resides the divinity of the Word, when nevertheless it is in its internal and spiritual sense, which at this day is not known even to have any existence, n. 2980, 4989. That the mystical contents of the Word are no other than those of its internal or spiritual sense, which treats of the Lord, of the glorification of His Humanity, of His kingdom, and of the church, and not of the natural things of this world, n. 4923. That the prophetic writings are in many places unintelligible, and therefore of no use, without the internal sense,—illustrated by examples, n. 2608, 8020, 8398. As, for instance, with respect to what is signified by the white horse spoken of in the Apocalypse, n. 2760, &c. What by the keys of the kingdom of heaven, that were given to Peter, see the preface to the 22nd chapter of Genesis, and n. 9410. What by flesh, blood, bread, and wine, in the holy supper, n. 8682. What by the prophecies of Jacob concerning his sons, recorded in the 49th chapter of Genesis, n. 6306, 6333—6465. What by many prophecies concerning Judah and Israel, which by no means tally with that nation, nor in the literal sense have any coincidence with their history, n. 6331, 6361, 6415, 6438, 6444. Besides many other instances, n. 2608. More may be seen of the nature of correspondence, in the work on **HEAVEN AND HELL**, n. 87—102, 104—115, and 303—310.

Of the internal or spiritual sense of the Word in general, n. 1767—1777, 1869—1879. That in all and every particular of the Word there is an internal sense, n. 1143, 1984, 2185, 2333, 2395, 2495, 2619. That such things do not appear in

the literal sense, but that nevertheless they are really contained within it, n. 4442.

10. *That the internal sense of the Word is principally intended for the use of angels, and that it is also intended for the use of men.* In order that it may be known what the internal sense is, the quality thereof, and whence it is, it may here be observed in general, that thought and speech in heaven are different from thought and speech in the world; for in heaven they are spiritual, but in the world natural; when, therefore, man reads the Word, the angels that are with him have a spiritual perception thereof, whilst men understand it naturally; hence it follows, that angels are in the internal sense, whilst men are in the external sense; but that nevertheless these two senses make a one by correspondence. That angels not only think spiritually, but also speak spiritually; that they are likewise present with man; and that they have conjunction with man by means of the Word, may be seen in the work on **HEAVEN AND HELL**, where it treats of the wisdom of the angels of heaven, n. 265—275; of their speech, n. 234—245; of their conjunction with man, n. 291—302; and of their conjunction with man by means of the Word, n. 303—310.

That the Word is understood differently by angels in heaven, and by men on earth; the former perceiving the internal or spiritual sense, whilst the latter see only the external or natural sense, n. 1887, 2396. That the angels perceive the Word in its internal sense, and not in its external sense, proved from the experience of those who have conversed with me from heaven, when I was reading the Word, n. 1769, 1770, 1771, 1772. That the ideas of the thought and also the speech of angels are spiritual, but the ideas and speech of men natural; that therefore there is an internal sense, which is spiritual, for the use of angels, illustrated from experience, 2333. That nevertheless the literal sense of the Word serves the spiritual ideas of angels as a medium of conveyance, comparatively as the words of speech do with men to convey the sense of a subject whereon they discourse, n. 2143. That the things relating to the internal sense of the Word are manifested in the light of heaven, and consequently to the perception of angels, n. 2618, 2619, 2629, 3086. That therefore those things which the angels perceive from the Word, are of high estimation with them, n. 2540, 2541, 2545, 2551. That angels do not understand a single syllable of the Word in its literal sense, n. 64, 65, 1434, 1929. That they are unacquainted with the names of persons and places recorded in the Word, n. 1434, 1888, 4442, 4480. That names cannot enter into heaven, nor be pronounced there, n. 1876, 1888. That all names in the Word signify things, and that in heaven they are changed into ideas of the things signified, n. 768, 1888, 4310, 4442, 5225, 5287, 10,323. That

angels also think abstractedly from persons, n. 6613, 8343, 8985, 9007. How elegant the internal sense of the Word is, even where nothing but mere names occur, shown by examples from the Word, n. 1224, 1888, 2395. That many names also in series express one thing in the internal sense, n. 5905. That likewise all numbers in the Word signify things, n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3152, 4264, 6175, 9488, 9659, 10,217, 10,253. That spirits also have a perception of the Word in its internal sense in proportion as their interiors are open to heaven, n. 1771. That the literal sense of the Word, which is the natural sense, is instantly changed into the spiritual sense with the angels, from the correspondence there is between the two senses, n. 5648. And this without their hearing or knowing what is in the literal or external sense, n. 10,215. Thus that the literal or external sense is confined to man, and proceeds no further, n. 2015.

