

The Book of Revelation

Chapter 9 – Passages from the *Apocalypse Revealed*

General meaning: Of the exploration and manifestation of the states of life of those in the church of the Reformed, who are called learned and wise from the confirmation of faith separated from charity, and of justification and salvation by it alone (these are treated of from verses 1-12). Of the exploration and manifestation of those therein, who are not so learned and wise, and are in faith alone, and who live as they please (from verses 13-19). Lastly, of those therein, who know nothing but that faith is the all by which man is saved, and not anything besides (verses 20-21).

Verse 1: "The fifth angel sounded," signifies the exploration and manifestation of the states of life of those in the church of the Reformed, who are called learned and wise from the confirmation of faith separated from charity, and of justification and salvation by it alone. "And I saw a star fall from heaven unto the earth," signifies spiritual Divine truth flowing from heaven into the church with them and exploring and manifesting. "And to him was given the key of the pit of the abyss," signifies the opening of their hell.

"They who confirm that faith even to its interiors, close the higher things of their understanding, till at length they are unable to see any spiritual truth in light. The reason is, because the confirmation of falsity is the denial of truth; therefore when they hear any spiritual truth, which is a truth of the Word serviceable to those who are of the church for doctrine and life, they keep their minds fixed in the falsities which they have confirmed, and then they either veil over the truth they have heard with falsities, or reject them as a mere sound, or yawn at it and avert themselves; and this in the degree in which they are in the pride of their own erudition; for pride glues falsities together, so that at last they cohere like the hardened foam of the sea." (AR 421)

Verse 2: "And he opened the pit of the abyss, and there went up a smoke out of the pit, as the smoke of a great furnace," signifies the falsities of the concupiscences of the natural man springing forth from their evil loves. "And the sun and the air were darkened from the smoke of the pit," signifies that thence the light of truth became thick darkness.

Verse 3: "And there went forth out of the smoke locusts upon the earth," signifies that from them were falsities to the lowest things, such as are with those who have become sensual, and see and judge of all things from the senses and their fallacies. "And unto them was given power, as the scorpions of the earth have power," signifies the power of persuading that their falsities are truths.

"Those things are termed 'untruths in the outermost parts' which are in the outermost things of a man's life. They are called sensual things, and are dealt with below. These are signified by 'locusts' in the Word; but it is to be known that they did not appear as the locusts in the plains, which hop about and lay waste meadows and crops, but they appeared as pygmies or little men, which indeed is plain from the description of them, as that they had crowns upon their heads, faces as of men, hair as of women, teeth as of lions, iron breastplates, and over them a king, the angel of the deep. That little men were also termed 'locusts' by the ancients can be concluded from these statements." (AR 424)

"By "a scorpion" is signified a deadly persuasive power; and, by "a scorpion of the earth," persuasive power in things relating to the church, "the earth" signifying the church; for a scorpion, when he stings a man, induces a stupor upon the limbs, and if it is not cured, death; their persuasion produces a corresponding effect upon the understanding." (AR 425)

Verse 4: "And it was said to them that they should not hurt the grass of the earth, nor any green thing, nor any tree; but only the men who had not the seal of God in their foreheads," signifies the Divine providence of the Lord, that they should not be able to take away any truth and good of faith, nor any affection and perception of them, from any others than such as are not in charity and thence not in faith.

"The reason why they who have confirmed faith alone, to the very arcana of justification and salvation by it, cannot take away any truth and good of faith, nor the affection and perception of them, from any but those who are not in the faith of charity, is, because they are scarcely comprehended by anyone but the prelate who teaches and preaches them. The layman hears them, but they enter in at one ear and go out at the other; which the mystery-teaching priest himself, who utters those arcana, may know of a certainty from this circumstance, that he himself spent the whole force of his genius in acquiring a knowledge of them in his youth, and afterwards in retaining them in the following age, likewise from his considering himself as a man of extraordinary learning on account of them. What then must be the case with a layman, who simply thinks of faith from charity, when he hears these mysteries? From what has been said, it may be seen that faith alone justifying is the faith of the clergy, and not of the laity, except of those who live unconcernedly, who imbibe no more from their arcana than that faith alone saves; that they cannot do good from themselves, nor fulfil the law, that Christ suffered for them; besides some other universals of a similar nature." (AR 426)

Verse 5: "And it was given to them that they should not kill them, but that they should torment them five months," signifies that neither from these should they be able to take away the faculty of understanding and willing truth and good, but that they should only be able to bring on stupor for a short time. "And their torment was as the torment of a scorpion when it striketh a man," signifies that this is from their persuasive power.

