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Theological
Works

EMANUEL SWEDENBORG

Volume 2

Translated from the Original Latin by
John Whitehead

STANDARD EDITION

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Editor's Preface

This second volume of Swedenborg's *Posthumous Theological Works*, along with volume 1, was first published in 1914. At that time John Whitehead, the editor and translator of the two-volume set, called attention in his preface to several situations that have since changed; for instance that the full text of the marginal notes to Swedenborg's Schmidt's Latin Bible (1696) was not available for use in his edition.

This latter omission was taken care of in another way in 1917 when *The Schmidius Marginalia together with the Expository Material of the Index Biblicus* of Swedenborg, translated and edited by E. E. Jungerich, was published by the Academy of the New Church.

In this present edition of volume 2, the several minor works that Whitehead had appended to *Last Judgment (Posthumous)* in volume 1, as well as the extracts from Swedenborg's correspondence and the brief treatise on Gad and Asher, have been moved into this volume. This was done in order to make the two volumes more nearly the same size, as two of the extensive editorial word indexes, the brief bibliography of Swedenborg's works, and the index of Swedenborg's works published by the American Swedenborg Printing and Publishing Society formerly found in volume 2 have been omitted, being neither accurate nor any longer relevant to today's reader.

The text for this edition was electronically scanned from the Foundation's Standard Edition. This process has allowed the book to be completely redesigned and set in a new and more readable typeface. Certain stylistic changes have also been introduced. These include modernized spelling and punctuation as well as substituting new words for terms whose meanings have become obscure or have changed since the nineteenth century. Arabic numerals have replaced roman numerals in Bible passages, and certain capitalized words including pronouns referring to God have been lowercased to reflect contemporary usage. All these changes have been carefully made in order to make the book easier to read and use while preserving the dignity and power of the original Latin. On the whole, however, the Whitehead translation has not been materially altered.

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Summaries of the
Internal Sense of the
Prophetical Books,
the Psalms, and
Historical Parts
of the Word

1761

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Introduction

to Summaries of the Internal Sense

This work, which was left in manuscript by Swedenborg, appears to have been written before the year 1763, as the list of books “to be published” would indicate. It is impossible to reproduce accurately the peculiar features of the manuscript, in type, and the student is therefore referred to the phototyped edition, published by the Academy of the New Church in the year 1896. Still a description of the manuscript seems necessary for those who may not have access to the phototyped edition.

The work lacks a title. In previous editions it was entitled *A Summary Exposition of the Internal Sense of the Prophetical Books of the Word of the Old Testament, and also of the Psalms of David*, which has been changed to the one used in this edition, suggested by *Doctrine of the Sacred Scripture* (n. 97). The first page of the manuscript is divided into lateral halves or columns, by a perpendicular line drawn from the top to the bottom of the page. About the middle of the first half is the list of works “to be published,” which is similar to the one embodied in Swedenborg’s preface to *Doctrine of the Lord*, where it is introduced with the words, “Now, pursuant to the command of the Lord, who has been revealed to me, the following works will be published.”

In the lower corner of the same column is a “table of subjects.” In the second column are the references to “the Lord’s state of humiliation,” and separated from it by a considerable space are the references to the psalms. The summaries begin on the second page of the manuscript, having at their head a list of six topics.

The chapters are not broken into paragraphs, but summary follows summary continuously throughout the chapter, and in this

manner one or two of the marginal references frequently indicate the contents of two or more propositions, or summaries, which are given, in whole or in part, on the line. It was found impossible to reproduce this arrangement in type, and a plan was adopted for this edition, which appeared to be the nearest and best approach to the manuscript. Each summary is printed in a paragraph by itself, with the marginal references belonging to it. This plan presents the additional advantage of making reference to chapter and verse, as well as to subject, very easy. But this plan made it necessary for the editor to exercise his judgment in assigning the marginal references to each separate summary. In many cases this has resulted in a more frequent repetition of the references than actually occurs in the manuscript. Wherever, in this respect, a question may arise in the mind of the reader, recourse must be had to the original manuscript or its facsimile.

Owing, presumably, to the difficulties just adverted to, the references were removed from the margin in the first Latin edition (London, 1784) and in all the English editions, and (except in the edition published in London, 1887) they were made the basis of two indexes, one of which gives the chapters and verses in their order, with the corresponding references to the subjects in the Table, while the other presents the subjects in their order, and classifies all the chapters and verses under them. These indexes are rendered unnecessary by our return to Swedenborg's own plan.

An index to the text of the summaries, however, was considered highly important and useful, and great pains have been taken in the elaboration of such a one. Owing to the succinct wording of the summaries, this index partakes largely of the nature of a concordance. The compiler has endeavored to make it also a topical index, and has arranged the entries under the respective subjects as analytically as was possible, so that it may prove of real value in the study and understanding of the sacred contents of the prophets and psalms.

The preliminary *Intimations of This Little Work Found in Other Works by Emanuel Swedenborg*, have been gathered together for this

edition, for the better appreciation of the summaries in the light of the heavenly doctrines of the new Jerusalem themselves.

The Bibles principally used by Swedenborg were the Latin translation by Sebastian Schmidius originally published in Strassburg in 1696, and a later edition of the same translation, printed in parallel columns with the Hebrew text and published at Leipsic in the year 1740. The division into chapters and verses in the Hebrew-Latin edition varies in at least one instance from that of the Latin edition (see, for instance, Isaiah 15). Both differ frequently from the division adopted in the English Bibles. In order to prevent the confusion experienced heretofore in the use of this little work in Bible study, the English division has been adopted in this translation, all the references to chapters and verses being changed in adaptation to the English Bibles. The divisions of the Hebrew and Latin Bibles, as given in the manuscript, are noted in smaller type, "H.B." standing for Hebrew Bible (meaning also the edition of Schmidius of 1740), and "L.B." standing for the Latin Bible (edition of 1696).

The grouping of verses in the Hebrew Bible is more logical than that in the English Bible. See the summaries of Isaiah 8, 63, 64; Jeremiah 8, 9; Ezekiel 20, 21; Daniel 3, 4; Hosea 13, 14; Jonah 1, 2, Micah 4, 5; Nahum 1, 2; Malachi 3, 4. As to the difference in the verse divisions of the psalms in the Hebrew and English Bibles, see the note on back of the title page to the psalms.

After completing the summaries of the prophets and psalms, Swedenborg began giving the summaries of the internal sense of the historical portions of the Word, and introduced them with a preface—a feature lacking in the earlier parts. Perhaps the memoranda on the first pages were intended as material for one. It has seemed so to us, and we have therefore used them as the basis for an introduction to the work, designed more especially for such readers as have not yet the knowledge of the doctrines of the new church which is required for an intelligent use of this book.

In presenting this important little volume to the public, we feel constrained to join in the following devout sentiment with which the first Latin edition was introduced by the editor:

TO THE KIND READER

Among some of Swedenborg's letters we found the following remarkable and noteworthy reference about the present work:

Once when I was reading this book, celestial angels were present with me, who rejoiced greatly at heart over my intention of publishing it for the common good of the new church of the Lord Jesus Christ.

In order that the joy of the celestial angels may not be vain, we adjudged it highly necessary to make this very useful little book public. Deign to receive the new treasure with a thankful mind, use it with a pious and sincere heart, and live forever.

The summaries contained in this work presuppose some knowledge respecting the general subject of the internal sense of the Word of God.

The sacred Scripture contains an internal or spiritual sense, which differs from the literal sense in the same way that the things of heaven differ from the things of the world. The literal sense, by which is to be understood the meaning which ordinarily comes to the reader as he peruses the narratives and prophecies of the Scriptures, treats, for the most part, of occurrences in the natural world, such as the history of the Israelitish people, and the history and deeds of our Lord and savior. But the internal sense treats of things heavenly and divine, that is to say, of such things as relate to the soul-life of man, to the church as a spiritual entity, to the angelic life in heaven, and to the inner life of our Lord Jesus Christ.

The natural sense as a whole is said to “correspond” to the spiritual sense, every single particular of the literal sense corresponding to some detail of the internal sense. The existence of an internal sense may be perceived from many passages in the Scriptures. On the occasion of the memorable journey which the Lord Jesus Christ took after his resurrection, when he met and accompanied the two apostles on their way to Emmaus,

Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. (Luke 24:27)

The Lord Jesus Christ here indicates that all the Scriptures treat of him; and if all, then even those passages from the surface meaning or literal sense of which this may not appear, in some hidden way still treat of him. The memoranda on page 4 refer to evidences of this great and most important truth respecting the Lord, which is fundamental to the Christian church, and essential to its life and prosperity. In keeping with this vital truth, the term “the Lord” is uniformly used in this and all the other works of the new Jerusalem to designate the Lord God Jesus Christ. He is the God of the sacred Scripture. He is the one and eternal god incarnate, who assumed the flesh for the purpose of revealing himself in his own personality to mankind, and of meeting, through the assumed human, the hells, whose influence, like that of a successful rebel host, at that time dominated mankind, to the exclusion of all heavenly and even divine influences. The incarnation was for the further purpose of overcoming the hells, and reducing them to subjection and obedience to the Lord. The conflict with the hells, their overthrow, the consequent establishment of order in the spiritual world, the formation of a new heaven, and the derivation therefrom of a new spiritual church on earth to take the place of the Jewish church that had come to a miserable end—all taken together constituted the Divine work of Redemption. These things are treated of throughout the Scriptures. They are brought to view in a general way by the summaries that make up this book.

The Lord’s divinity was proclaimed by the angelic messenger who was sent to announce his conception to the virgin Mary,

The angel Gabriel said unto Mary, The Holy Spirit shall come upon thee, and the virtue of the most high shall overshadow thee; wherefore also the holy thing that shall be born of thee shall be called the son of God. (Luke 1:5).

The babe born of Mary was conceived—not, as we have been led to conclude from the theology hitherto prevailing in the Christian church, by an eternal God the son, the second in a supposed trinity of divine persons—but by the most high, the only God himself. The “son of God” being the appellation given to the human nature born of Mary—the clothing in which the Most high deigned to appear to men, a clothing woven of Mary’s blood and substance.

Every human being derives his soul from the father, and his body from the mother. The soul is a graft of the father’s soul, and, like the parent soul, it is not inherently possessed of life, but is a spiritual organism receptive of the life that inflows into all of God’s creatures from him who is the one and only source of life. In the case of Jesus Christ, his soul was not from the Father; it was the Father himself, for the infinite cannot be divided, there can be no offshoot from it; “The Holy Spirit” came upon Mary, “the virtue of the most high overshadowed” her, therefore the holy thing born of her was called “the son of God.” The soul of Jesus Christ was God himself. For this reason,

The child born to us, the son given to us, is called “God, the Father of eternity.” (Isa. 9:6)

The Lord Jesus Christ testified that the soul that dwelt within him was the everlasting Father, when he said,

The Father that dwelleth in me, he doeth the works. (John 14:10)

No man would say of his parent that he dwells within him, for the soul of a mortal is not the father, but from the father. And since the Father was in the Lord Jesus Christ, as the soul is in the body, therefore when Philip, who had heard him say so much about the Father, finally asked him, “Show us the Father,” the Lord answered,

Have I been so long time with you, and hast thou not known me, Philip? He that hath seen me hath seen the Father; how sayest thou then, Show us the Father? (John 14:8, 9)

The Father and the son are frequently spoken of as though they were two distinct beings, and Jesus Christ himself frequently prayed to the Father and referred to him as to a person different from himself. This form of speech is often employed in the following summaries, in adaptation to the language of the New Testament, and we read of many psalms that they are “prayers of the Lord to the Father.” Occasionally the explanation is suggested that this means that the human prayed to the Divine.

The human assumed by the infinite God was at first merely human and finite, and hence such a distinction existed between this human and the inner Divine soul, that, in states when the distinction was very evident, the interaction between the two is represented as the speech between two distinct persons. The human, being assumed from a finite human being who shared the hereditary taint of the house and family of David, was itself full of inherited inclinations to evil. But these inherited forms were successively put off, and to the extent in which they were put off, interior and finally Divine forms took their place from the Divine that dwelt within.

This process involved alternating states. In the one state the human prayed to the Divine (or the “son” to the “Father”). In the other state the human spoke with the authority and power of the Divine itself. The first state in which “he poured out his soul unto death” (Isa. 53:12), is called the state of “exinanition,” or of “humiliation,” the other state is called the state of “glorification.” The death of merely finite tendencies resulting finally in the death or dissipation of the very material of which the body had been organized, while the body itself remained as an organization of Divine substance, involved the resurrection of this body of organized “flesh and blood,” which flesh and blood was now no longer material, but Divine—the Divine human.