That there is an internal sense in the Word, and likewise an inmost or supreme sense, concerning which, see n. 9407, 10,604, 10,614, 10,627. That the spiritual angels, or those who belong to the spiritual kingdom of the Lord, perceive the Word in its internal sense; and that the celestial angels, or those who belong to the celestial kingdom of the Lord, perceive the Word in its inmost sense, n. 2157, 2275.

That the Word is for the use of men, and also for the use of angels, being accommodated to each, n. 7381, 8862, 10,322. That the Word is the medium of union between heaven and earth, n. 2310, 2493, 9212, 9216, 9357. That the conjunction of heaven with man is by means of the Word, n. 9396, 9400, 9401, 10,452. That therefore the Word is called a covenant, n. 9396. Because a covenant signifies conjunction, 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10,632. That there is an internal sense in the Word, in consequence of the Word's having descended from the Lord, through the three heavens down to man, n. 2310, 6397. And that thereby it is accommodated to the angels of the three heavens and also to men, n. 7381, 8862. That hence it is that the Word is divine, n. 2980, 4989. And that it is holy, n. 10,276. And that it is spiritual, n. 4480. And that it is divinely inspired, n. 9094. That this is the meaning of inspiration, n. 9094.

That the regenerate man is actually in the internal sense of the Word, although he knows it not, inasmuch as his internal man, which is endowed with spiritual perception, is open, n. 10,401. But that in such case the spiritual principle of the Word flows into natural ideas, and thus is represented naturally, because while he lives in the world this spiritual principle thinks in the natural man, so far as it comes to the perception thereof, n. 5614. That hence the light of truth,

with such as are enlightened, is derived from their internal, that is, through the internal, from the Lord, n. 10,691, 10,694. That also by the same way there is an influx of sanctity communicated to those who esteem the Word holy, n. 6789. Inasmuch as the regenerate man is actually in the internal sense of the Word, and in the sanctity thereof, although he knows it not, that therefore after death he comes into it of himself, and is no longer in the sense of the letter, n. 3226, 3342, 3343. That the ideas of the internal man are spiritual; but that man during his life in the world does not attend thereto, inasmuch as they are within his natural thought, and give it its rational faculty, n. 10,236, 10,240, 10,550. But that man after death comes into those his spiritual ideas, because they are proper to his spirit, and then not only thinks, but also speaks therefrom, n. 2470, 2478, 2479, 10,568, 10,604. Hence it is that it was said, that the regenerate man knows not that he is in the spiritual sense of the Word, and that he receives illustration thence.

11. *That in the internal or spiritual sense of the Word there are innumerable arcana.* That the Word in the internal sense contains innumerable things which exceed human comprehension, n. 3085, 3086. That it also contains things ineffable and inexplicable, n. 1965. Which are manifested only to angels, and understood by them, n. 167. That the internal sense of the Word contains arcana of heaven, which relate to the Lord and His kingdom in heaven and on earth, n. 1—4, 937. That those arcana do not appear in the sense of the letter, n. 937, 1502, 2161. That many things in the writings of the prophets appear to be unconnected, which yet in the internal sense cohere in a beautiful series, n. 7153, 9022. That not a single expression, nor even a single iota, in its original language, can be taken from the literal sense of the Word, without an interruption in the internal sense; and that therefore, by the Divine Providence of the Lord, the Word is preserved so entire as to every point, n. 7933. That innumerable things are contained in every particular part of the Word, n. 6637, 8920. And in every expression, n. 1689. That there are innumerable things contained in the Lord's prayer and in every particular part thereof, n. 6619. And in the precepts of the decalogue; in the external sense whereof, notwithstanding, some things are such as are known to every nation without revelation, n. 8867, 8900. That in every tittle of the letter of the Word, in the original language, there is a sanctity, shown from heaven; see the work on HEAVEN AND HELL, n. 260, where these words of the Lord are explained, "That not one jot or one tittle shall pass away from the law," Matt. v. 18.

