

separate them, in the spiritual world appear at a distance like bears; whence it is evident why this was done to the children. To induce baldness was therefore the greatest disgrace, and a mark of extreme grief. For this reason, when the Israelitish nation had perverted all the literal sense of the Word, this lamentation was made over them: *Her Nazarites were purer than snow, they were whiter than milk;—their visage is blacker than a coal, they are not known in the streets* (Lam. iv. 7, 8). Also: *Every head was made bald, and every shoulder was peeled* (Ezek. xxix. 18). And: *Shame shall be upon all faces, and baldness upon all their heads* (Ezek. vii. 18. So in Isa. xv. 2; Jer. xlviii. 37; Amos viii. 10). As the children of Israel dispersed by falses all the literal sense of the Word, therefore the prophet Ezekiel was commanded to represent this by shaving his head with a razor, and burning with fire a third part of the hair, and smiting a third part with a sword, and scattering a third part in the wind, and collecting some in his skirts, and afterwards casting them into the fire (Ezek. v. 1-4). Therefore it is said in Micah: "*Make thee BALD and poll thee for thy delicate children, enlarge thy BALDNESS as the eagle; for they are gone into captivity from thee* (i. 16). The delicate children are the genuine truths of the church from the Word. And as Nebuchadnezzar, king of Babylon, represented the Babylonian falsification of the Word and destruction of all truth therein, it came to pass that his hairs were grown like eagles' feathers (Dan. iv. 33). Because hair signified that holy principle of the Word, it is said of the Nazarite *that he should not shave THE HAIR of his head, because the consecration of his God is upon his head* (Num. vi. 1-21); and it was therefore ordained, *that the high priest and his sons should not uncover their heads, lest they should die, and lest wrath should come upon all the people* (Lev. x. 6). Now because hair signifies Divine Truth in its ultimates, which, in the church, is the Word in its literal sense, the same is said of the Ancient of Days in Daniel: *I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the HAIR of His head like pure wool* (vii. 9). That the Ancient of Days is the Lord appears evidently in Micah: *But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting* (v. 2); and in Isaiah, where He is called the Everlasting Father (ix. 6). From these passages, and others too numerous to be adduced, it may appear, that the head and hairs of the Son of Man, which were like white wool, as white as snow, signify the Divine of love and wisdom, in first principles and in ultimates; and as by the Son of Man the Lord as to the Word is understood, it follows, that this is understood in first principles and in ultimates; otherwise

to what purpose would the Lord here in the Apocalypse, and the Ancient of Days in Daniel, be described as to the hair? That hair signifies the literal sense of the Word, appears evidently from those who are in the spiritual world; those who have held the literal sense of the Word in contempt appear there bald; and, on the contrary, those who have loved the literal sense of the Word appear there with becoming hair. It is said as white wool, and as snow, because wool signifies good in ultimates, and snow truth in ultimates; as also in Isa. i. 18: for wool is from sheep, which signifies the good of charity, and snow is from water, which signifies the truth of faith.

48 *And his eyes were as a flame of fire*, signifies, the Divine Wisdom of the Divine Love. Eyes in the Word mean the understanding, and thence the eye-sight, intelligence; therefore, when spoken of the Lord, the Divine Wisdom is understood; but a flame of fire signifies spiritual love, which is charity; wherefore, when said respecting the Lord, the Divine Love is understood; hence then, His eyes being like a flame of fire, signifies the Divine Wisdom of the Divine Love. The eye signifies the understanding, because they correspond; for as the eye sees from natural light, so does the understanding from spiritual light; wherefore to see is predicated of both. That in the Word the eye signifies the understanding is clear from the following passages: *Bring forth the blind people that have EYES, and the deaf that have ears* (Isa. xliii 8). *In that day shall the deaf hear the words of the book, and the EYES of the blind shall see out of obscurity* (xxix. 18). *Then the EYES of the blind shall be opened, and the ears of the deaf shall be unstopped* (xxxv. 5). *I will give thee for a light of the Gentiles, to open the blind EYES* (xlii. 7). This is said respecting the Lord, who, when He comes, will open the understanding of those who are in ignorance of the truth. That this is meant by opening the eyes is moreover evident from the following passages: *Make the heart of this people fat, and shut their EYES, lest they see with their EYES* (vi. 9, 10; John xii. 40). *Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your EYES; the prophets, and your rulers, the seers, hath He covered* (xxix. 10, xxx. 10). *And shutteth His EYES from seeing evil* (xxxiii. 15). *Hear this, O rebellious house, which have EYES to see and see not* (Ezek. xii. 2). *Woe to the idle shepherd that leaveth the flock! the sword shall be upon his arm and upon his right EYE, and his right EYE shall be utterly darkened* (Zec. xi. 17). *And this shall be the plague wherewith Jehovah will smite all the people that have fought against Jerusalem; their EYES shall consume away in their holes* (xiv. 12). *I will smite every horse with astonishment, and every horse of the people with blindness* (xii. 4). A horse, in the.