Without the state of humiliation the Lord could not have been crucified, but this state of final exinanition was followed by the state of complete glorification, which, being the state in which the human was lifted up from its finite state into the infinite glory of the Divine itself, and thus united to it, is also called the state of "union." The Lord was in this state when he was transfigured before the three disciples on the mount, and also when he performed miracles, and whenever he said that the Father and he were one, and that the Father was in him and he in the Father, that all things of the Father are his; and when the union was completed, that he had power over all flesh (John 17:2), and all power in heaven and earth (Matt. 28:18).

The glorification of the son, or the union of the human with the Divine, is the very climax of the inner history of the Lord; it is the most excellent of all teachings of the church; it calls for the profoundest veneration. In the following work, summaries that tell of it are especially marked by an "N. B." placed opposite them in the margin by Swedenborg. (See Ps. 2:10, 12; 24:7–10; 45:7, 8; 72:17; 89:26–29, 35–37; 110:4–7, 132:9, 10.)

This sublime teaching of the New Jerusalem has been treated of at some length in this introduction because it is necessary to a proper understanding of the summaries, and also because these two states are especially referred to in the memoranda on page 4 of the text (below), where some of the places in the Gospels, as also in the psalms, referring to these two states, are noted by Swedenborg. These citations are doubtless inserted here in order to show the internal and essential unity of the Word of both testaments—one in that they both witness to the love and wisdom and life of the one Lord God Jesus Christ, who is the true God and eternal life, the God of both testaments.

The passages in the Gospels refer to the records of the Lord's prayers to the Father, indicating the state of his humiliation and the intimate connection of such prayers with the succeeding state of union with the Divine, or glorification of the human. While the literal sense of the Gospels thus witnesses to the two states of the

Lord in his human, the internal sense of the Old Testament, summarized in this work, notably of the psalms, treats of the same states with great fullness.

The passages in the psalms referred to on page 4 clear away any doubt that the internal sense of the psalms so treats of the Lord. Let us consider them.

In Psalm 69:21 we read, "They gave me gall for my meat; and in my thirst they gave me vinegar to drink." The enlightenment vouchsafed to even the most simple reader enables him to recognize in this verse a prophecy of the Lord Jesus when he was brought to Golgotha to be crucified, and

They gave him vinegar to drink mingled with gall. (Matt. 27:34)

David, writing the psalm from inspiration, represented the Lord who was to come into the world, and by referring to his own personality, foretold what would happen to him who was to be:

The root and offspring of David (Rev. 22:16), but who was, nevertheless, David's Lord. (Mark 12:36, 37)

The verse in the psalm is not true literally, but it is true prophetically. We are reminded here of the statement in the present work prefatory to the summaries of the psalms,

It should be known, that as by David the Lord is meant, so where David speaks in the psalms, the Lord is signified in the spiritual sense.

The same remarks apply to the next reference on page 4, Psalm 22:16, 18:

Dogs have compassed me about, the assembly of the malignant have surrounded me; they pierced my hands and my feet. I may tell all my bones; they look, they stare upon me. They parted my garments among them, and cast lots upon my vesture.

There is no historical evidence, and not the slightest probability, that David, even when most harassed by his enemies, had his hands and feet pierced, and that his garments were divided among his enemies, and lots cast upon his vesture. But when the Lord Jesus Christ was crucified, the nails pierced his hands and feet; and they

parted his garments, casting lots, that it might be fulfilled which was spoken by the prophet, "They parted my garments among them, and upon my vesture did they cast lots." (Matt. 27:35)

Here David is called outright a prophet. What he had said about himself was not literally true, but it was prophetic of what was done to the Lord. Thus David, as a prophet, represented the Lord.

In Psalm 35:19, David says,

Let not them that are mine enemies of a lie rejoice over me; neither let them wink with the eye that hate me without a cause.

On the memorable occasion of the last supper, when the Lord foretold his death, and the hatred borne him, saying,

"If I had not done among them the works which none other man did they had not had sin, but now have they both seen and hated both me and my Father." He added, "But that the Word might be fulfilled that is written in their law, 'They hated me without a cause.'" (John 15:24, 25)

So the Lord Jesus Christ fulfilled in his own person what David had said of himself in a representative capacity, and the Lord's fulfillment carried with it all the import of Divine love and mercy that had aroused the malignant hatred of his wicked and causeless enemies.

And finally, the words in Psalm 118:22, 23:

The stone rejected of the builders is become the head of the corner; this is the Lord's doing, it is wonderful in our eyes,

are quoted by the Lord (Matt. 21:42), as applying to himself.

Since, then, from the recorded fulfillment of these Old Testament prophecies it is clear that David wrote prophetically of the Lord, representing him in his own person, we may justly conclude that all of the psalms treat of the Lord, and that this is what is meant by the Lord's expounding "in all the Scriptures the things concerning himself." And if David so represented the Lord when he spoke in the psalms, why not when he is spoken of in the two books of Samuel and in Kings? David's enemies represented the Lord's enemies, not only the Jews, that, like dogs, compassed him about and clamored for his life, but principally the powers of evil in hell from whom come evil influences to men on earth.

David's prayers and lamentations represented the Lord's prayers and temptations; David's victories over his enemies represented the Lord's victories over the hells, over Satan and the Devil; David's exultant psalms voiced prophetically the joy of the Lord over the accomplishment of the glorious work of redemption. And since David as king and as prophet represented the Lord, is it unreasonable to conclude that all the other prophets and kings likewise represented him? The hard things that the prophets often bore but represented the cruel things which the Word, and thus the Lord as the Word, bore from his rebellious and sinful people. The prophets represented the Lord; the people, and even the land itself, represented the church. Everything written in the Word has reference to the Lord:

From Isaiah to Malachi there is not anything which is not about the Lord, or in the opposite sense, opposed to the Lord. (*Doctrine of the Lord*, n. 2)

The state of the church is gauged by its knowledge and acknowledgment of the Lord, and therefore the Word treats also of the states of the church. In the following summaries, while those of the psalms treat more especially of the Lord, those of the prophets treat more especially of the states of the church. All the spiritual contents of the prophetic books may be summed up in the six propositions given on page 6 of the text, stated more fully in the extract from *Doctrine of the Lord* (n. 3), quoted below.

The internal sense of the Word, being free from the many paradoxes and appearances of truth of the literal sense, and presenting the Divine truth in the light in which it appears to the angels in heaven, constitutes the doctrine of genuine truth for the church. For this reason the general summing up of the internal sense on page 6 agrees perfectly with “the faith of the new heaven and the new church in its universal form,” which is prefaced as “face, gate, and summary” to *True Christian Religion, Containing the Universal Theology of the New Church*, where it is given in the following comprehensive form:

The Lord from eternity, who is Jehovah, came into the world that he might subjugate the hells and glorify his human. Without this no mortal could have been saved; and they are saved who believe in him.

The place of this work in the general system of the doctrines of the new Jerusalem is made clear by an analysis of those works which present the internal sense in serial form, namely, *Arcana Coelestia*, *Apocalypse Revealed*, and *Apocalypse Explained*. *Apocalypse Revealed* offers a good example. Here, at the head of every chapter, we find the “spiritual sense of the contents of the whole chapter”; then follow the “contents of the single verses,” and finally the elaborate explanation adapted to the reason and understanding of man, and confirmations and illustrations from the literal sense of the Word and from the phenomena of nature and experiences of human life. The summaries contained in the work before us answer to the “Contents of the whole chapter.” These summaries give, therefore, the key to the internal sense of all the prophets and psalms.

These contents are the guide for applying the knowledge of correspondences which gives the spiritual signification of the particular words of sacred Scripture. By following this guide, the danger of violating the spiritual sense by exploring it from one’s own intelligence may be guarded against, of which danger we have the following wholesome warning:

By means of some correspondences known to man he can pervert that sense, and even force it to confirm falsity; and this would be to offer violence to Divine truth, and thus also to heaven in which it dwells. (*True Christian Religion*, n. 208, 230)

The use of the summaries in connection with the reading of the sacred Scriptures seems to be indicated in teachings like the following:

The Word conjoins man to heaven, and through heaven with the Lord, since all things in the sense of the letter correspond to things celestial and spiritual in which are the angels, with whom there is no communication if the Word is applied only according to the letter, and not at the same time according to some doctrine of the church, which is the internal of the Word. (*Arcana Coelestia*, n. 9410)

From the first chapter of Isaiah to the last of Malachi, and in the psalms of David, every verse communicates with some society of heaven, and thus the whole Word with the universal heaven. (*True Christian Religion*, n. 272)

If man knew that there is an internal sense and would think from some knowledge of it when he is reading the Word, he would come into interior wisdom, and would be still more conjoined with heaven because he would thereby enter into ideas like the angelic ones. (*Heaven and Hell*, n. 310; cf. *Arcana Coelestia*, n. 3316)

Intimations of This Little Work Found in Other Works of Emanuel Swedenborg

Doctrine of the Lord, n. 37

It is allowable to mention that it has been granted me to go through all the prophets and the psalms of David, and to examine each single verse, and to see what is there treated of, and it was seen that nothing else is treated of but the church established and to be established by the Lord, the Lord's advent, combats, glorification, redemption and salvation, and heaven from him, together with

their opposites. Because all of these are the Lord's works it appeared that the whole sacred Scripture is concerning the Lord, and hence that the Lord is the Word.

Doctrine of the Lord, n. 2

Because the Word is the Lord himself, therefore each and every thing of the Word has been written about him alone; from Isaiah to Malachi there is not anything that is not concerning the Lord, or in the opposite sense, against the Lord.

Doctrine of the Lord, n. 3

It shall here be told briefly what respecting the Lord is treated of in all the Prophets of the Old Testament, from Isaiah to Malachi in general and specifically.

(1) That the Lord came into the world in the fullness of times, which was when he was no longer recognized by the Jews, and because of this, when nothing of the church yet remained, and unless the Lord had then come into the world and revealed himself, man would have perished in eternal death; for he says in John:

Unless ye believe that I am, ye shall die in your sins. (John 8:24)

(2) That the Lord came into the world to effect a last judgment, and thereby subjugate the hells then dominant, which was done by combats, that is, by temptations admitted into his human from the mother, and by continual victories at that time; and unless the hells had been subjugated no man could have been saved.

(3) That the Lord came into the world to glorify his human, that is unite it to the Divine which was in him from conception.

(4) That the Lord came into the world to establish a new church, which should acknowledge him as the redeemer and savior, and be redeemed and saved by love and faith in him.

(5) That at the same time he set heaven in order, so that it might make one with the church.

(6) That the passion of the cross was the last combat or temptation, by which he fully conquered the hells, and fully glorified his human.

True Christian Religion, n. 272; *Doctrine of the Sacred Scripture*, n. 113

By much experience it has been granted me to know that by means of the Word man has communication with heaven. While I read the Word through from the first chapter of Isaiah to the last of Malachi, and the psalms of David, and kept my thought on their spiritual sense, it was given me to perceive clearly that every verse communicated with some society of heaven, and thus the whole Word with the universal heaven from which it was evident, that as the Lord is the Word, heaven is also the Word, since heaven is heaven from the Lord, and the Lord, through the Word, is all in all of heaven.

Concerning the Word, n. 10

That all things of the Word correspond to all things of heaven has been granted me to perceive from this, that every chapter in the prophetic Word corresponds to a particular society of heaven; for when I went through the propheticals of the Word from Isaiah to Malachi, it was granted me to see that the societies of heaven were stirred up in their order and that they perceived the spiritual sense corresponding to them; from these and from other evidences it was made clear to me that there is a correspondence of the entire heaven with the Word in a series. (See also n. 18, and *Doctrine of the Sacred Scripture*, n. 64.)

Doctrine of the Sacred Scripture, n. 97

The Divine truth in the Word and its character are depicted by the “cherubs” in the first and in the ninth and tenth chapters of

Ezekiel but because the significance of each single part of the description of them can be known only to him to whom the spiritual sense has been opened, it has been disclosed to me what all those things that are said of the “cherubs” in the first chapter of Ezekiel signify in brief, which are these:

The external Divine sphere of the Word is described (verse 4).

It is represented as a man (verse 5).

Conjoined to things spiritual and celestial (verse 6).

The natural of the Word, what it is (verse 7).

The spiritual and celestial of the Word conjoined to its natural, what it is (verses 8, 9).