"In the spiritual world there exists a persuasive power which takes away the understanding of truth, and induces stupor and thus distress upon the mind; but this persuasive power is unknown in the natural world." (AR 428)

Verse 6: "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them," signifies that they wish that in matters of faith the understanding should be shut up and the will closed, by which means spiritual light and life are extinguished, and that yet this cannot be done.

"For by "death," no other death is meant but spiritual death, which is induced when the understanding is removed from the things that are to be believed; for in this case man does not know whether he thinks and does what is true, or what is false, thus whether he thinks and acts with the angels of heaven, or with the devils of hell." (AR 429)

Verse 7: "And the likenesses of the locusts," signifies the appearances and images of those who have confirmed in themselves faith separated from charity. "Were like unto horses prepared for war," signifies that because they can reason, they appear to themselves as if they were combating from the understanding of truth from the Word. "And upon their heads as it were crowns like gold," signifies that they appeared to themselves as if they were conquerors. "And their faces were as the faces of men," signifies that they appeared to themselves as if they were wise.

Verse 8: "And they had hair as the hair of women," signifies that they appeared to themselves as if they were in the affection of truth. "And their teeth were as the teeth of lions," signifies that sensual things, which are the ultimates of the life of the natural man, appeared with them to have power over all things.

"Since sensual men do not see any truth in its own light, but ratiocinate and dispute about everything, whether it is so; and since these disputes in the hells are heard without as the gnashing of teeth, being in themselves the collisions of falsity and truth, it is evident what is signified by "the gnashing of teeth"." (AR 435)

Verse 9: "And they had breastplates, as it were breastplates of iron," signifies that arguments from fallacies, by which they fight and prevail, appeared to them so powerful that they could not be refuted. "And the voice of their wings was as the voice of chariots of many horses running to war," signifies their reasonings as if they were from the truths of doctrine from the Word fully understood, for which they must ardently fight.

Verse 10: "And they had tails like unto scorpions," signifies the truths of the Word falsified, by which they induce stupor. "And there were stings in their tails, and their power was to hurt men five months," signifies subtle falsifications of the Word, by which for a short time they darken and fascinate the understanding, and thus deceive and captivate.

"By "the tail" is signified the ultimate of the head, because the brain is continued through the backbone into the tail, therefore the head and tail make one; as the first and last; when, therefore, by "the head," faith alone justifying and saving is signified, by "the tail" is signified all the confirmations thereof in a summary, which are from the Word, thus which are the truths of the Word falsified. Everyone, who from his own intelligence assumes a principle of religion, and establishes it as the head, also takes confirmations from the Word, and makes them the tail; thus he induces a stupor upon others, and so hurts them. Therefore it is said, that "they had tails like unto scorpions"; and presently after, "that there were stings in their tails, and that their power was to hurt men"; for by "a scorpion" is signified the power of persuasion inducing stupor upon the understanding (n. 425). That "the tail" is a continuation of the brain through the backbone to its ultimate, any anatomist will tell you; or merely observe a dog or any other wild beast with a tail, and encourage and coax him, and you will see that the ridge of his back will become smooth, and his tail move correspondingly; but that, on the contrary, he will set his back up if you provoke him." (AR 438)

"This takes place when they quote and apply anything from the Word; for the Word is written according to correspondences, and correspondences are in part appearances of truth, containing within them genuine truths. If these truths are not known in the church, many things may be taken from the Word, which at first appear as if in agreement with heresy; but when genuine truths are known in the church, then the appearances of truth are rendered manifest, and genuine truths come to view. But before this is done, a heretic, by various things drawn from the Word, may obscure and fascinate the understanding, and thus deceive and captivate. That this is done by those who assert that man's sins are remitted, or, in other words, that he is justified by an act of faith, concerning which no one knows anything, and this in a moment, and if not before, even at the last hour of death, might be illustrated by examples, but this is not the place to do so." (AR 439)

Verse 11: "And they had a king over them, the angel of the abyss, whose name in the Hebrew is Abaddon, and in the Greek he hath the name Apollyon," signifies that they are in the satanic hell who are in falsities from lusts, and by the total falsification of the Word they have destroyed the church.