That in the Word, particularly in the prophetical parts, there are two expressions which seem to signify the same thing: but that one has relation to good, and the other to truth, n. 683,

707, 2516, 8339. That in the Word goods and truths are conjoined in a wonderful manner, and that such conjunction is only apparent to him who is acquainted with the internal sense, n. 10,554. And thus that in the Word, and in every part thereof, there is a Divine marriage and a heavenly marriage, n. 683, 793, 801, 2173, 2516, 2712, 5138, 7022. That the Divine marriage is the marriage of Divine Good and Divine Truth, consequently it is the Lord in heaven, in whom alone that marriage exists there, n. 3004, 3005, 3009, 4158, 5194, 5502, 6343, 7945, 8339, 9263, 9314. That Jesus also signifies Divine Good, and Christ Divine Truth, and thus both signify the Divine marriage in heaven, n. 3004, 3005, 3009. That this marriage is in every particular part of the Word in its internal sense, and thus the Lord is therein as to Divine Good and Divine Truth, n. 5502. That the marriage of good and truth from the Lord in heaven and in the church is called the heavenly marriage, n. 2508, 2618, 2803, 3004, 3211, 3952, 6179. That, therefore in this respect the Word is a kind of heaven, n. 2173, 10,126. That heaven is compared in the Word to a marriage, on account of the marriage of good and truth therein, n. 2758, 3132, 4434, 4834.

That the internal sense is the real genuine doctrine of the church, n. 9025, 9430, 10,401. That they who understand the Word according to the internal sense, know the real and true doctrine of the church, inasmuch as it is contained in the internal sense, n. 9025, 9430, 10,401. That the internal of the Word is also the internal of the church, as it is likewise the internal of worship, n. 10,460. That the Word is the doctrine of love to the Lord, and of charity towards the neighbor, n. 3419, 3420.

That the Word in the literal sense is as a cloud, and that in the internal sense it is glory, see the preface to the 18th chapter of Genesis, and n. 5922, 6343, where these words are explained, "That the Lord shall come in the clouds of heaven with glory." That clouds also in the Word signify the Word in its literal sense, and glory the Word in its internal sense, see the preface to the 18th chapter of Genesis, and n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10,551, 10,574. That the things contained in the literal sense, respectively to those which are in the internal sense, are like rude projections round a polished optical cylinder, from which nevertheless is exhibited in the cylinder a beautiful image of a man, n. 1871. In the spiritual world they who allow and acknowledge only the literal sense of the Word, are represented by a deformed old woman; but they who allow and acknowledge the internal sense together with the literal sense, are represented by a virgin in beautiful clothing, n. 1774. That the Word in its whole complex is an image of heaven; for the Word is Divine Truth, and Divine Truth con-

stitutes heaven, and heaven resembles one man, and therefore in this respect the Word is as it were an image of man, n. 187. That heaven in one complex resembles one man, may be seen in the work on HEAVEN AND HELL, n. 59—67. And that the Divine Truth proceeding from the Lord constitutes heaven, n. 126—140, 200—212. That the Word is represented before the angels under the most beautiful and agreeable forms, n. 1767, 1768. That the literal sense is as the body, and the internal sense as the soul of that body, n. 8943. That hence the life of the Word is from the internal sense, n. 1405, 4857. That the Word is pure in the internal sense, but that it does not appear so in the literal sense, n. 2362, 2396. That the things which are in the literal sense derive their sanctity from the internal contents, n. 10,126, 10,728.

That the historical parts of the Word also have an internal sense, but more remote from the letter, n. 4989. Consequently that the historical as well as the prophetic parts of the Word contain arcana of heaven, n. 755, 1659, 1709, 2310, 2333. That the angels do not perceive those parts historically, but according to their spiritual signification, n. 6884. That the interior arcana contained in the historical parts are less evident to man than those contained in the prophetic parts, by reason that the mind is engaged in viewing and considering the historical transactions, n. 2176, 6597.

The nature of the internal sense of the Word is further shown, n. 1756, 1984, 2004, 2663, 3033, 7089, 10,604, 10,614. And illustrated by comparisons, n. 1873.

12. *That the Word is written by correspondences, and thus by representatives.* That the Word as to its literal sense is written by mere correspondences, that is, by such things as represent and signify the spiritual things of heaven and the church, n. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2179, 2763, 2899. That this was done for the sake of the internal sense, which there is in every part, n. 2899. Consequently for the sake of heaven, inasmuch as the inhabitants thereof do not understand the Word according to the literal sense, which is natural, but according to the internal sense, which is spiritual, n. 2899. That the Lord spake by correspondences, representatives, and significatives, because he spake from the Divine, n. 9049, 9063, 9086, 10,126, 10,728. That the Lord thus spoke to the world, and at the same time to heaven, n. 2533, 4807, 9049, 9063, 9086. That the things spoken by the Lord went through the whole heaven, n. 4637. That the historical parts of the Word are representative, and the expressions significative, n. 1540, 1659, 1709, 1783, 2687. That the Word could not be written in any other style, consistently with its being the medium of communication and conjunction with the heavens, n. 2899, 6943, 9481. That they are in a great error, who despise the