The Divine love of celestial, spiritual, and natural good and truth therein, separately and together (verses 10, 11).

They look to a one (verse 12).

The sphere of the Word from the Lord's Divine good and Divine truth, from which the Word has its life (verses 13, 14).

The doctrine of good and truth in the Word and from the Word (verses 15–21).

The Divine of the Lord above it and in it (verses 22, 23).

And from it (verses 24, 25).

The Lord is above the heavens (verse 26).

And the Divine love and Divine wisdom is his (verses 27, 28).

These summaries have even been compared with the Word in heaven, and are in conformity with it. (See also *Apocalypse Revealed*, n. 239.)

Apocalypse Revealed, n. 859

As the spiritual sense has been disclosed to me, it shall be opened . . . what those things signify that are contained in chapters 38 and 39 of Ezekiel. In chapter 38 in Ezekiel are these things:

Those are treated of who are in the sense of the letter of the Word only, and in a worship therefrom that is external without any internal. This is “Gog” (verses 1, 2).

All things and each thing of that church will perish (verses 3–7).

That worship will invade the church, will vastate it, and thus it will be in externals without internals (verses 8–16).

The state of the church is consequently changed (verses 17–19).

The truths and goods of religion will therefore perish, and falsities will take their place (verses 20–23).

In chapter 39 of the same are these things:

These who are in the sense of the letter of the Word only and in external worship will come into the church. These are “Gog,” but they will perish (verses 1–6).

This will take place when the Lord comes and establishes a church (verses 7, 8).

This church will then disperse all their evils and falsities (verses 9, 10).

It will utterly destroy them (verses 11–16).

The new church that will be established by the Lord will be instructed in truths and goods of every kind, and will be imbued with goods of every kind (verses 17–21).

And the former church will be destroyed on account of evils and falsities (verses 23, 24).

Then a church will be gathered together by the Lord from all nations (verses 25–29).

But something shall be said about those who are in an external worship without internal spiritual worship.

Apocalypse Revealed, n. 43

In Zechariah (chap. 4), the “candlestick” signifies a new church to be established by the Lord, since it signifies the new house of God, or the new temple, as appears from what there follows, and by the “house of God” or the “temple” is signified the church, and in the highest sense the Divine human of the Lord, as he himself teaches (John 2:19–21 and elsewhere). But it shall be told what is signified in order in chapter 4 of Zechariah when the “candlestick” was seen by him:

The things contained in verses 1 to 7 signify the enlightenment of the new church by the Lord from the good of love by means of truth, “olive trees” signifying here the church in respect to good of love.

The things in verses 8 to 10 signify that these things are from the Lord, “Zerubabel,” who was to build the house, thus the church, representing the Lord.

The things in verses 11 to 14 signify that in that church will also be truths from a celestial origin.

This explanation of that chapter has been given to me through heaven by the Lord.

Apocalypse Revealed, n. 707

In Zechariah (chap. 12) the coming of the Lord and the end of the Jewish church and the beginning of a new church to be established by the Lord, also the collision between those churches

are treated of. . . . As the series of things in that chapter and in the two that follow in that prophet has been disclosed to me through the spiritual sense, it shall be stated, but in a brief summary. In chapter 12, in Zechariah, in the spiritual sense it is set forth:

That the Lord is to form a new church (verse 1).

That there will then be nothing of doctrine in the old church and therefore they will shun it (verses 2, 3).

That there will be no longer any understanding of truth except with those who are in the Word, and who are of the new church (verse 4).

That these will learn good of doctrine from the Lord (verse 5).

That the Lord, by means of the truths of the Word, will then destroy all falsities, so that the doctrine of the new church may teach nothing but truth (verses 6, 7).

That the church will then be in doctrine concerning the Lord (verse 8).

That then he will destroy all men and all things opposed to that doctrine (verse 9).

And that there will then be a new church from the Lord (verse 10).

And that all things and each thing of the church will then be in mourning (verses 10–14).

These are the contents of chapter 12 in the spiritual sense. The contents of the following chapter [13] are as follows:

That the Word will be for the new church, and it will be open to them (verse 1).

That falsities of doctrine and of worship will be utterly destroyed (verses 2, 3).

That the old prophetic or doctrinal will cease, and that falsities of doctrine will be no more (verses 4, 5)

That the Lord will be slain by those who are in the old church with the intention that those who believe in him may be scattered (verses 6, 7).

That those who are of the devastated church will perish, and that those who are of the new church are to be purified and taught by the Lord (verses 8, 9).

These are the contents of chapter 13 in the spiritual sense. The contents of chapter 14 are as follows:

Concerning the combats of the Lord against the evil, and their dispersion (verses 1–5).

That there will then be no truth, but from the Lord [there will be] Divine truth (verses 6, 7).

That Divine truth will go forth from the Lord (verses 8, 9).

That truth will be multiplied in the new church, and there will be no falsity of evil there (verses 10, 11).

That he who fights against these truths will place himself in falsities of every kind (verse 12).

That there will then be a destruction of all things of the church (verses 13–15).

That there will then be a drawing near to the worship of the Lord, even by nations that are external natural (verses 16–19).

That there will then be intelligence from good of charity, from which is worship (verses 20–21).

These are the contents of the three chapters 12–14 of Zechariah in the spiritual sense, that have been disclosed, because in them the last state of the old church and the first state of the new church is treated of.

E. J. E. Schreck

[From the Author's Manuscript]

To be published:

1. Concerning the Lord
2. Concerning the Sacred Scripture or concerning the Word of the Lord
3. All things of religion and of the worship of God in one complex in the Decalogue
4. Concerning faith
5. Angelic wisdom concerning divine providence
6. Angelic wisdom concerning divine omnipotence and omniscience, and concerning infinity and eternity
7. Angelic wisdom concerning life
8. Angelic wisdom concerning divine love and divine wisdom

[Table of Subjects]

The things that follow [in this little work treat of]:

1. The Lord's advent
2. The successive vastation of the church
3. The church totally devastated and its rejection
4. The rejection of the Lord by the church
5. Temptations of the Lord in general
6. Temptations even to despair
7. The combats of the Lord with the hells
8. Victory over them or their subjugation
9. The passion of the cross
10. The glorification of the human of the Lord or its union with the Divine
11. A new church in place of the former
12. A new church together with a new heaven
13. The state of humiliation before the Father
- 15.* A last judgment by the Lord
16. Celebration and worship of the Lord
17. Redemption and salvation by the Lord

*No. 14 is crossed out by Swedenborg in his manuscript, and is never referred to in the text. It reads, "The state of union with his Divine," which is the same as no. 10.—Translator.

The Lord's state of humiliation

His praying to the Father

He prayed to the Father (Matt. 14:23; John 17:9, 15, 20; Luke 5:16, 22:37–47; Mark 1:35, 6:46, 14:32–39) and upon the cross, that he be not forsaken; and elsewhere.

He was then conjoined to his Divine: as when he was baptized and heaven was opened (Luke 3:21);

when he was transfigured, he also prayed (Luke 9:28–29);

and when he prayed concerning glorification, it was said that he was glorified and should be glorified further (John 12:28).

If they asked [anything] in the name of the Lord, that he would do [it] (John 14:13–14).

From David:

They gave him gall (Psalm 69:21 [H.B. 22]).

They divided his garments (Psalm 22:18 [H.B. 19]).

They hated him without a cause (Psalm 35:19).

The stone that the builders rejected (Psalm 118:21–22).

Prophetical Books

Isaiah

Chapter 1 Subjects ¹	Verses	
3	1–8	The church has been vastated by evil of life,
3	9	so that there is little of a residue.
3	10–15	Therefore their external worship is of no avail.
3	16–19	Exhortation that they should repent of the evil of life, and thus they will receive good.
3	20–23	They falsify the Word.
1, 11	24–27	The Lord when he comes will destroy them, and will establish the church with others;
3	28–31	This when nothing of the church remains with them.

1. The figures in this column index the general subject or subjects of each line in the manuscript, and refer to the table of subjects on page 22. —Translator

Chapter 2

- 1, 12 1–5 The coming of the Lord, and a new heaven and a new church at that time, are openly treated of,
- 1, 3 6–9 because in the former church there is nothing but falsity and evil of falsity.
- 1, 3, 15 10–18 The coming of the Lord is openly treated of; he will destroy all who are in the love of self and in the pride of their own intelligence.
- 15 10, 19–21 The last judgment is openly treated of, and the casting down of the evil into hell.
- 15 22 Something concerning the separation of the good from them.

Chapter 3

- 2 1–7 There will be a lack of knowledges [*cognitiones*] of good and truth,
- 2 8–12 because they are in evils and in things falsified.
- 15 13, 14 The Lord will come to judgment,
- 15 15–26 and he will cast into hell those who have perverted the truths of the Word.

Chapter 4

- 12 1–3 There will then be from the Lord a new thing of the church,
- 12 4–6 and providence that the Word be not perverted still further.

Chapter 5

- 2 1, 2 A church full of truths and goods from the Word was instituted by the Lord.
- 2 3, 4, 7 It became perverted.
- 2 [5, 6,] 7–15 It is destroyed still further by falsifications of the truth and good of the Word.

- 1, 11 16, 17 The Lord will come and give the church to others.
- 15 [18, 19,] 20–30 Those who perverted the truths and goods of the church will perish from falsities and evils of every kind.
- Chapter 6
- [1] 1–4 The Lord appeared in the midst of his Divine truth, which is the Word.
- 2 5–8 The doctrine of the church, derived from the Word not understood, was impure.
- 2 9–13 It is foretold that all understanding of the Word would perish, so that at last it would no longer be known what truth and good are in the church.
- Chapter 7
- 2 1–6 Ignorance of truth and non-understanding of the Word will enter and begin to destroy the church.
- 3, 2 7–9 It is foretold that this will not take place as yet,
- 3, 1 10–16 but it will at the time when the Lord comes into the world.
- 2, 3 17–20 Then all understanding of the Word will be perverted by knowledges [*scientifica*] and by reasonings from them, until nothing remains.
- 11, 3 21, 22 Then truth will be taught in all abundance.
- 11, 3 23, 24 The church will then be wholly devastated.
- 11, 3 25 It will be otherwise with those who receive.

Chapter 8

- 2, 3 1–4 It is foretold that before that time knowledge [*cognitio*] and perception of truth will perish, because they are not willing to understand the Word in simplicity.
- 5, 6 2, 3
- 2, 3 7–12 By reasonings from falsities the whole church will perish, until conjunction with God will no longer take place; and they will not know the Lord, who is the Word and the church.
- 4 13–16
- 11 17–21 Nevertheless, others will know the Lord, who reject falsities, and put away things falsified,
- 11 9:1 (H.B. 8:23) and who, by combats against evils and falsities, receive reformation;
- 3 8:22 (H.B. 8:22) although the church there is nothing but falsity.

Chapter 9

- 1, 11 1 [See above, before 8:22.]
- 1, 11 2–4 (H.B. 9:1–3) The coming of the Lord, and the new church which will receive him,
- 1, 11 5 (H.B. 4) but not the old church, which has been destroyed.
- 11 6, 7 (H.B. 5, 6) The Lord, who is described, will do all things, and he will protect from falsities and evils.
- 3 8–21 (H.B. 7–20) The old church, from its own intelligence, will falsify and pervert every truth and good of the Word and thus of the church, even until nothing remains.

Chapter 12

16 1–6 Confession and celebration of the Lord on account of salvation.

Chapter 13

In this chapter, concerning the adulteration of good and truth, which is “Babel” [or “Babylon”].

1 1–3 The Lord will come in Divine power,
 15 4–9 for grievous judgment upon those that have utterly departed, to destroy them,
 15 10–12 because there is no longer any good and truth remaining with them.
 15 13–18 Therefore all will perish with their evils and falsities,
 15 19–22 and abide in hell, where there are direful and horrid evils and falsities.

Chapter 14

12 1–3 The new church that is to be established.
 15, 3 4–6 The judgment upon those who have adulterated the goods of the church and profaned its truths, which are “Babel” [or “Babylon”].
 15, 3 7–12, 15–21 The casting of them down into hell, where they are the worst of all.
 15, 3 13, 14 Their pride, that they wish to have dominion with God over heaven.
 15, 3 22, 23 Their horrible end.
 15, 3 24–27 Those who by reasonings from their own intelligence destroy the truths of the Word and profane them, are to be destroyed.
 15 28–32 (L.B. 15:1–5) The judgment upon those who make religion to consist in nothing but knowledges [*cognitiones*]. These knowledges are “Philistia.”