"By "the king, the angel of the abyss," is not signified any angel who is a king there, but the falsity reigning therein; for by "a king," in the genuine sense, is signified one who is in truths from the affection of good, and, abstractly, that truth itself; and thence, in the opposite sense, by "a king" is signified one who is in falsities from the lusts of evil, and, abstractly, that falsity itself. By the "abyss" is signified the satanic hell, where they are; by "name" is signified the quality of the state; "Abaddon," in the Hebrew tongue, is he that destroys and a destroyer; so "Apollyon," in the Greek tongue; and this is falsity in outermost things, which, by the total falsification of the Word, has destroyed the church." (AR 440)

Verse 12: "One woe is past; behold, there come two woes more hereafter," signifies still further lamentations over the state of the church.

Verse 13: "And the sixth angel sounded," signifies the exploration and manifestation of their state of life in the church of the Reformed who are not so wise, and yet place the all of religion in faith, and think of it alone, and live as they please. "And I heard a voice from the four horns of the golden altar that is before God, saying to the sixth angel who had the trumpet" signifies a command from the Lord out of the spiritual heaven to those who were to explore and make manifest.

"These who are now treated of, are altogether distinct from those referred to thus far in this chapter, the falsities of whose faith were seen in the form of locusts. They are distinct in this: those already described are studious in exploring the arcana of justification by faith, and also in giving the signs of it, and its testimonies, which, with them, are the goods of moral and civil life; insisting that the precepts of the Word are indeed in themselves Divine, but that with man they become natural, because they proceed from his will, which have no conjunction with the spiritual things of faith; and because they confirm these things by rational considerations, which savor of erudition, they dwell in the southern quarter of the abyss, according to the description above (n. 421).

But they who are treated of in what follows to the end of the chapter, do not study those arcana, but only make mere faith the all of religion, and nothing besides it and the customary worship, and so live as they please. I have been permitted to see and converse with these also; they live in the northern quarter, in huts that are scattered about, and constructed of reeds and rushes plastered over with lime, in which the ground is the floor. The more ingenious, who, by means of natural light, know how to establish that faith by reasonings, and confirm that it has nothing in common with life, dwell in front, the more simple behind them, and the more stupid toward the western part of that region; the multitude of them is so great that it is incredible. They are instructed by angelic spirits, but they who do not receive the truths of faith, and live according to them, are let down into the hell which is under them, and imprisoned." (AR 442)

Verse 14: "Loose the four angels that are bound at the great river Euphrates," signifies that external bonds should be taken away from them, that the interiors of their minds might appear.

"By "Euphrates," in the Word, are signified the interiors of man's mind, which are called things rational, which, with those who are in truths from good, are full of wisdom, but in those who are in falsities from evil, are full of insanity. The reason why these are signified in the Word by "the river Euphrates," is, because that river divided the land of Canaan from Assyria; and by "the land of Canaan" was signified the church; and by "Assyria," its rational; and thence by the river which bounded it, are signified the interiors of the mind which are called rational, in both senses. For there are three things which constitute the man of the church, the spiritual, the rational or intellectual, and the natural, which is also the scientific. The spiritual of the church was signified by "the land of Canaan" and its rivers; the rational or intellectual of the church, by "Ashur" or "Assyria" and its "river Euphrates;" and the natural, which is also the scientific of the church, by "Egypt" and its "river" the Nile; but concerning these more may be seen below (n. 503). By "the four angels bound at the river Euphrates," are signified those interiors with the men of the church which are said "to be bound," because they are not openly avowed; for they are infernal spirits, who are meant by these four angels, since it is said of them, in what follows (n. 446), that "they were prepared to kill the third part of men," and the interiors of men make one with spirits, either infernal or celestial, because they cohabit: by "loosing them" is signified to remove external bonds, that the interiors of their minds may appear." (AR 444)

Verse 15: "And the four angels were loosed," signifies that when external bonds were taken away, the interiors of their minds appeared. "Who were prepared for an hour, and a day, and a month, and a year, to kill a third part of men," signifies that they were perpetually in the effort to take away spiritual light and life from the men of the church.

Verse 16: "And the number of the armies of horsemen was two myriads of myriads," signifies reasoning concerning faith alone, with which the interiors of their minds were filled up, from the great abundance of the mere falsities of evil. "And I heard the number of them," signifies that the quality of them was perceived.