Word on account of the apparent simplicity and rudeness of its style, and who fancy that they should receive the Word, if it were written in a different style, n. 8783. That the method and style of writing, which prevailed amongst the most ancient inhabitants of the earth, was by correspondences and representatives, n. 605, 1756, 9942. That the ancient wise men were delighted with the Word, because of the representatives and significatives therein, from experience, n. 2592, 2593. That if a man of the most ancient church had read the Word, he would have seen clearly the things contained in the internal sense, and but obscurely the things contained in the external sense, n. 449. That the sons of Jacob were brought into the land of Canaan, because all the places in that land, from the most ancient times, were made representative, n. 1585, 3686, 4441, 5136, 6516. And that thus the Word might be there written, wherein those places should be mentioned for the sake of the internal sense, n. 3686, 4447, 5136, 6416. But that nevertheless the Word as to the external sense was changed for the sake of that nation, but not as to the internal sense, n. 10,453, 10,461, 10,603, 10,604. Many passages adduced from the Word concerning that nation, which must be understood according to the internal sense, and not according to the sense of the letter, n. 7051. Inasmuch as that nation represented the church, and the Word was written with them and concerning them, that therefore Divine Celestial things were signified by their names, as by Reuben, Simeon, Levi, Judah, Ephraim, Joseph, and the rest: and that by Judah in the internal sense is signified the Lord as to celestial love, and his celestial kingdom, n. 3654, 3881, 3882, 5782, 6362—6382.

For the better understanding of the nature and meaning of correspondences and representatives in the Word, something shall be here said concerning them. That all things which correspond are likewise representative, and thereby significative, so that correspondences and representations are one, n. 2890, 2897, 2971, 2987, 2989, 2990, 3002, 3225. The nature of correspondences and representations shown from experience and examples, n. 2703, 2987—3002, 3213—3226, 3337—3352, 3472—3485, 4218—4228, 9280. That the science of correspondences and representations was the chief science amongst the ancients, n. 3021, 3419, 4280, 4749, 4844, 4964, 4965, 6004, 7729, 10,252. Especially among the people of the east, n. 5702, 6692, 7097, 7779, 9391, 10,252, 10,407. And in Egypt more than in other countries, n. 5702, 6692, 7097, 7779, 9391, 10,407. Also among the Gentiles, as in Greece, and in other places, n. 2762, 7729. But that at this day the science of correspondences and representations is lost, particularly in Europe, n. 2894, 2895, 2994, 3630, 3632, 3747, 3748, 3749, 4581, 4966, 10,252. That nevertheless this science is more

excellent than all other sciences, inasmuch 'as without it the Word cannot be understood, nor the signification of the rites of the Jewish church which are recorded in the Word, nor can it be known what the nature of heaven is, nor what the spiritual principle is, nor in what manner a spiritual influx takes place into what is natural, nor how the case is with respect to the influx of the soul into the body, with many other matters, n. 4180, and in the places above cited. That all things which appear before spirits and angels, are representative according to correspondences, n. 1971, 3213—3226, 3457, 3475, 3485, 9481, 9574, 9576, 9577. That the heavens are full of representatives, n. 1521, 1532, 1619. That representatives are more beautiful, and more perfect, in proportion as they are more interior in the heavens, n. 3475. That representatives there are real appearances, inasmuch as they are derived from the light of heaven which is Divine Truth, and which is the very essence of the existence of all things, n. 3485.

The reason why all and every particular existence in the spiritual world has its representation in the natural world, is, because what is internal assumes to itself a suitable clothing in what is external, whereby it makes itself visible and apparent, n. 6275, 6284, 6299. Thus the end assumes a suitable clothing, that it may exist as the cause in a lower sphere, and afterwards that it may exist as the effect in a sphere still lower; and when the end, by means of the cause, becomes the effect, it then becomes visible, or appears before the eyes, n. 5711. This may be illustrated by the influx of the soul into the body, whereby the soul assumes a clothing of such things in the body as enable it to express all its thoughts and affections in a visible form; wherefore thought, when it descends by influx into the body, is there represented by such gestures and actions as correspond to it, n. 2988. The affections of the mind are manifestly represented in the face, by the various configurations of the countenance, so as to be there rendered visible, n. 4791—4805, 5695. Hence it is evident, that all and every particular existence in nature has in it a latent cause and end from the spiritual world, n. 3562, 5711. Inasmuch as the things which are in nature are the ultimate effects, within which are prior or superior things, n. 4240, 4939, 5051, 6275, 6284, 6299, 9216. That internal things are the objects represented, and external things the objects representing, n. 4292. What is further meant by correspondences and representations may be seen in the work on HEAVEN AND HELL, where it treats of the correspondence between all things of heaven, and all things of man, n. 87—102. Of the correspondence of heaven with all things on earth, n. 103—115. And of representatives and appearances in heaven, n. 170—176.