- 12 30, 32 (L.B. 15:3, 5) When they are removed
the church will be safe.
- Chapter 15
- 15, 3 The last judgment upon those who
have rejected the goods of charity, and
have perverted the goods of the word,
who are meant by "Moab."
- 15, 3 1-9 (L.B. 16:1-9) Their destruction.
- Chapter 16
- 4 1, 2 (L.B. 10, 11) The Lord is not
acknowledged by them.
- 15 3-5 (L.B. 12-14) They will remain until the
coming of the Lord, and are then to be
judged.
- 15 6-14 (L.B. 15-23) Of what quality they are,
and of what quality they will be after
their end.
- Chapter 17
- 2 Those who place religion in nothing
but knowing knowledges [*scientia
cognitionum*], which is "Damascus."
- 2 1, 2 They are to be destroyed.
- 11, 2 3 This [knowledge] will be serviceable to
the new church.
- 11, 2 4-6 The knowledge of knowledges will then
be rare,
- 11, 2 7, 8 but they are to be instructed by the
Lord.
- 11, 2 9-14 Those who do not suffer themselves to
be instructed by the Lord will lack all
things, and will seize upon falsities for
truths.

Chapter 18

- 2 Those who are willing to be in blind ignorance respecting the things of salvation. Such are “Cush” [or “Ethiopia”].
- 2 1, 2 Their quality.
- 3 3–6 When the church will be established, they will be rejected as worthless.
- 11 7 On the other hand, those who are in ignorance from not having the church, will draw near to the Lord.

Chapter 19

- 2 Those who, out of a mere science of such things as belong to the word and the church, make a religion for themselves, and enter into it; this religion is “Egypt”.
- 2 1–4 From this come controversies and heresies; and such men enter into falsities of every kind.
- 2 5–10 All truths will perish with them.
- 2, 3 [11], 12–15 Insanity will take the place of intelligence.
- 15 15–17 They will perish.
- 11 18–22 Such knowledges [*scientifica*] will be of use in the future, when they have been instructed in truths by the Lord.
- 11, 12 23–25 Then the spiritual, rational, and knowing faculties will act in unity.

Chapter 20

- 2, 3 The same.
- 2, 3 1–6 In consequence of their having been deprived of truths, they will be led astray by reasonings and will be devastated by them of every good of religion.

Chapter 21

- 3 1–4 Natural good will no longer remain.
 1, 11 5–7 Expectation of the Lord, when the natural [of man] will first be imbued with truths from good;
 11 8–10 then the rational,
 3 9 so far as adulteration of good and truth ceases.
 11 11, 12 The coming of the Lord is expected.
 2, 11 13, 14 Then those who are in ignorance will have knowledges [*cognitiones*] of good and truth.
 11, 2, 3 15–17 He will come when all knowledges [*cognitiones*] of truth and good perish, until very little is left.

Chapter 22

- 2 Self intelligence.
 2 1–7 The truths of the church are destroyed thereby.
 2 8–12 The externals of the church are wholly destroyed thereby, until they come into ignorance concerning the Lord.
 2 13–15 From the delights of falsity, they will then destroy the senses of the Word.
 2 16–19 They will perish.
 2 20–24 The power of the Word will remain, guarded by the Lord.
 2 25 This also will perish in the church.

Chapter 23

- 2 The church which is to be devastated and which has been devastated in respect to all knowledges [*cognitiones*] of good and truth. This is “Tyre.”
 2 1–9 There is no longer any truth of the church through knowledges [*cognitiones*], as before.

- 12 10–14 It will be vastated still further by reasonings from falsities.
- 1, 2, 3 15–17 The devastation of knowledges [*cognitiones*] of truth will extend, and it will last until the coming of the Lord.
- 11 18 The knowledges [*cognitiones*] will then be of service to others.
- Chapter 24
- 3 1–13 The church in general is utterly devastated, insomuch that there is no longer anything of the church remaining, but in its place falsity and evil.
- 11 14–16 Those who are outside of the church will receive enlightenment from the Lord.
- 3 16–20 The church will utterly perish, and is to be destroyed.
- 15 21, 22 They are to be cast into hell.
- 11, 12 22, 23 There will be a new church from the Lord in place of the old.
- Chapter 25
- 16 1 Confession of the Lord,
- 3 2 after all things of the church had utterly perished.
- 11 3–5 They shall not then perish; and those who are outside of the church shall draw near, and shall be protected that they be not infested by them.
- 11 6–8 The Lord will disclose truths to them, and will take away the blindness that has arisen.
- 16 9, 10 Confession of the Lord by them.
- 3 10–12 Adulteration of the good of the church and of the Word will be utterly destroyed.

Chapter 26

- 16 1–4 Glorification of the Lord because of the doctrine of truth from him, which they will receive and confess.
- 3 5, 6 The old church, being utterly destroyed, is rejected.
- 1 7–9 Consequently the coming of the Lord will then be expected.
- 4 10, 11 The wicked will not receive.
- 11 12, 13 The Lord alone will teach all things.
- 15 14, 15 Those who by persuasion establish falsity of doctrine, are to be utterly rejected by the judgment.
- 11 16–18 They could not grow better prior to this, owing to the ignorance in which they are.
- 11 19 Nevertheless, they are to be instructed, and will receive life.
- 15 19–21 They are to be preserved, while, in the meantime, those who are in the persuasion of falsity are to be destroyed by the last judgment.

Chapter 27

- 2 1 There is no longer any truth or good in the natural man.
- 11 2, 3 Nevertheless the truth of the church must be guarded.
- 15 4, 5 Every evil and falsity will be destroyed on the day of judgment.
- 11 6 Afterwards there will be a new church
- 11 7, 8 with those in whom truths have not been completely lost.
- 15 8–12 In time all true worship will perish, with all truth and good; they will perish on the day of judgment.
- 11 12, 13 Afterwards there will be a new church that will confess the Lord.

Chapter 28

- 2 Those who from their own intelligence have falsified truths. These are “the drunkards of Ephraim.”
- 2 1, 2 Falsities will break in.
- 2 3, 4 Truths will perish.
- 11 5[, 6] The Lord will teach truths when he comes.
- 3 7, 8 Then all doctrine will be full of falsities and evils,
- 3 9, 10 so that they cannot be instructed and taught.
- 3 11–13 They will reject.
- 4 14–16 They will laugh to scorn those things that are of heaven and the church, and will reject those things that are of the Lord.
- 4, 2 17–21 Although they will reprobate and not understand, nevertheless they must be taught.
- 2, 3 22–29 They will be taught constantly, and yet will not receive.

Chapter 29

- 3 The lost doctrine of truth of the church. This is “Ariel.”
- 3 1–4 It will perish even until it is not anything.
- 2, 3 5, 6 Falsities will gain strength and pervert still further, even until the church perishes.
- 2, 3 7, 8 Falsity will appear as truth.
- 2, 3 9, 12 Because of falsities they are unable to see truths.
- 2, 3 13 There is external worship without internal.
- 2, 3 14 There is no longer any understanding of truth.

- 3 15, 16 They will entertain sinister thoughts about God.
- 3, 11 17–19 When the old church perishes, a new one is to be established by the Lord.
- 3 20, 21 All who are against truth and good will perish.
- 11 22–24 It will be otherwise with those who will receive the Lord; they will understand truths.
- Chapter 30
- 2 1–5 Those who trust in the knowledge [*scientia*] of the natural man, thus in their own intelligence, lead themselves astray.
- 2 6 The learned or the self-taught:
- 2 7–10 they are led astray by knowledges [*scientiae*], and they recede from the Word,
- 2 11 and from the Lord.
- 2 12–14 Thus they have no truth and thus again no good.
- 2 15 They should have trust in the Lord.
- 2 16, 17 Those who trust in themselves and in their own learning have no intelligence whatever.
- 11 18, 19 The Lord turns himself to those who trust in him.
- 11 20, 21 They will be instructed.
- 11 22 They will then reject those things pertaining to self-intelligence.
- 11 23–26 They will then have truth in all abundance, and wisdom.
- 15, 3 27, 28 When those who are in the falsities of evil will perish,
- 11 29, 30 they will then come into the delights of truth and good, from the Lord.

- 15 30, 31 There will be a judgment on those who trust in themselves.
- 15 32, 33 Those who have thereby adulterated the Word, will be cast into hell.

Chapter 31

- 4 1 Those who trust in their own learning from self-intelligence, and not in the Lord,
- 2, 4 2 are against him; wherefore they have evil.
- 2 3 They have no understanding of truth, but will fall into falsities.
- 15 4 They are to be destroyed at the time of judgment.
- 11 5, 6 The Lord will then protect those in whom is the church from him.
- 11 7 Then they will reject falsities and evils.
- 15 8, 9 Those who trust in themselves will perish.
- 11 9 There will be good from the Lord in the new church.

Chapter 32

- 1 1 When the Lord will reign by means of the Divine truth,
- 11 2–4 truth will be acceptable, and there will be understanding of truth,
- 11 5 and pretense will cease.
- 3 6, 7 Then the false-speaker will speak falsities, and the malevolent will do evils,
- 11 8 and vice versa.
- 11[, ?3] 9–12 Then all things of the church will cease,
- [3] 13, 14 and falsity will be everywhere,
- 11 15–18 even until there is Divine truth from the Lord; then there will be truth and good, and protection from falsities.

- 3 19 Falsity will continue even unto the end.
 11 20 Not so with those who love truth and good.

Chapter 33

- 3 1 Those who by falsities vastate the truths of the church.
 11 2 The Lord when he comes, will protect his own.
 3 3, 4 The vastators will be dispersed by him.
 11 5, 6 They will have protection from the Lord by means of Divine truth.
 3 7–9 Devastation of the truth of the church will then continue.
 4 10 They will not care for the Lord.
 15, 3 11, 12 Falsities and evils will consume all things of the church.
 15 13, 14 They will fear the last judgment.
 11, 17 15–17 Those who do good are to be saved by the Lord.
 11 18, 19 They will not listen to falsities nor believe them.
 11 20–22 They will be of the Lord's church, and there they will have from the Lord an abundance of all things of truth, and of all things of good; and thus no more evil.
 11 23, 24

Chapter 34

- 15 1–8 A last judgment upon all who are in evil and in falsities therefrom, is described.
 15 9–15 Having been cast down into hell they will abide in horrid falsities and evils to eternity.
 15 16 This has been foretold.
 11 17 It will be otherwise with those who are not such.

Chapter 35

- 11 1–3 Those who are outside of the church, and do not have the Word, are to be accepted, that they may become a church, and all things of heaven are to be given to them.
- 11 [4,] 5 The Lord will protect and liberate the latter from the infernals,
- 11 6–9 and while in the midst of them they are to be protected and saved.
- 11 10 The church will consist of them, and they will have the good of the church.

Chapter 36

- 2 1 Reasonings from falsities have perverted the doctrinals of the church,
- 2 2–6 by means of knowledges [*scientifica*] falsely applied,
- 2, 3 7 and by abrogation of the representative worship,
- 2, 3 8–10 and in consequence, the church has gone away into what is perverse;
- 2, 3 11, 12 the result of this was mere evils and falsities,
- 2, 3 13–20 even so that they blasphemed the Lord, [maintaining] that he had no power.
- 2, 3 21, 22 This has been made manifest.

Chapter 37

- 3 1–5 Of those who repented, and consulted truths of doctrine,
- 3, 2, 4 6, 7 and perceived that those who blasphemed the Lord will perish.
- 3, 4 8–13 They blasphemed still more violently, as [in the assertion] that he could be of no avail whatever against them.

- 3, 11 14–20 Those who consulted doctrine from the Word repented, and prayed unto the Lord for help against the blasphemers, and received answer in their heart, that those who blasphemed the Lord will perish; and this blasphemy is likewise treated of.
- 3, 15, 4 21–27
- 3, 15, 4 28, 29 Therefore it will go no farther,
11 30–32 because a new church will come into existence in its time;
- 2 33–35 and therefore the old church will not be destroyed as yet;
- 2[?3] 36–38 nevertheless, they are to be utterly destroyed.

Chapter 38

- 2 1–6 They repented; therefore they were protected from destruction;
- 1 7, 8 therefore the time of the coming of the Lord has been protracted.
- 2 9–15 The church will nevertheless depart.
- 2 16–20 They are exhorted to repent.
- 2 21, 22 There is still natural good with some.

Chapter 39

- 3 1–7 It is foretold that they will adulterate all the goods of the Word and profane its truths, until nothing of good and truth is left, which is “Babel” [or “Babylon”];
- 2 8 but not as yet.