Verse 17: "And thus I saw the horses in the vision, and them that sat on them," signifies that it was then discovered that the reasonings of the interiors of their minds concerning faith alone were imaginary and visionary, and that they themselves were insane with them. "Having breastplates of fire, and jacinth, and brimstone," signifies their imaginary and visionary arguments from infernal love and their own intelligence, and from the lusts thence. "And the heads of the horses were as the heads of lions," signifies fantasies concerning faith alone as if it were in power. "And out of their mouths issued fire, and smoke, and brimstone," signifies that in their thoughts and discourses, viewed interiorly, there is nothing, and from them there proceeds nothing, but the love of self and of the world, and the pride of their own intelligence, and the lusts of evil and falsity from these two.

"But all those things, which were uttered by them, fall to the ground, if the Lord Himself, the Savior, is immediately approached, and believed in, and good is done, each for the sake of salvation, and by man as from himself, with a belief, however, that it is from the Lord. Unless these things are done as by man, neither faith nor charity can be given at all; nor, consequently, can religion nor salvation." (AR 449)

"The reason why their arguments in favor of faith alone are thus described, is because all they who believe themselves justified, that is, absolved from sins by faith alone, never think of repentance; and an impenitent man is in mere sins, and all sins are derived from, and thence draw their nature from infernal love, one's own intelligence, and from the lusts thence; and they who are in these things, not only act from them, but also speak, yea, think and will, and consequently reason and argue from them; these constitute, indeed, the very man, because they are his very life; but a man devil, and his life which is an infernal life. They who live a moral life, only for the sake of themselves and the world, do not know this; the reason is, because their interiors are infernal whilst their exteriors are similar to the exteriors of those who live a Christian life: let them know, however, that everyone, when he dies, comes into his interiors, because he becomes a spirit, this being the internal man; and then the interiors accommodate the exteriors to themselves, and they become alike; wherefore the morality of their life in the world then becomes as the scales of fishes which are wiped away. The case is quite different with those who hold the precepts of moral life to be Divine, and then also civil, because they are of love towards the neighbor." (AR 450)

"What is the Divine operation in internals, without man's cooperation in externals as from himself? For to separate the internal from the external so that there can be no conjunction of them, is merely visionary (see below, n. 606). Such a visionary thing is faith separated from charity; for charity in works is the containant and foundation of faith; it is its ground and earth, also its essence and life; in a word, faith from charity is the man; but faith, without charity, is a specter, and a creature of the imagination, like a bubble of water floating in the air. But perhaps some may say, If you remove the understanding from faith, you will not see visionary things; but be it known, that he who can remove the understanding from faith, may obtrude a thousand visionary things upon every religious tenet, as has been done for ages past by the Roman Catholics." (AR 451)

Verse 18: "By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths," signifies that from these it is that the men of the church perish.

"It is from these falsities, that in the whole Christian world it is not known that "fire" here spoken of is the love of self and of the world, and that this love is the Devil; also that "the smoke" from this fire is the pride of one's own intelligence, and that this pride is Satan; as also that "brimstone" kindled by this fire, by means of that pride, is the lusts of evil and falsity; and that these lusts are the crew of the Devil and Satan, of which hell consists; and when these things are not known, it cannot be known what sin is, for sin derives all its delight and pleasantness from them." (AR 453)

Verse 19: "And their power was in their mouth," signifies that they prevail only by their discourse in confirmation of faith. "For their tails were like unto serpents, having heads, and with them they do hurt," signifies the reason, because they are sensual and inverted, speaking truths with their lips, but falsifying them by the principle which constitutes the head of their religion, and thus they deceive.

"By "power in their mouth" is signified power in discourse confirming doctrine; for neatness and elegance of language, pretended zeal, ingenious confirmation of what is false, especially from the appearances of truth in the Word, authority, closure of the understanding, and the like, effect all things, whilst truth and the Word effect nothing; for truth shines only before those who are in charity and thence in faith, nor does the Word teach any others." (AR 454)

"By "serpent" in the Word, are signified sensual things, which are the ultimates of man's life, as above (n. 424); the reason is, because all animals signify the affections of man, wherefore also the affections of angels and spirits, in the spiritual world, appear at a distance as animals, and affections merely sensual, as "serpents"; and this because serpents creep on the ground and lick the dust, and sensual things are the lowest of the understanding and will, being in close contact with the world, and nourished by its objects and delights, which only affect the material senses of the body. Noxious serpents, which are of many kinds, signify the sensual things that depend on the evil affections which constitute the interiors of the mind with those who are insane from the falsities of evil; and harmless serpents signify the sensual things that are dependent on the good affections, which constitute the interiors of the mind with those who are wise from the truths of good." (AR 455)