Forasmuch as all things in nature are representative of spi-

ritual and celestial things, therefore in the churches which existed in ancient times, all the externals, which were rituals, were representative, and therefore these churches were called representative churches, 519, 521, 2896. That the church founded among the children of Israel was a representative church, n. 1003, 2179, 10,149. That all the rituals therein were externals, which represented internals, such as belong to heaven and the church, n. 4288, 4874. That the representatives of the church and of worship ceased when the Lord came into the world and manifested Himself, because the Lord opened the internals of the church, and because all things of that church in a supreme sense regarded Him, n. 4832.

13. *Of the literal or external sense of the Word.* That the literal sense of the Word is according to appearances in the world, n. 584, 926, 1719, 1720, 1832, 1874, 2242, 2520, 2533. And adapted to the conceptions of the simple, 2533, 9049, 9063, 9086. That the Word, in the literal sense, is natural, n. 8783; because what is natural is the ultimate, wherein spiritual and celestial things find their limits, and upon which they rest like a house upon its foundation; and that otherwise the internal sense of the Word, without the external, would be like a house without a foundation, n. 9360, 9430, 9824, 9433, 10,044, 10,436. That the Word being of such a nature contains both a spiritual and celestial sense, n. 9407. And of consequence, that it is holy and divine in the literal sense, as to all and every part thereof, even to every single iota, n. 639, 680, 1319, 1870, 9198, 10,321, 10,637. That the laws ordained for the sons of Israel, notwithstanding their being repealed, are yet the holy Word, on account of the internal sense which they contain, n. 9210, 9259, 9349. That among the laws, judgments and statutes, ordained in the Israelitish or Jewish church, which was a representative church, there are some which are still in force both in their external and internal sense; which ought strictly to be observed in their external sense; some which may be of use, if people are disposed to observe them; and some which are absolutely repealed, n. 9349. That the Word is divine even in those statutes which are repealed, on account of the heavenly things which lie concealed in their internal sense, n. 10,637.

What the quality of the Word is in the literal sense, if not understood at the same time as to the internal sense, or, what is the same thing, according to true doctrine from the Word, n. 10,402. That innumerable heresies spring up from the literal sense of the Word without the internal sense, or without genuine doctrine drawn from the Word, n. 10,401. That they who are in externals without internals, cannot bear the interior things of the Word, n. 10,694. That the Jews were of this description, and that they are such also at the present day, n. 301,

302, 303, 3479, 4429, 4433, 4680, 4844, 4847, 10,396, 10,401, 10,407, 10,695, 10,701, 10,707.

14. *That the Lord is the Word.* That the Word in its inmost sense treats solely of the Lord, describing all the states of the glorification of His Humanity, that is, of its union with the Essential Divinity, and likewise all the states of the subjugation of the hells, and the reducing to order of all things therein, as well as in the heavens, n. 2249, 7014. Thus that the inmost sense describes the Lord's whole life on earth, and that thereby the Lord is continually present with the angels, n. 2523. That therefore the Lord alone is in the inmost part of the Word, and that the divinity and sanctity of the Word is from thence, n. 1873, 9357. That the Lord's saying, that the Scripture was fulfilled concerning Him, signifies, that all things were fulfilled which are contained in the inmost sense, n. 7933.

That the Word signifies Divine Truth, n. 4692, 5075, 9987. That the Lord is the Word, because He is Divine Truth, n. 2533. That the Lord is the Word also for this reason, because the Word is from Him, and treats of Him, n. 2859. And because it treats of the Lord alone in its inmost sense; thus the Lord Himself is therein, n. 1873, 9357. And because in all and in every part of the Word there is a marriage of Divine Good and Divine Truth, which marriage is in the Lord alone, n. 3004, 3005, 3009, 4158, 5194, 5502, 6343, 7945, 8339, 9263, 9314. That Divine Truth is the only real existence in the universe; and that the substance in which it is, and which is the Divine, is the only substantial existence, n. 5272, 6880, 7004, 8200. And inasmuch as Divine Truth proceeding from the Lord as the sun in heaven is light there, and Divine Good is heat there; and inasmuch as all things in heaven derive their existence therefrom, as all things in the world derive their existence from light and heat, which are also in their own substances, and act by means thereof; and inasmuch as the natural world exists by means of heaven or the spiritual world; it is plain that all things were created from Divine Truth, and consequently from the Word, according to this passage in John, "In the beginning was the Word, and the Word was with God, and the Word was God, and by it all things were made that were made; and **THE WORD WAS MADE FLESH**," chap. i. 1, 2, 3, 14; n. 2803, 2884, 5272, 7830. Further particulars concerning the creation of all things from Divine Truth, consequently by the Lord, may be seen in the work on **HEAVEN AND HELL**, n. 137; and more fully in the article concerning the sun in heaven, where it is shown that the Lord is that sun, and that it is His Divine Love, n. 116—125. And that Divine Truth is light, and Divine Good is heat, proceeding from that sun in heaven, n. 126—140.