Chapter 40

- 1, 2, 11 1–5 The coming of the Lord is foretold, when the good are to be saved, and the evil will perish.
- 2 6–8 Every truth will be banished.

- 1, 11 9–11 Prediction concerning the coming of the Lord, and the salvation of those who receive him,
- 16 12–14 because he is almighty and all-knowing.
- 16 15–18 All men and all things against him are nothing worth.
- 16 19, 20 One's own intelligence is nothing worth.
- 16 21–25 Dominion over all things is the Lord's, and without him, all things fall.
- 16 26 He rules the heavens.
- 16 27 Why the church is ignorant of this.
- 16, 11 28, 29, 31 The Lord upholds the church with those who look to him.
- 2 30 Those who do not [look to him], have no power, but fall.

Chapter 41

- 15 1–3 Concerning a last judgment executed by the Lord from his human, in which he was while in the world.
- [15, 10] 4 [He executed the judgment] by means of his Divine.
- 4 5–7 Those who were in self-intelligence opposed themselves to him.
- 10 8–10, 13, 14 His human was strengthened by his Divine.
- 7 11, 12 They will be of no avail whatever against him.
- 8 15, 16 They will be totally dispersed.
- 11 16, 17 Those who confide in the Lord will not fail.
- 11 18–20 They will have truths and goods in all abundance.
- 11 [21,] 22–24 The rest will not know, and will have no power.
- 11 25, 26 Those who are in ignorance of truth, will come to the Lord;

- 11 27 the church will consist of these.
- 11 28, 29 Of themselves they are [nothing] but falsity and evil.
- Chapter 42
- 1, 11 1–4 Concerning the Lord, in whom is the Divine, that he will gently lead and teach.
- 1, 11 5–8 He will save by virtue of his Divine.
- 1, 11 9–12 The coming of the Lord is foretold, and the joy of those who will draw nigh to him, who had previously lived in ignorance.
- 7 13–15 He will fight for them against the hells, which he will conquer, and he will destroy their power.
- 11 16 Those who are in ignorance are then to be enlightened.
- 3 17 Those who trust in their own intelligence, and thus in falsities, are to be driven away.
- 1, 6, 4 18–20 The Lord's patience and tolerance is described,
- 1, 6, 4 21 and also his justice.
- 11 22–24 Then those who were of the church despoiled them of all truths, and they became averse to them.
- 9, 4 25 He suffered direful things from them, and endured these things.
- Chapter 43
- 17 1 Redemption and salvation of those who will be of the new church from the Lord.
- 11 2 Falsities and evils will not hurt them.
- 11 3–8 Those from every quarter and of every kind will come to him.
- 11 9 This has been foretold.

- 1 10–13 He himself, who is to come, has foretold it.
- 3 14 He will destroy all who adulterate and profane the goods and truths of the church.
- 1 15 It will be he himself,
8 16, 17 who saves his own, and destroys all the power of hell.
- 11 18–21 From him will be a new thing, and a new church of those who had previously been in no truths whatever.
- 4 22–27 The church itself did not worship him, but they wearied him with sins, which he bore with, from the beginning and also afterwards.
- 3 28 Therefore he will utterly reject the church.
- Chapter 44
- 1, 11 1–4 Those who will acknowledge the Lord will receive the Holy Spirit.
- 1 5–7 He is Jehovah who has foretold that he will do this.
- 1 8 There is no other God.
- 4 9–11 Those who do not worship him alone are falsifiers.
- 2 12–20 Those who frame for themselves something else of religion from their own intelligence make falsity to appear as truth, and evil as good, whence they have a *quasi* divine worship.
- 2 21, 22 To the Jewish church: it should refrain from such things.
- 11, 10 23, 24 To the new church: the Lord alone is the God of heaven and earth.
- 3 25 He rejects such, because they are insane from self-intelligence,
- 11 26 when he establishes his church,

- 3 27 and destroys the old church.
 11 28 This is from the Lord through the
 Divine human, who is meant by
 "Cyrus" in this place.

Chapter 45

- Of the Lord in respect to the divine
 human, who is "Cyrus."
- 8 1, 2 From his Divine he has omnipotence
 against all things of hell.
 8, 10 3 He has Divine wisdom,
 8, 10 4 through his Divine, even to ultimates.
 10 5, 6 He is none other than Jehovah; let all
 men know this.
 10 7 From him are all things.
 17 8 Let them receive him, that they may be
 saved.
 10 9–11 Doubt whether it be so and why it is so,
 ought not to be entertained,
 10 12 for he himself is the God of heaven,
 17 13 and thus he will save men, for they have
 been bound by the hells.
 11 14 Those who are in ignorance and natural
 men will draw near.
 17 15 Whence salvation thus comes has been
 hidden.
 4 16 Those who are in falsities will recede.
 17 17 Those who are of his church are saved.
 17 18 The reason why they are thus saved is
 that man has been born for heaven.
 17 19 This has been foretold in the Word.
 11, 17 20 Those who are in good draw near, and
 those who are in evil recede.
 11, 17 21, 22 The Lord should be received, because
 he alone is God, and from him alone is
 salvation.
 17 23–25 In him alone is all the life of heaven,

- 2 20, 21 if they would leave the adulterations and falsifications of the Word, and the pride of having dominion, they would be in everything of the church.
- 2 22 But the church is not with them, because they have turned away.
- Chapter 49
- 17 Of redemption and salvation by the Lord. "Israel" here means the Lord.
- 17, 11 1–3 He will give the doctrine concerning God.
- 4 4 It is to no purpose in the church.
- 11 5, 6 A church with everything belonging to it is to be established by him.
- 11, 17 7 They should submit themselves to him.
- 17, 11 7–11 He will teach them all the truths of salvation.
- 11 12 Those who are far removed from truths will draw near,
- 11 13 and they will have joy on this account.
- 11 14–16 Let them not believe that the Lord does not remember them; he remembers them constantly.
- 11 17, 19 Falsities and evils will be removed.
- 11 18 Approach from all parts to the church.
- 12 19, 20 Heaven will be enlarged for them.
- 11 21–23 A multitude of those who have not had the Word and hence neither the truths of the church, will draw near, and will worship the Lord, and will be instructed in Divine truths.
- 11, 17 24, 25 Evils from hell will not break in upon them.
- 17 26 Those will be removed from them, who endeavor to introduce evil and falsity; these will be in the hells.

Chapter 50

- 3 1 The former church is rejected.
- 3 2, 3 There is not one there who is obedient, not one who believes that the Divine has power to save, wherefore all things of the church are hidden from them.
- [1] 4, 5 The Lord has taught constantly.
- 9 6, 7 They have treated the Lord wickedly, but he has endured it.
- 10 8, 9 Through the Divine in himself he has become justice.
- 15 9 Those who are against him will perish by falsities from evil.
- 11 10 Those who are far removed from truths will trust in him and will acknowledge him,
- 15 11 and the rest, with their evils and the falsities therefrom, will be cast down into hell.

Chapter 51

- 17 1, 2 The worshipers of God look unto the Lord from whom, and to the church through which [come reformation and regeneration];
- 17 3 because the Lord will fill them with intelligence, and will make them happy;
- 17, 11 4, 5 because from him is all good and truth, and in him does every nation trust;
- 17 6 nothing abides to eternity except that which is from him.
- 17 7, 8 Let those who love good look to him, and make nothing of the oppositions of men, because they will perish, owing to falsities and evils.
- 17 9–11 To the Lord, because he has Divine power, that he may act, because he has

- strength to remove the hells, that they may joyfully pass over without harm.
- 17 12, 13 There is nothing to fear from the evils thence arising, nor from infestation by them.
- 17, 8 14, 15 The Lord will lead them forth safe, however much hell may resist.
- 17, 8, 12 16 From his Divine he will set heaven and the church in order,
- 11 17, 18 constituted of those who have been in falsities of ignorance.
- 2 19, 20 Heretofore there has been a lack of truth and good, a source of falsities beyond measure.
- 3 21, 22 These the Lord will take away,
- 3 23 and they will be given to those who contemptuously reject the good.

Chapter 52

- 11 1 To the new church: let it embrace the doctrine of truth, that falsities may not break in,
- 11 2 and let it reject falsities,
- 11 3 by which they have been made captive, and from which they will be freed.
- 11 4 Because they have been imbued with knowledges [*cognitiones*] of falsity confirmed by reasonings,
- 11 5 therefore there is evil and ignorance of God;
- 11, 1 6, 7 but they will know their God when he comes into the world,
- 11, 1 8, 9 when he will restore the church,
- 1 10 and will manifest himself;
- 11 11 and then they will forsake the religiosities in which there are such falsities.
- 11, 1 12, 13 The Lord will lead them out by degrees.

- 1 14 He will appear in humility.
 11, 1 14, 15 Then those who are in goods and truths
 will see and draw near.
- Chapter 53
- 13, 4 Of the Lord's appearance in the state of
 humiliation.
- 13, 4 1 It is scarcely believed that the
 omnipotence of God is in the Lord,
 13, 4 2, 3 because he will appear as vile, and
 therefore to be despised;
 13, 4 4 and he appeared as if the Divine were
 not in him,
 17 5 and yet through it is salvation.
 9 6-8 He bore all things even to the passion
 of the cross,
 8 9 and subjugated the hells.
 9, 11 10, 11 Through the passion of the cross a new
 church will come into existence;
 9, 8 12 and because he bore such things he will
 go forth a victor.
- Chapter 54
- 11 1-3 Those with whom the church had not
 before existed will have many truths of
 the church, which will be multiplied.
- 10, 17 4, 5 The former falsities will not be
 remembered, because the Lord will be
 the God of the church.
- 11 5, 6 They have been for some time as
 though without God.
- 11 7, 8 This came to pass when there was no
 church, although it is to be restored by
 the Lord
- 11 9, 10 at a time when there is no truth,
 whereas afterwards it will not be
 lacking.

- 11, 17 11–13 The doctrinals will be full of spiritual and celestial truths from the Lord.
- 17, 3 14, 15 Falsities from hell will no longer be feared.
- 17, 3, 15 16, 17 Those who are against the church because of these falsities will be cast into hell.

Chapter 55

- 11, 17 1 They will receive truths from the Lord gratis.
- 11, 17 2 They will reject such things as have no spiritual life in them.
- 11, 17 3, 4 Truth, in which there is life, and by which there is conjunction, will be given by the Lord.
- 11 5, 6 Those will draw nigh to the Lord who had not known him before.
- 11 7 Concerning repentance.
- 17 8, 9 The way by which is salvation is not known;
- 17 10, 11 it is effected through the coming of the Lord.
- 17 12 Through this alone is heavenly happiness,
- 11, 17 13 and instead of evil and falsity there is good and truth to eternity.

Chapter 56

- 1, 17 1 The Lord the savior will come.
- 10, 17 2 Happy is he who esteems holy the union of the Divine and the human, and of the Lord with the church;
- 10, 17 3 and let no one believe that he is separated from the Lord.
- 11, 10 4, 5 Strangers, who esteem that union holy, are to be received into the church in preference to others,

- 11 6, 7 and those also, who are in falsities from
ignorance are to be introduced, and
their worship will be accepted.
- 11 8, 9 The rest are also to be brought near,
11, 2 10, 11 because they have been seduced by
those who have evil cupidities,
2 12 and who lust for nothing else than to be
insane in falsities.

Chapter 57

- 2, 3 1, 2 Truth and good and life are no longer
in them,
3 3 because they have falsified and
adulterated them,
3 4 speaking against the Divine.
3 5 They love all falsities whatsoever, and
destroy all truths whatsoever,
3 6 and worship those things that come
from their own intelligence,
3 7 and extol doctrine derived therefrom
even to worshipping it,
3 8 and have published it before all, and
have extended it to falsities of every
kind,
3 9 and call them heavenly goods and
truths, and adore them with all
submission.
3, 4 10 They have not retracted, because this
was from their own intelligence.
3, 4 11, 12 This they have done because they have
not consulted the Lord, who might
teach them.
3, 11 13, 14 Falsities will destroy them; it is
otherwise with those who so love the
Lord that he may teach them truths and
remove falsities.
11 15 The Lord does this with those who are
humble at heart;

- 3 16, 17 he is not able to do this for those who are wise from what is their own [*proprium*],
- 11 18, [19] but only for those who grieve over it,
- 3 20, 21 not with those who bring forth from their natural nothing but evils and falsities, from which they are never removed.