Verse 20: "And the rest of the men who were not killed by these plagues," signifies those in the church of the Reformed who are not so spiritually dead from visionary reasonings, and from the love of self, the pride of their own intelligence, and from lusts, thence as those before mentioned, and yet make faith alone the head of their religion. "Yet repented not of the works of their hands," signifies that neither did they shun the things that are of their proprium, which are evils of every kind, as sins. "That they should not adore demons," signifies that thus they are in the evils of their concupiscences, and make one with their like in hell. "And idols of gold, and silver, and brass, and stone, and wood," signifies that thus they are in worship from mere falsities. "Which neither can see, nor hear, nor walk," signifies, in which there is nothing of spiritual and truly rational life.

"They know nothing more about religion than that there is a God, that there are three Persons, that Christ suffered for them on the cross, and that it is faith alone by which they are saved; and likewise by worship in temples, and by prayers at stated times. As to the rest of the things relating to religion and its doctrine, they pay no attention; for the worldly and corporeal things, with which their minds are filled and overcharged, close up their ears against them. There are many of the presbyters among them, whom I asked, "What do you think, when you read in the Word of works, of love and charity, of fruits, of the precepts of life, of repentance, in brief of things to be done?" They replied, that they did indeed read them, and thus saw them; but still they did not see them, because they held their minds in faith alone, and therefore thought that all these were faith, and did not think that they were effects of faith. That such ignorance and stupidity prevails with those who have embraced faith alone, and made it the all of their religion, is scarcely credible; nevertheless it has been granted me to know it by much experience." (AR 456)

"It is said of those who are here treated of, that they repented not; the reason is, because they who make faith alone the all of religion, say in themselves, "What need is there of repentance, when by faith alone sins are remitted, and we are saved? Of what avail are our own works in this matter? I know that I was born in sins, and that I am a sinner; if I confess this, and pray that my faults may not be imputed to me, is not the work of repentance then performed, and what need is there for anything more?" Thus he has no thought at all about sins, even so that at length he does not know that there are sins; wherefore he is continually borne along within them and into them, by the delight and pleasantness which flow from them, in like manner as a ship is carried by the wind and tide toward the rocks, whilst the pilot and mariners are asleep." (AR 457)

"Every man is conjoined with spirits as to his affections, even so that they make a one; from which it is evident, that to "adore" demons, is to sacrifice to those lusts from the love of them. Therefore he who invokes faith alone, as the head of his religion, or as his idol, remains in evil, by reason of his not searching out any evil in himself which he calls a sin, and consequently is not desirous of removing it by repentance; and as every evil is composed of lusts, being nothing but a bundle of lusts, it follows, that he who does not search out any evil in himself, and shun it as a sin against God, which can only be done by repentance, becomes a demon after death." (AR 458)

Verse 21: "Neither repented they of their murders, nor of their enchantments, nor of their whoredoms, nor of their thefts," signifies that the heresy of faith alone induces on their hearts stupidity, tergiversation, and hardness, so that they do not think anything of the precepts of the Decalogue, nor indeed of any sin that it ought to be shunned because it is in favor of the devil and against God.

"Faith alone induces stupidity, tergiversation, and hardness in the hearts of those who are in the churches of the Reformed, because the good of life is not the religion where faith alone prevails; and if the good of life is not the religion, then the second table of the Decalogue, which is the table of repentance, is like an erased tablet on which no writing appears. That the second table of the Decalogue is a table of repentance, is evident, because it is not there said that good works are to be done, but that evil works are not to be done, as, "Thou shalt not kill," "thou shalt not commit whoredom," "thou shalt not steal," "thou shalt not bear false witness," "thou shalt not covet the things which are thy neighbor's;" and if these things do not constitute the religion, the result is as here stated: "Neither repented they of their murders, nor of their enchantments, nor of their whoredoms, nor of their thefts."" (AR 461)