That the conjunction of the Lord with man is effected by

the Word, through the medium of the internal sense, n. 10,375. That this conjunction is effected by all and every part of the Word, and that herein the Word is to be admired beyond all other writings, n. 10,632, 10,633, 10,634. That since the time of writing the Word, the Lord thereby speaks with men, n. 10,290. For further particulars respecting the conjunction of heaven with man by means of the Word, see the work on **HEAVEN AND HELL**, n. 303—310.

15. *Of those who are against the Word.* Of those who despise, blaspheme, and profane the Word, n. 1878. Their quality in the other life, n. 1761, 9222. That they represent the viscous parts of the blood, n. 5719. How great the danger is which arises from profaning the Word, n. 571—582. How hurtful it is, if principles of falsity, particularly those which favor self-love and the love of the world, are confirmed by the Word, n. 589. That they who are in no affection of truth for its own sake, utterly reject the things appertaining to the internal sense of the Word, and nauseate them, from experience of such in the world of spirits, n. 5702. Of some in the other life, who endeavored altogether to reject the interior things of the Word, and that such are deprived of rationality, n. 1879.

16. *Which are the books of the Word.* That the books of the Word are all those which have the internal sense ; but that those books which have not the internal sense are not the Word. That the books of the Word in the Old Testament are, **THE FIVE BOOKS OF MOSES ; THE BOOK OF JOSHUA ; THE BOOK OF JUDGES ; THE TWO BOOKS OF SAMUEL ; THE TWO BOOKS OF KINGS ; THE PSALMS OF DAVID ; THE Prophets ISAJAH, JEREMIAH, THE LAMENTATIONS, EZEKIEL, DANIEL, HOSEA, JOEL, AMOS, OBADIAH, JONAH, MICAHA, NAHUM, HARAKKUK, ZEPHANIAH, HAGGAI, ZECHARIAH, MALACHI.** In the New Testament, the four Evangelists, **MATTHEW, MARK, LUKE, JOHN ;** and the **APOCALYPSE.** The rest have not the internal sense, n. 10,325.

That the book of Job is an ancient book, which indeed contains an internal sense, but not in series, n. 3570, 9942.

17. *Further particulars respecting the Word.* That the term **WORD**, in Hebrew, signifies various things ; as speech, or discourse, thought of the mind, every thing that has a real existence, and also something, n. 9987. That the Word signifies Divine Truth and the Lord, n. 2533, 4692, 5075, 9987. That words signify truths, n. 4692, 5075. That they signify doctrinals, n. 1288. That the ten words signify all Divine Truths, n. 10,688.

That in the Word, particularly in the prophetic parts, there are two expressions that signify one thing, and that the one has relation to good and the other to truth, which are thus conjoined, n. 683, 707, 5516, 8339. That it can be known only

from the internal sense of the Word, what expression refers to good and what to truth ; for there are proper words by which things appertaining to good are expressed, and proper words by which things appertaining to truth are expressed, n. 793, 801. And this so determinately, that it may be known merely from the words made use of, whether the subject treated of be good, or whether it be truth, n. 2722. That frequently one expression implies a universal, and the other expression implies a certain specific particular of that universal, n. 2212. That there is a species of reciprocation in the Word, concerning which see n. 2240. That most expressions in the Word have also an opposite sense, n. 4816. That the internal sense proceeds regularly according to the subject predicated, n. 4502.

That they who have been delighted with the Word, in the other life receive the heat of heaven, wherein is celestial love, according to the quality and degree of their delight arising from love, n. 1773.

END OF THE WHITE HORSE.

AN APPENDIX
TO
THE TREATISE
ON
THE WHITE HORSE,

From the Latin of
EMANUEL SWEDENBORG,
Servant of the Lord Jesus Christ.