Chapter 58

- 2 1 The iniquity of the old church, which is to be disclosed.
- 2 2 They are as those who love truth,
- 11 3 and as those who are converted;
- 11 4 but their conversion originates in evil.
- 11 5, 6 Conversion does not consist in speaking in a devout manner, but in shunning evils,
- 11 7 and in exercising charity;
- 11 8–11 then they will have truths in abundance, and the Lord will be with them;
- 11 12 thus the church will be with them, and they will restore all things of the church.
- 11, 10 13, 14 If they regard the union of the Lord with the church as holy, they will come into heaven.

Chapter 59

- 2 1, 2 The Lord hears and is able to do all things, but falsities and evils stand in the way.
- 2 3, 4 By these, truths have been falsified, and this is the source of evils of life and falsities of doctrine.
- 2 5 They hatch out such things as captivate and deceive, and afterwards kill.

- 2 6 Those things with them that are of doctrine and of life are of no avail for anything.
- 2 7 They are diligent at perverting, whence comes vastation.
- 2 8 He that follows, destroys the truths of the church in himself.
- 2 9, 10 For this reason they are in falsities and see nothing in noonday light.
- 2 11 Hence there is no salvation,
2, 4 12–15 because there is nothing but evils, and a turning away from truths, thus from the Lord.
- 2, 4, 7 16, 17 Inasmuch as no one was in truth, and no one was on the Lord's side, he alone fought from Divine truth with his own power,
7 18 seemingly from revenge;
17 19, 20 therefore Divine worship belongs to him, for from him is redemption,
17 21 and from his Divine is every truth of the church to eternity.

Chapter 60

- 1, 3 1, 2 The coming of the Lord with Divine truth, when there is nothing but falsity and evil of falsity.
- 10 2 The Divine is in the Lord only.
- 11 3–5 They will draw nigh to him from all parts in great numbers, even those who are external,
11 6, 7 and they will worship the Lord from good and truth.
- 11 8 Those who are in the shade of truth will draw near.
- 11 9, 10 The truths of the church and the church will be in them.

- 11 11, 12 There will be a continual approach for
the sake of salvation.
- 11 13 The spiritual-moral will draw near,
11 14 even those who had not known the
Lord before,
11 15, 16 and these will learn spiritual truths
from the Lord.
- 11, 17 17 Their natural will become spiritual;
11, 17 18 perversion of truth and good will be no
more,
11, 17 19 nor the love of evil and falsity, but love
to the Lord,
11, 17 20 and this to eternity,
11, 17 21, 22 in heaven with growing intelligence.
[1,]11, 17 22 These things will be when the Lord
comes.

Chapter 61

- 1, 11, 15 1-3 The coming of the Lord, to save those
who are ignorant of truth and who
desire it, and when the judgment is to
be executed,
11 4 then the things of the church which
have perished are to be restored:
11 5 externals of the church,
11 6 internals of the church,
11 7 more than ever before.
11 8 Conjunction by means of their truths
and goods.
11 9 These to be acknowledged.
11, 1 10, 11 Such things of the church will exist,
when the Lord comes.

Chapter 62

- 1, 11 The coming of the Lord and the church
at that time, and its quality.
1, 11 1-3 A church will come into existence
which will acknowledge the Lord; the

- very truths of heaven will be in it, and more than before.
- 11, 17 4, 5 They will not be separated from the Lord, as before, but conjoined with him.
- 11, 17 6, 7 This gospel will be preached even until it takes place.
- 11, 17 8, 9 Then the truths of the Word will not be for those who falsify them, but for those who receive them.
- 1 10 Preparation is being made,
- 1 10, 11 and announcement that the Lord will come,
- 11 12 and that that church will be from him.
- Chapter 63
- 1, 7 The Lord and his combats.
- 1, 7 1 The Lord as to the Divine truth, or the Word, from which he has Divine power.
- 3 2 The Word has been wholly adulterated and destroyed.
- 3, 7, 17 3–6 No one is in truths, and therefore the Lord alone has fought and conquered, that the faithful may obtain salvation.
- 17 7, 8 This has been done from mercy, that those who wish to receive truth may be saved by him,
- 17 9 that he, from Divine love, might lead them.
- 17 10 Those who were formerly of his church have turned away.
- 17 11–14 Yet, before that church existed, he led men and protected them in the midst of hell.
- 17, 16 15, 16 Prayer to the Lord that he may have pity, because he alone has redeemed them.

- 17, 7 17, 18 Otherwise they would have perished,
and hell would have had dominion over
them.
- 17, 7 19 (H.B. 19a) When the Lord comes there
will be power.

Chapter 64

- 17, 7 1 (H.B. 63:19b) When the Lord comes
there will be power.
- 7, 15 2, 3 (H.B. 1, 2) The Lord causes the
infernals to perish, when he comes with
Divine power.
- 17 4 (H.B. 3) This has not been heard or
done before.
- 17 5 (H.B. 4) Thus he saves the faithful.
- 17, 1 6, 7 (H.B. 5, 6) All are in sins, and there is
safety for no one, unless he come,
- 17 8 (H.B. 7) and yet all have been created
by him,
- 11 9 (H.B. 8) Oh! that he might therefore
have regard to them,
- 3 10, 11 (H.B. 9, 10) when all things of the
church have been laid waste.
- 12 (H.B. 11) The Lord cannot endure this.

Chapter 65

- 4 1-5 The Lord had been present with those
who are against him, who are in dire
loves of falsity and evil, and who reject
him.
- 3 6, 7 They will perish in consequence of their
contrary worship;
- 11 8-10 still, not all things of the church will
perish, because there must be a church;
- 3 11, 12 but those who have perverted the Word
will perish because of falsities.
- 3, 11 13, 14 They will become wretched; others,
happy.

- 11 15, 16 They will be conjoined with the Lord.
 11 17, 18 The Lord will establish a new church,
 11 19–21 in which will be all goods and truths,
 thus all things of heaven;
 11, 17 22, 23 and that church will not perish.
 11, 17 24 The Lord will teach.
 11, 17 25 Falsities and evils will no longer
 destroy.
- Chapter 66
- 11, 12 1, 2 Heaven and the church are with those
 who live in humility and in accordance
 with the commandments.
 3 3 It is otherwise with those who have
 perverted all worship into evil.
 3 4 Those things will be requited them
 because they have not obeyed.
 11 5 Those who are outside of the church
 will obey and will be received in their
 stead.
 3 6 Destruction of the evil.
 11, 3 7, 8 Before they perish, the church is
 established among others,
 11, 3 9 and will be established.
 11 10, 11 They will drink in Divine truth with
 joy.
 11 12–14 They will have all goods and truths.
 3 14, 15 Those who are against them will come
 to an end;
 3 16 and those will perish
 3 17 who have perverted the holy things of
 the church.
 11 18 Men will draw near to the Lord from all
 parts,
 11 19 and from every religion.
 11 20 They will be in all truth of doctrine of
 the church,
 11 21 and in its good.

11, 17	22	Those things which are of heaven and the church will abide with them.
11	23	They will continually worship the Lord.
4	24	Those who have rejected him will remain forever in their falsities and evils.

Jeremiah

Chapter 1

Subjects	Verses	
2	1–3	The perverted state of the church.
11	4–8	Of the Lord, who is here meant by “Jeremiah”; he will be born, in order that he may teach all men Divine truth.
11, 2	9, 10	From his Divine he will teach the truths and goods of the church, and will destroy falsities and evils.
2	11, 12	Truths of every good have been given them through the Word;
2	13	but they have perverted them;
2	14, 15	which is the source of all kinds of falsities that are contrary to the truths of the church,
2	16	and from this arises a contrary worship.
5, 7, 8	17–19	The Lord will admit them to fight against him, and they will succumb, because the Divine is the Lord’s.

Chapter 2

11, 2	1–3	The church established among the ancients: Its primitive state when it was defended from falsities and evils.
2	4–6	For no reason they departed from him who had led and protected them,

- 2 7, 8 and had taught them all things of the church, which they nevertheless perverted, both its truths and its goods, by departing from the Lord.
- 2 9 Still he will teach them with difficulty.
- 4 10, 11 No nation has changed its religion as they have done.
- 4 12, 13 It is horrible, their rejecting the Lord, and their hatching falsities of doctrine for themselves.
- 3 14, 15 Consequently the church and its doctrine have been devastated
- 3 16 by falsities out of the natural man.
- 4, 3 17 This has taken place because they have rejected the Lord
- 4, 3 18 by means of knowledges [*scientificæ*] and reasonings.
- 4 19, 20 They draw punishments upon themselves, because they have separated themselves from the Lord, and have worshipped things infernal,
- 3 21 and even though genuine truths have been given to them, yet they have become such.
- 3 22, 23 Howsoever they may worship in like ways in externals, yet interiorly they are infernal.
- 3 24, 25 They desire eagerly to be in falsities and evils, and shun truths and goods.
- 3 26, 27 Evils and falsities are their worship.
- 3 28 This is true of all of them.
- 3 29, 30 They are not willing to return, even when chastised.
- 3 31, 32 Nevertheless they have not been forsaken by the Lord, but they have forsaken him.
- 3 33, 34, [35?] They fight to confirm falsities and evils by falsifications of the Word.

- 3 36 And they have confirmed them by reasonings from the natural man.
 3 37 And yet confirmations are of no avail.

Chapter 3

- The spiritual church, or the truths of the church.
- 2 1, 2 They have departed and falsified truths.
 2 3 They are unwilling to understand truths.
 2 4, 5 They have merely acknowledged the Word outwardly in the letter, and not even with the Word [in mind], but with falsities.
 2 6, 7 The church in respect to truths, has falsified truths, and has not been willing to be reformed.
 2 7–9 The celestial church, that is, the church in respect to good, has done likewise; as the spiritual church has falsified truths, so the celestial church has adulterated goods.
 2 10, 11 They worship falsities of evil, and have perverted goods more than truths.
 2[, 11] 12–14 Exhortation to reject falsity and to receive truth, that there may be conjunction and a church,
 [11] 15 and that there may then be knowledge [*cognitio*].
 1, 11 16, 17 When the Lord comes there will no longer be the representative of a church, but a church, wherein the Lord himself will be in place of that representative.
 11 18 Then truth and good will make one.
 11 19 Those who will draw near shall be adopted as children by the Lord;
 3 20[, 21] but the church has become perverted.

- 11 22–25 Those who will be of the new church will acknowledge and confess that they have falsities and evils.
- Chapter 4
- 2 1, 2 Exhortation to refrain from evils and to acknowledge the Lord, from whom those who are in goods and truths will have salvation.
- 2 3, 4 Unless they refrain and turn back, they will utterly perish.
- 2 5, 6 Those who will acknowledge must be removed while the destruction lasts,
- 3 7 because devastation of all things of the church is at hand,
- 3 8 which does not come to an end through outward mourning,
- 3 9, 10 nor through complaints that they are perishing, although it is said in the Word that they shall be saved.
- 3 11, 12 It is answered that they are not willing to acknowledge and receive.
- 3 13 Falsities are breaking in.
- 3 14, 15 Corruption of the church
- 3 16 in respect to doctrine,
- 3 17 in respect to the Word.
- 3 18–21 Lamentation thereat.
- 3 22 There is no longer any understanding of truth.
- 3 22–27 All things of the church have been destroyed, even until nothing remains,
- 3 28, 29 and the church has become none.
- 3 30 The things of the church could not have been restored among them in any way.
- 11 31 Despair of those of whom the new church will consist.

Chapter 5

- 2 1, 2 There is no truth in doctrine or in the church, and if they believe, it is falsity.
- 2 3 They were urged by punishments, but still they did not receive.
- 2 4, 5 This nonreception is due, not to simplicity, but to application and industry;
- 2 6 therefore all falsities and evils of falsity have broken in upon them.
- 2 7, 8 They have rejected all mercy, because they have perverted all truths and goods, which they had in all abundance.
- 2 9, 10 Therefore they cannot but perish,
- 2 11, 12 for they have acknowledged evils and falsities as goods and truths, because they have departed from the Lord,
- 2 13 and have annihilated the Word.
- 2 14–17 Therefore infernal evil will invade them, and will still further destroy all the goods and truths of the church;
- 2 18 but not quite, as yet.
- 2 19, 20 This comes upon them because they have forsaken the Lord,
- 2 21–24 and yet it is in their power to know that the Lord alone can do all things, but they are unwilling to know that he is God from whom are all truths and goods.
- 2 25–27 This has come to pass because it is delightful to them to pervert and deceive,
- 2 27, 28 and for this reason they are held in esteem.
- 3 29 They cannot but perish,
- 3 30, 31 because all goods and truths from firsts to lasts have been perverted in such

wise; also because all of them, from the highest to the lowest, do thus.