Memorable Relation - Apocalypse Revealed #463

"To this I will add this Relation. I looked forth to the seacoast in the spiritual world, and saw there a magnificent dock. I drew near, and looked at it; and, behold, there were vessels there great and small, and merchandise in them of every kind; and upon the decks were boys and girls distributing it to those that wished. And they said, "We are waiting to see our beautiful tortoises, which now and then rise up to us out of the sea." And, behold, I saw tortoises great and small, upon whose shells and scales young tortoises were sitting, which were looking at the islands around. The father tortoises had two heads, the one large, covered over with a shell similar to the shell of their body, whence they had a reddish glow; and the other small, such as tortoises have, which they drew back into the front parts of the body, and also to insert in an unobserved manner in the larger head. But I kept my eyes on the great reddish head; and I saw that this had a face like a man, and spoke with the boys and girls upon the decks, and licked their hands. And the boys and girls then stroked them, and gave them eatables and dainties, and also costly things, as pure silk for garments, thynine wood for tablets, purple for decorations, and scarlet for paints.

Seeing these things, I desired to know what they represented; as I knew that all the things that appear in the world of spirits are correspondences, and represent something spiritual coming down from heaven. And they then spoke with me out of heaven, and said, "You yourself know what the dock represents, also what the ships, and the boys and the girls upon the decks; but you do not know what the tortoises represent." And they said, "The tortoises represent those of the clergy there, who altogether separate faith from charity and its good works, affirming in themselves that there is plainly no conjunction between them; but that the Holy Spirit, through faith in God the Father for the sake of the Son's merit, enters into a man, and purifies his interiors even to his own will, out of which they make as it were an oval plane; and that when the operation of the Holy Spirit approaches this plane, it bends itself around it on the left side, and does not at all touch it: and thus that the interior or higher part of a man's nature is for God, and that the exterior or lower is for man; and that thus nothing that the man does, neither good nor evil, appears before God: not the good, because this is meritorious; and not the evil, because this is evil; since, if these appeared before God, the man would perish from both; and since it is so, that man is permitted to will, think, speak, and do whatever he pleases, provided he is careful before the world."

I asked whether they also assert that it is permitted to think of God, that He is not omnipresent and omniscient? They said from heaven, that "this also is permitted them; because God, in him who has once been purified and so justified, does not look at anything of his thought and will; and that he still retains in the interior bosom or higher region of the mind or nature the faith which he had received in its first operation; and that that operation may sometimes return, when the man does not know it. These are the things which the small head represents, which they draw into the fore parts of the body, and conceal, and also insert in the great head, when they speak with the laity: for they do not speak with them from the small head, but from the large one, which appears in front as furnished with a human face. And they speak with them from the Word concerning love, charity, good works, the precepts of the Decalogue, repentance, and they quote from the Word almost all the things that are there on these subjects. But they then insert the small head into the large one, from which they understand inwardly in themselves, that all those things are not to be done for the sake of God, of heaven, and of salvation; but only on account of the public and private good. But because they speak concerning these things from the Word, especially concerning the Gospel, the operation of the Holy Spirit, and salvation, agreeably and elegantly, they therefore appear before their hearers as handsome men, and as wise above all others in the

whole world. For which reason also you saw that rich and precious things were given to them by the boys and girls that sat upon the decks of the vessels.

"It is these, therefore, whom you saw represented as tortoises. In your world they are little distinguished from others, only by this, that they believe themselves to be wiser than all, and laugh at others, especially at their companions who they say are not wise as themselves, and whom they despise. They carry a kind of small seal with them on their garments, by which they are known to one another."

He that spoke with me said, "I shall not tell you what they think concerning other matters of faith; as election, free agency, Baptism, the Holy Supper; which are such things as they do not divulge, but we in heaven know. But because they are such in the world, and after death it is not permitted anyone to speak otherwise than he thinks, therefore because they cannot then do otherwise than speak from the insane things of their thoughts, they are reputed as insane, and are cast out of the societies, and are at length let down into the pit of the abyss, and become corporeal spirits, and appear like mummies: for a callousness is induced over the interiors of their minds, because in the world also they had interposed a barrier. There is an infernal society of them on the confines of the infernal society from the Machiavellists, and they sometimes enter from the one into the other, and call themselves companions; but they go away because there is a diversity, on this account, that there was with them something religious concerning faith in act, but none with the Machiavellists."