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APPENDIX

TO THE

TREATISE ON THE WHITE HORSE.

1. THAT a horse should signify the understanding of truth, and, in the opposite sense, reasonings, which appear as if they were the result of understanding, in confirmation of the false, must needs appear strange at this day ; I shall therefore bring together some other passages from the Word, where the expression, Horse, occurs. Thus in the following : "Is thy wrath against the sea, O Jehovah, that *thou ridest on thine horses* ? Thy chariots are salvation. Thou hast trodden the sea *with thine horses*, even the mire of the waters," Habakkuk, chap. iii. 8, 15. "*The hoofs of the horses* [of Jehovah] are counted as rocks," Isaiah v. 28. "At thy rebuke both the chariot and *the horse* have fallen asleep," Psalm lxxvi. 6. "I will overthrow the throne of kingdoms, and I will overthrow the chariot, and those that ride in it, and *the horses* and their riders shall come down," Haggai ii. 22. "I will cut off *the horse* from Jerusalem ; but to the Gentiles he will speak peace," Zechariah ix. 10.

2. In these passages, *horse* signifies the understanding of truth in the church ; and chariot, doctrine thence derived ; and they who ride in the chariots, and on the horses, signify those who understand, and are in the doctrine of truth derived from the Word. But this may appear yet more evident from the following passages : "Gather yourselves on every side, on account of the sacrifice ; ye shall be filled at my table *with horse and with chariot* ; thus will I set my glory among the Gentiles," Ezekiel xxxix. 17, 20, 21. "Gather yourselves together unto the supper of the great God, that ye may eat the flesh of *horses*, and of *them that sit on them*," Apocalypse xix. 17, 18. In addition to these, the following may be taken as a still further evidence of the signification of horse and chariot : "Gird thy sword upon the thigh, O Mighty One, *ride* upon the Word of Truth," Psalm xlv. 3, 4. "Sing ye, extol him that *rideth* on the clouds," Psalm lxxviii. 4. "Jehovah is *riding* upon a cloud," Isaiah xix. 1. "Sing ye praises unto the Lord, who *rideth* on the heaven of heavens, which was of old," Psalm lxxviii. 32, 33. "God *rode* upon a cherub," Psalm xlviii. 10. "Then shalt thou

delight thyself in Jehovah, and *I will cause thee to ride* upon the high places of the land," Isaiah lviii. 14. "I will make Ephraim to ride," Hosea x. 11. In these places, *to ride* signifies to instruct and be instructed in the truths of doctrine, and so to become wise. The high places of the land signify the sublimer truths of the church, and Ephraim also the understanding of the Word. The like significations are to be applied to the horses and chariots mentioned in Zechariah; and to the four chariots which came out from between two mountains, to each of which were attached four horses that were red, black, white, and grisled; these are called spirits, and are said to have gone forth from standing before the Lord of the whole land, chap. vi. 1 to 15. And also to these in the Apocalypse: "When the Lamb opened the seals of the Book, there went forth in order horses, the first *a white horse*, the second *a red horse*, the third *a black horse*, and the fourth *a pale horse*," vi. 1 to 8. The Book whose seals the Lamb opened is the Word, and from this Word it is evident that nothing but the understanding of it could go forth; for what else could be meant by four horses going forth from an open book?

3. But take the same expressions when applied in an opposite sense, and it will be clear that *horse* signifies the understanding of truth, and chariot doctrine; in that opposite sense, however, a horse signifies the understanding of truth when falsified by reasonings; and a chariot, the doctrine or heresy thence derived; as, "Woe to them that go down to Egypt for help, and stay on *horses*, and look not unto the Holy One of Israel; for Egypt is man and not God, and his *horses* flesh and not spirit," Isaiah xxxi. 1, 3. "Then shalt thou set him as king over Israel whom Jehovah thy God shall choose. But he shall not multiply *horses* to himself, nor bring back the people unto Egypt, to the end that he may multiply *horses*," Deuteronomy xvii. 15, 16. These expressions are used, because Egypt represents the natural man, who, by reasonings drawn from the bodily senses, perverts the truths of the Word. For what else could be meant by the horses of Egypt being flesh and not spirit, and what that the king should not multiply horses, but false doctrines of religion? "Ashur shall not save us, *we will not ride upon a horse*," Hosea xiv. 4. "Some trust in *a chariot*, and some in *horses*, but we will make our boast in the name of Jehovah our God," Psalm xx. 7. "*Horses* are a lying thing for safety," Psalm xxxiii. 17. "Thus saith the Holy One of Israel, in confidence shall be your strength; but ye said, no; we will flee upon *a horse*, we will ride upon the swift," Isaiah xxx. 15, 16. "Jehovah shall make the house of Judah as *a horse of glory*; and *the riders on horses* shall be confounded," Zechariah x. 3, 5. "I will bring upon Tyre, Nebuchadnezzar king of Babylon, with *horse*, and with *chariot*, and with *horsemen*; by reason of