Chapter 6

- 2 Those who have conjunction with the Lord in the lowest heaven; these are meant by “the children of Benjamin.”
- 2 1, 2 The church among them is destroyed by falsities of evil.
- 2 3–5 They no longer have truth and good, but falsity and evil, and these destroy them.
- 2 6, 7 By means of these the church amongst them is destroyed.
- 2 8, 9 There are still some truths; let them beware lest they destroy them;
- 3 10 but they hearken not.
- 3 11 Therefore all things are being destroyed.
- 11 12 Thus others are being received in their stead.
- 3 13, 14 Because everything there has been so perverted that there is no protection against falsity,
- 3 15 which they do not acknowledge to be falsities,
- 3 16, 17 and they repudiate truths,
- 3 18, 19 therefore they will come to an end;
- 3 20 hence they regard the works of their worship as of no value.
- 3 21 Destruction comes upon them
- 3 22, 23 through falsities, from which they reason against the truths of the church.
- 3 24–26 Those who are separated and grieve over them.
- 3 27–30 The perverse are tested, and found incapable of restoration.

Chapter 7

- 3 Those who are in the lowest heaven with whom is the church in respect to good.
- 3 1, 2 To such:
- 3 3 let them look to truths and goods;
- 3 4 let them not believe that the church is with them;
- 3 5, 6 unless they live according to the commandments, and do no violence to the Word,
- 3 7 goods and truths do not cause them to be a church.
- 3 8–10 If the life is contrary to the commandments, there is no church worship.
- 3 11 The church of the Lord is not with those who profane holy things.
- 3 12–15 By such profanation the destruction of the church is brought about, as elsewhere, so also here.
- 3 16 Intercession is of no avail,
- 3 17–19 because it is certain that they profane the truths and goods of heaven.
- 3 20 Hence is the destruction of all.
- 3 21–24 They rely on externals of worship, which are of no account, because they have no internals of worship.
- 2 25, 26 They have obstinately rejected internals, even from the beginning.
- 15 27–31 Since their reformation is vain, everything of their worship is rejected, because they profane all things of the church.
- 15 32, 33 They will be cast into hell, where there is nothing but falsity and evil.
- 15 34 Thus that church will perish.

Chapter 8

- 15 1, 2 The profaners of truth will be cast into hell and abide in their profanities.
- 15 3 And all their remains will likewise perish.
- 3 4–6 They are such that they cannot be converted and led back.
- 3 7–9 They are not willing to know any truth from the Word, but reject it.
- 3 10 Therefore the things they have will be given to others.
- 3 11, 12 They defend their falsities, and call them truths of the church; they do not want it to be otherwise.
- 3 13 Therefore, because they no longer have truth or good, they will perish.
- 3 14, 15 They have recourse to the Word, but in vain.
- 3 16, 17 Then fallacies of the sensual man, and reasonings therefrom, will destroy them and infect them with poison.
- 11 18–22, 9:1 (H.B. 18–23) Reciprocal grief and lamentation that the time is so long drawn out before a new church consisting of others can be established.

Chapter 9

- 11 1 (H.B. 8:23) [See above, end of chapter 8.]
- 3 2, 3 (H.B. 9:1, 2) In the church is nothing but what is falsified and evil therefrom, because they depart from the Lord.
- 3 4–6 (H.B. 3–5) One falsity comes from another even until there is nothing but falsity in which [they are].
- 3 7, 8 (H.B. 6, 7) When they are being taught they feign that they wish it, but they do not.

- 3 9 (H.B. 8) Must they not perish?
 3 10–12 (H.B. 9–11) Grief because of the
 destruction of all things of the church,
 even until nothing remains.
 3 13–15 (H.B. 12–14) Because they have
 repudiated the Word, and have obeyed
 their own lusts, they are in falsities of
 evil;
 3 16 (H.B. 15) and therefore they will be
 destroyed by evils, and falsities
 therefrom.
 3 17–19 (H.B. 16–18) Lamentation over
 devastation.
 3 20, 21 (H.B. 19, 20) Lamentation that from
 this there is destruction,
 3 22 (H.B. 21) because they have infernal
 evil and falsity.
 15, 11 23, 24 (H.B. 22, 23) Let it be known that
 everything of truth and good, and
 hence everything of power and wisdom,
 is from acknowledgment of the Lord.
 15 25, 26 (H.B. 24, 25) The coming of the Lord
 to judgment upon all who are in
 externals without internals.

Chapter 10

- 3 1, 2 Let not those be feared who wish to
 prevail by their own intelligence and by
 means of artifices.
 3 3–5 It is described how they make evil to
 appear like good, and make themselves
 appear powerful,
 16 6, 7 whereas the Lord alone has power.
 3 8, 9 To do this they abuse the Word;
 16 10 but the Lord alone reigns,
 4 11 and those who do not acknowledge him
 vanish.
 16 12, 13 All truth is from the Lord.

- 2, 3 14, 15 Self-intelligence amounts to nothing at all; it will perish.
- 11 16 It is otherwise with a church that trusts in the Lord.
- 11, 3 17, 18 The preparation of these during the destruction of the former.
- 3, 11, 4 19–21 Grief because of the backsliding of the church from the Lord, and its vastation.
- 3 22 Their end.
- 11 23–25 Prayer to the Lord that they may not perish together with the evil.

Chapter 11

- 3 1–3 Let them do the commandments and acknowledge the Lord; this is meant by the “covenant.”
- 3 4 It was with them when they were reformed.
- 3 5, 6 Every good and truth of the church is theirs by means of it.
- 3 7, 8 This they were often told, but they did not obey,
- 3 9, 10 but all did the contrary, and acknowledged another god.
- 3 11–13 Therefore there is no help for them, because they all love falsities and worship other gods.
- 3 14 Intercession will not avail.
- 3 15, 16, [17] They have profaned the church and its good and truth.
- 9 18, 19 This was made manifest by their delivering the Lord up to death.
- 15 20 Therefore retribution awaits them.
- 4 21 They do not wish to hear about the Lord.
- 15 22, 23 They will perish by means of falsities on the day of judgment.

Chapter 12

- 11, 1 1, 2 The church that expects the Lord asks why the wicked flourish.
- 11, 1 3 Oh! that he would come, and that the evil might be removed.
- 3 4 Because there are no longer truths and goods with them,
- 3 5 they have self-intelligence,
- 3 6 and they wish to know nothing more.
- 3 7–12 The church where the Word is turned against the Lord, and has embraced falsities, whence she has been utterly desolated and vastated.
- 3 13 Goods are turned into evils.
- 3 14, 15 Therefore they are to be expelled, and others, of whom the church is to be formed, are to be accepted in their place.
- 3 16, 17 As long as they acknowledge the Lord they will remain.

Chapter 13

- 2 1–7 That the truth of the church would gradually perish by means of reasonings from the natural man, was represented by the “girdle of linen.”
- 2 8–11 The like has come to pass with the church where the Word is, where they have backslidden from the Lord, and consequently from truths;
- 2 12, 13 and afterwards there were falsities for truths,
- 2 14 and consequent destruction.
- 2 15, 16 Let them beware lest mere falsity take the place of truth.
- 2 17 Grief on this account.
- 2 18, 19 It may be seen that all truth of the Word perishes.

- 3 4, 5 They are to be driven out from the church,
- 3 6 because they have backslidden.
- 3 7 They have no truth.
- 3 8 Because there is no truth, there is falsity.
- 3 9, 10 The church with them has come to an end.
- 15 11 At the time of the judgment they will be destroyed.
- 3 12–14 Having been destroyed by falsities from the natural man, they have no truths from the Word; these will be taken away from them.
- 1, 7 15, 16 The Lord, and his combats from Divine truth.
- 7 17, 18 His grief over their falsities.
- 8 19–21 His victory over them.
- Chapter 16
- 3 1–3 There is no conjunction of the Lord with that church, because no truths and goods are there.
- 15 4 They cannot but be cast into hell.
- 15 5–7 No compassion can be shown.
- 3 8 Because no good and truth can be received by them,
- 3 9 all conjunction with the Lord has perished with them.
- 3 10, 11 This comes of their having departed from worshipping the Lord; hence their worship is not worship of God;
- 3 12 therefore everyone wishes to be wise from himself;
- 15 13 consequently they must be in hell.
- 11 14, 15 Others are to be brought to the church by the Lord,

- 11 16[, 17] both those who are natural and those who are rational.
- 3 18 Retribution will visit those who have previously profaned the church.
- 11 19–21 Those of whom the church will consist will acknowledge the Lord.

Chapter 17

- 3 1, 2 It is in their internals to worship only externals.
- 3 3 All true knowledges [*scientifica*] will be taken away;
- 3 4 but not yet. They will come into hell.
- 3 5, 6 Because they trust in themselves, they perceive nothing of truth and good.
- 11 7, 8 On the other hand, those who trust in the Lord always have good and truth.
- 3 9, 10 The Lord knows what lies hidden interiorly, howsoever the external may appear.
- 3 11 The truths which they learn are of no use to them.
- 15 12, 13 Because the Lord is heaven and the church, those who depart from him are damned.
- 3 14–18 Prayer to the Lord, and acknowledgment, that the evil may be removed.
- 3 19, 20 The Lord, to those who are in externals:
- 16 21–24 that they ought to acknowledge his Divine, which is meant by the “Sabbath,” and not violate it;
- 16 25 then they will possess an understanding of the Word,
- 16 26 and then their worship will be from truths.
- 2 27 If they will not acknowledge, the externals will perish from internals.

Chapter 18

- 11 1–4 It is represented that those who are in falsities and evils can be reformed by the Lord.
- 11 5–8 Therefore those who are converted after repentance, are accepted by the Lord, although they are in falsities and evils.
- 3 9, 10 On the other hand, those who are in truths and in good, and do evil, perish.
- 3 [11], 12, 13 Those who are in the church are told to repent and be converted; but they will not,
- 3 14–16 because they love falsities of every kind, and thereby annihilate the church with themselves.
- 3 17 Therefore they will be destroyed.
- 3 18 They exalt themselves against the Lord and consequently against his Word, despising him, and falsifying it.
- 3 19, 20 Lamentation over this.
- 3 21, 22 They have no truth of the church, and they act craftily.
- 3 23 They cannot be forgiven.

Chapter 19

- 3 1 The church has been instituted;
- 3 2, 3 but they have destroyed its truths by dire falsities, and therefore the church has perished.
- 3 4, 5 They have forsaken the Lord, and have loved evils that gush forth from the love of self.
- 3 6 Therefore the church is no longer there, but hell.
- 3 7, 8 There they will be among profaners,
- 3 9 where there is deadly hatred for one another.

- 3 9–11 It is represented that the church there has been destroyed, so that it cannot be restored.
- 3 12, 13 Hell is actually there, because there is nothing but the lust of the love of self.
- 3 14, 15 This was foretold to them through the Word.

Chapter 20

- 3 1–3 They blaspheme the Word.
- 3 4 They will come among those who blaspheme and adulterate the Word.
- 3 5 They will disperse all the truths and goods of the Word,
- 3 6 and will thus perish with these.
- 3 7–10 Lamentation over the blasphemies against the Lord, and against the Word;
- 3 11–13 and the Lord's confidence during combats, that the Word is being protected.
- 3 14–18 Despair that the Word is so treated.

Chapter 21

- 3 1, 2 The hell of blasphemers of the Lord and of profaners of the Word was present.
- 3 3–5 The Lord cannot turn this away, because they ally it to themselves.
- 3 6 Everything that they have is such;
- 3, 15 7 and they will all perish.
- 3, 15 8–10 Those who study the Word are worse off because they study it from something profane that is within.
- 3, 15 11, 12 There is no good and truth.
- 3, 15 13 Their heart is stubborn.
- 3, 15 14 Hence their destruction.