Afterwards I saw them cast out of the societies, and gathered together to be cast down; there was seen a vessel in the air flying with seven sails, and therein officers and sailors clothed in a purple dress, having magnificent laurels upon their hats, crying, "Lo, we are in heaven; we are the purple-robed doctors, and crowned with laurel above all, because we are the chief of the wise from all the clergy in Europe." I wondered what this was; and it was said to me that they were images of the pride, and the ideal thoughts which are called fantasies, from those who were before seen as tortoises, and now as the insane ones cast out of the societies, and gathered together into one, and they stood together in one place. And I then desired to speak with them; and I approached the place where they were standing, and saluted them, and said, "Are you they who have separated men's internals from their externals, and the operation of the Holy Spirit as in faith from its cooperation with man outside of faith, and so have separated God from man? Have you not thus removed not only charity itself and its works, from faith, like many other doctors from the clergy, but also faith itself as to its manifestation before God, from man? But, I pray, do you wish that I should speak with you on this matter from reason, or from the Sacred Scripture?" They said, "Speak first from reason."

And I spoke, saying, "How can the internal and the external with a man be separated? Who does not see, or cannot see, from common perception, that all of a man's interiors proceed and are continued into his exteriors and even into the outermosts, that they may produce their effects and do their works? Are not the internals for the sake of the externals, that they may terminate in them, and subsist in them, and so exist, scarcely otherwise than as a column does upon its pedestal? You can see that if there were not continuation, and so conjunction, the outermosts would be dissolved, and would disperse like bubbles in the air. Who can deny that the interior operations of God with men are myriads of myriads, of which man knows nothing. And what use is it to know them, provided he knows the outermosts, in which he is together with God in his thought and will.

But this shall be illustrated by an example. Does a man know the interior operations of his speech? as how the lungs draw in the air, and fill the vesicles, the bronchia, and the lobes with it? how it emits this air into the trachea, and there turns it into sound? how that sound is modified in the glottis by the help of the larynx? and how the tongue then articulates it, and the lips complete the articulation, so that it becomes speech? All these

interior operations, of which the man knows nothing, are they not for the sake of the outermost, that man may be able to speak? Remove or separate one of those internal things from its continuous connection with the outermosts, could the man speak any more than a stock?

"Take another example. The two hands are the ultimates of man. Are there not interiors, which are continued thither? They are from the head through the neck, then through the breast, the shoulders, the arms, and the forearms; and there are the innumerable muscular textures, the numberless orders of the moving fibers, the innumerable bundles of the nerves and blood vessels, and the many connections of the bones with their membranes and ligaments. Does man know anything concerning these? and yet his hands are operated from all of them. Suppose that those interiors around the elbow were turned to the left, and did not enter the hand; would not the hand from the elbow pine away, and go to decay like something torn off without life? Indeed, if you are willing to believe it, it would be as with the body, if the man were beheaded. It would be altogether similar with the will and thought of man, if the Divine operation should cease before it reaches them, and not flow into them. These things are according to reason.

"Now if you are willing to hear it, these same things are also according to the Sacred Scripture. Does not the Lord say:

Abide in me, and I in you; I am the Vine, and ye are the branches; he that abideth in Me, and I in him, the same beareth much fruit; for without Me ye cannot do anything (John 15:4-5)?

Is not the fruit the good works which the Lord does through the man, and which the man does as of himself? Does not the Lord also say that:

He stands at the door and knocks; and that to him who opens He will enter in, and will sup with him, and he with Him (Rev. 3:20)?

Does not the Lord:

Give the pounds and the talents, that man may trade with them, and get gain; and as he gains, give him eternal life (Matt. 25:14-30; Luke 19:13-26)?

Also that:

He gives reward to everyone according to his labor in His vineyard (Matt. 20:1-17). These are but a few passages. Pages might be filled from the Word concerning this, that man ought to produce fruit as a tree; he should do the commandments, love God and the neighbor, and other like things. But I know that your own intelligence can hold no such principle, as it really is, in common with the Word, which although you quote, still your ideas pervert it. And you cannot do otherwise, because you remove all the things of God away from man as regards communication and thence conjunction. What then remains, except also all the things of worship?"

They were afterwards seen by me in the light of heaven, which discloses and makes manifest what the quality of each one is; and then they were not seen as before in a vessel in the air as it were in heaven, nor in purple garments, nor with heads crowned with laurel; but in a sandy place, and in garments of rags, and girded with fishing nets as it were around the loins; through which their nakedness appeared; and they were then sent down into the society on the confines next the Machiavellists, spoken of above."