the abundance of *horses*, their dust shall cover thee, thy walls shall shake at the voice of the *horsemen* and of the *chariot*; with the hoofs of his *horses* shall he tread down all thy streets," Ezekiel xxvi. 7—11. In the Word, Tyre signifies the church as to the knowledges of truth; and the king of Babylon, their falsification and profanation; and it is on this account said that he would come with horse, with chariot, and with horsemen, and that by reason of the abundance of horses their dust should cover it. "Woe to the city of blood, the whole is full of a lie; there are the neighing *horse* and the bounding *chariot*," Nahum iii. 1—4. A city of blood signifies doctrine drawn from the truths of the Word when those truths are falsified. To understand the truth of the Word when it is falsified and as truth destroyed, is also meant by *the red*, *the black*, and *the pale horses*, in the Apocalypse, vi. 4, 5, 8. Since, then, the understanding of truth is signified by a horse, and in an opposite sense the understanding of the false, it may appear from this what the Word is in its spiritual sense.

4. It is commonly known, that in Egypt there were hieroglyphics, and that they were inscribed on the columns and walls of the temples and other buildings; it is acknowledged, however, that, at this day, no one is able to determine their signification. Those hieroglyphics were no other than the correspondences between *the spiritual* and *the natural*, to which science the Egyptians more than any people in Asia applied themselves, and according to which the very early nations of Greece formed their fables; for this, and this only, was the most ancient style of composition; to which I can add the new information, that every object seen by spirits and angels in the spiritual world is a mere correspondence; and the Holy Scripture is on this account written by correspondences, that so it might be the medium of conjunction between the men of the church and the angels of heaven. But as the Egyptians, and along with them the people of the kingdoms of Asia, began to convert these correspondences into idolatry, to which the children of Israel were prone, these latter were forbidden to make any use of them. This is evident from the first commandment of the decalogue, which says, "Thou shalt not make unto thee any graven image, nor any likeness [*of any thing*] that is in the heavens above, or that is in the earth beneath, or that is in the waters under the earth. Thou shalt not bow down thyself to them, nor serve them, for I Jehovah thy God am a jealous God," Deuteronomy v. 8, 9. Besides this, there are in other parts many passages to the same purport. From that time, the science of correspondences became extinct, and successively to such an extent, that at this day it is scarcely known that the science ever existed, and that it is an object of importance. But the Lord being now about to establish a New

Church, which will have its foundation in the Word, and which church is meant by the New Jerusalem in the Apocalypse; it has pleased Him to reveal this science, and thus to disclose what the Word is in its bosom or spiritual sense. This I have done in the works entitled, *ARCANAE COELESTIA*, published at London, and *APOCALYPSE REVEALED*, published at Amsterdam. As the science of correspondences was esteemed by the ancients, the science of sciences, and constituted their wisdom, it would surely be of importance for some one of your Society to devote his attention to it; and for this purpose he may begin, if it be agreeable, with the correspondences disclosed in the *APOCALYPSE REVEALED*. Should it be desired, I am willing to unfold the meaning of the Egyptian hieroglyphics, which are nothing else but correspondences, these being discovered and proved from the Word, in the *APOCALYPSE REVEALED*, and to publish their explication—a work which no other person could accomplish.

E. S.

END OF THE APPENDIX.

NOTE.

The following paragraph is from the Advertisement prefixed to the translation of the "Appendix," published at London, 1824, by T. Goyder.

"The history of this little work may be given in a few words: it was originally written in Latin, and sent by the author under the title of 'An Appendix to the Treatise on the White Horse,' to the Rev. Thomas Hartley. By this gentleman a copy was sent to Dr. Messiter, a name well known to the readers of the New Doctrines. After his decease, it came into the possession of his eldest daughter, along with his other papers; and I am indebted to her kindness for the copy, from which this translation has been made."

To this it may be added, that the original edition contains the particulars of the receipt of the "Appendix" by the Rev. T. Hartley, which have likewise been printed in the New Jerusalem Magazine, August, 1840: Boston, U. S. The Latin has never been printed. The paragraphs are numbered in the present edition for convenience of reference, but there are no numbers in the original.