Chapter 22

- 2 1, 2 To those in the church who possess a knowledge [*scientia*] of things.
- 2 3, 4 If they do according to the truths of the Word and the knowledge [*scientia*] they possess, and do not pervert these, they will have intelligence.
- 2 5, 6 Otherwise all of their intelligence will perish,
- 2 7–9 and everything pertaining to their knowledge [*scientia*], because they have separated themselves from the Lord.
- 2 10 There is no restitution.
- 2 11, 12 The church no longer consists of such,
- 2 13, 14 because they have made a religion for themselves by reasonings from falsities.
- 2 15, 16 Those who were before them in the church were not of such a character;
- 3 17 but they perverted the church by falsities of every kind.
- 3 18, 19 There can be no pity, but they must be cast out as profane.
- 3 20, 21 They are unwilling to give heed to the Word,
- 3 22 because they have been imbued with falsities of religion.
- 3, 15 23, 24 They can have no protection through the Word, howsoever they acknowledge it with their lips.
- 3 25–27 They will come among those who profane the Word, and by means of it make for themselves a religion that is contrary to the truths of the church, from which religion they cannot recede.
- 3 28–30 They have not a truth which has not been perverted and profaned.

Chapter 23

- 3 1, 2 Against those who have perverted the good of the Word, and by means of it have destroyed the church, who are meant by the “shepherds.”
- 11 3, 4 They will perish, and the Lord will establish a church from others, who will teach and learn its good.
- 11 5, 6 The Lord will do this, and then those who are of his church will be saved.
- 16, 11 7[, 8] Then they will acknowledge that the Lord is Jehovah, and that the church is his.
- 3 9 Against those who pervert the truths of the Word, who are meant by the “prophets.”
- 3 10 From their perversions the church is full of falsities and is perverted,
- 3 11 and there is no longer truth or good, excepting such as is external.
- 15, 3 12 Because they do not see truths, they perish on the day of judgment.
- 3 13 Truths are perverted by false principles, which are of religion.
- 3 14 But the Word is perverted, this is the worst.
- 3 15 They will possess nothing but falsity,
- 3 16, 17 which they also confirm from the Word,
- 3 18 saying that it is Divine.
- 15 19, 20 They will perish on the day of judgment.
- 3 21, 22 They learn from themselves, and not from the Lord; if they learned from the Lord, they would depart from evils;
- 3 23, 24 thus the Lord would be with them.
- 3 25, 26 They pervert by means of false interpretation.

- 3 27 Hence they have no understanding of truth,
 3 28, 29 because they have none from the Lord, who also is the Word, in which truth from him makes itself manifest.
 3 30, 31 Those who call themselves enlightened pervert truth still more,
 3 32 whereas they are not enlightened.
 3 33 The Divine truth shows that they have gone back.
 3 34 He who says otherwise will suffer.
 3 35, 36 Moreover they will not know what Divine truth is;
 3 37–40 and because they call that which is false, Divine truth, the truth of the church will be removed from them; hence their destruction.

Chapter 24

- 2, 11 1–3 After the whole church had adulterated and profaned the Word, it was represented that part of them were of such a character that they could be reformed, but part could not; these are meant by the “two baskets of figs, in one of which were good ones, and in the other bad ones.”
 2, 11 4–7 Those who could be reformed, were those who had been completely devastated, so that they did not know what is true and what is good; these can at last be taught, can acknowledge the Lord, can be received, and can become a church.
 3 8, 9 But those who could not be reformed, were those who desired still to be in worship from the Word, which worship they would then continually profane.

- 3 9, 10 With these, everything holy would be profaned, and they would perish.
- Chapter 25
- 11, 2 1–3 The Lord to those with whom the church has been instituted.
- 2 4–7 He taught them continually by the Word, that they should refrain from evils, and not go away to any other worship than that of the Lord; but they did not obey.
- 2 8–11 Therefore everything of the church among them will perish, and they will be in temptations from those who profane things holy.
- 2, 11 12 Retribution will afterwards visit the tempters.
- 2, 11 13, 14 It will so come to pass.
- 3 15–27 Knowledges [*cognitiones*] of truth and good, and also truths of every kind and sort will perish.
- 3 28–30 This cannot otherwise than come to pass, even with those who are in knowledges [*cognitiones*] from the Word.
- 3 31–33 There is no longer any truth that has not been profaned.
- 11 34–38 Lamentation by those who are in good, and in truths therefrom.
- Chapter 26
- 2 1–5 Exhortation by the Lord to repent, and live according to his commandments in the Word.
- 2 6 Otherwise the church with them will be destroyed.
- 9 7–9 Evil and falsity of religion condemned him to death,

- 9 10–16 but because he spoke from the Divine, the truths of the church acquitted him.
- 9 17–19 An instance of their not condemning to death one who spoke from inspiration, excepting one who spoke falsely.
- 9 20–23
- 9, 3 24 The Lord was not condemned on account of the people.

Chapter 27

- 3 1–8 Since there is an end to the church, and to all things of it, they ought no longer to be there, lest they should profane it; therefore they were carried off to “Babylon,” where they could not profane its holy things, and those who would not go, were profaners, and will perish.
- 3 9–11 Those who teach anything else, teach falsities.
- 3 12, 13 All with whom the church has been instituted will depart, or otherwise they would profane it, and will perish.
- 3 14, 15 Let them not believe anything else.
- 3 16–21 Nothing of things holy, not even of its externals, will remain, because it has been profaned.
- 11 22 The church will be constituted of others, after it has been delivered from the profane.
- 3 This was because the land of Canaan and all things therein represented the church, and as these are mentioned by name in the Word, those who profaned holy things could not be tolerated there.

Chapter 28

- 2 1–17 They understood the Word in a contrary sense, and from this they persuaded themselves that the profanities of their religion were the holy things of the church, and consequently they were not to be carried away from the land; but they were told that they had persuaded themselves of falsities.

Chapter 29

- 11 1–7 Those in spiritual captivity are told that they should study truths and do goods, and continue in them,
 11 8, 9 and not become imbued with falsities,
 11 10–15 since when their spiritual captivity ceases, a new church will be instituted of those who are of such a character, and who acknowledge the Lord.
 3 16–19 Those who were formerly of the church will profane the holy things of the church, and will therefore perish.
 3 20–23 Those who have falsely interpreted the Word are condemned.
 3 24–32 Those who persuasively established falsities, will abide in falsities, and will not perceive truth.

Chapter 30

- 11 1–3 Establishment of the church with those who have been in spiritual captivity, or in ignorance of truth.
 15 4–7 Then the last judgment will be executed with those who are of the church.
 11 8, 9 Then they are to be brought to the church, and will worship the Lord.
 11 10, 11 Then their spiritual captivity will cease.

- 11, 3 12–15 They have been infested by evils and falsities, and there is no remedy,
3 16 but those who have destroyed, will be destroyed.
11 17, 18 There will be a remedy from the Lord, who will restore the church.
11 19, 20 They will be perfected in truths, and it will last.
11, 1 21, 22 This will be done by the Lord, when he will come, and he will be their God.
15 23, 24 He will execute judgment upon the wicked.

Chapter 31

- 1, 11 Of the new church that will be established by the Lord. This is meant by “Israel” and “Zion.”
1, 11 1 The Lord will be their God.
11 2–5 The loved one will receive the goods of the church.
11 6–8 They are to be brought near.
11 9 They will come, and will understand truths.
11, 17 10, 11 The redeemed will be guarded against falsities,
11, 17 12–14 and will receive things spiritual and celestial.
11 15 They are as dead,
11 16, 17 but they will finally return.
11 18–21 They will come out of ignorance of truth into the truths of heaven.
11 22 They will understand them.
11 23–28 They will be imbued with wisdom.
11 29, 30 They will have no falsity of evil.
11 31–34 They will be conjoined with the Lord, and from that conjunction truths will be inscribed on their life.
11 35–37 This will be established to eternity.

11 38–40 They will have abundant and extended doctrine of life.

Chapter 32

3 1–5 Indignation that the Jewish church will be destroyed,
 11 6–15 yet the Lord's church will be preserved.
 11 16–22, 25 Prayer that it may be preserved,
 3 23–25 but the former church will be destroyed,
 3 26–33 and it will be reproved because of its evils, which have also been with them from the beginning, although they had the Word and doctrine from it.
 3 34, 35 They have profaned holy things.
 11 36–40 When this has been done, a new church is to be instituted, which will be conjoined with the Lord, and will not be separated from him.
 11 41, 42 They will have every good.
 11 43, 44 They will then have everything of the church.

Chapter 33

11 1–5 A new church. It will be established when the former church has been destroyed.
 11 6–9 After its destruction those are to be brought near who are to be led out of falsities,
 11 10, 11 who will worship the Lord from an affection for truth and good,
 11 12, 13 and who will be in truths of every kind after the former church has ceased to be.
 1, 11 14–16 This will take place when the Lord comes, who will institute it.

- 11 17, 18 Then truth and good will not be wanting.
- 11 19–21 The spiritual and that natural will be in agreement.
- 11 22 Then there will be truths in all abundance.
- 11 23–26 Unless spiritual and natural truth and good become concordant, there can be no church.

Chapter 34

- 3, 11 1–7 The Jewish church will be destroyed, although its truth will be preserved.
- [11] 8–11 Those who are of the church will be free,
- 3 12–16 but they have of themselves become slaves.
- 3 17–19 They will be slaves to falsities, because they have departed from conjunction with the Lord;
- 3 20 and because of profanation of truth.
- 3 21, 22 Therefore they will die the death of profaners.

Chapter 35

- 11 1–10 Those who are of the Lord's celestial church are represented by the "children of Jonadab," who were to "drink no wine, nor build a house, nor sow seed, nor plant vineyards," which signifies to learn truths and retain them in the memory, which belongs to the spiritual church; but that they should "dwell in tents," which signifies to receive in the life and obey.
- 11 11 From this they will have the celestial church.

- 3 12–16 The Jewish church does not receive nor obey, although they are taught continually.
- 3 17 Therefore they will perish.
- 11 18, 19 But those who obey will be in the celestial church.

Chapter 36

- 3 1–10 The destruction of the Jewish church and nation is foretold, and it is impressed upon them that they should repent.
- 3 11–16 They might know it to be true.
- 3 17, 18 It was foretold by the Lord.
- 3 19–24 They rejected it by profaning it;
- 3 25, 26 likewise the Word.
- 11 27, 28, 32 The Divine truth will not perish.
- 3 29–31 Because they have made themselves obstinate, the destruction of the church and of the kingdom is imminent.

Chapter 37

- 2 Those who remained of the devastated church profaned the holy truths of the church by reasonings from knowledges [*scientifica*].
- 2 1, 2 Those who remained did not live according to the truths of doctrine from the Word.
- 2 3, 4 They had regard to doctrinals.
- 2 5 They consulted knowledges [*scientifica*].
- 2 6–10 It is foretold that they will be destroyed by reasonings from knowledges.
- 2 11–16 Thus doctrine was repudiated and falsified.
- 2 17–21 Truths were perverted, but not goods with the truths, until there was a lack of goods.

Chapter 38

- 2 1–3 Those who have not yet been vastated, will be vastated.
- 2 4–6 They made themselves still more obstinate, by perverting doctrine from the Word, and defiling it.
- 2 7–13 The remnants that were not utterly falsified, were nevertheless tainted with falsities.
- 2 14–18 If they pervert them still farther, they will perish.
- 2 19–21 Otherwise, if those remnants are not so perverted, they will not perish.
- 2 22, 23 It is foreseen that all things of the church will be perverted.
- 2 24–28 This was hidden from them.

Chapter 39

- 2 1–3 By reasonings from falsities the remnants of doctrine will perish.
- 2 4–8 They have been wholly falsified, even until there is no truth in them.
- 2 9, 10 The simple understanding of the Word had not yet been devastated,
- 2, 11 11–14 because they were not in reasonings from falsities, but only in externals of doctrine.
- 2 15–18 The remnant of doctrine will be falsified, but not yet.

Chapter 40

- 2 1–6 The simple understanding of the Word according to doctrine will still remain.
- 2 7–12 Beside the simple understanding, reasonings from falsities have been tolerated, which were commingled.

2 13–16 They began to be imbued with falsities of faith.

Chapter 41

2 1–3 Further falsification of truth,
 2 4–7 and abolition of worship from this,
 2 8 with some exception,
 2 9 by means of falsities of faith,
 2 10 and by means of falsification of truth.
 2 11–15 But there were still remains,
 2 16–18 some of which were perverted by knowledges [*scientifica*] of the natural man.

Chapter 42

2 1–6 The remains or those left consulted doctrine,
 2 7–22 but they were told that if they would continue simply in their external worship, and would not consult knowledges [*scientifica*] of the natural man, they would be saved; if they should consult them, all truth and good of worship would perish.

Chapter 43

2 1–4 But this was not done.
 2 5–7 They consulted the knowledges [*scientifica*] of the natural man.
 2 8–13 Thus they will perish by reasonings from these, and the knowledges themselves would be perverted by adapting them to falsities.

Chapter 44

3 1–6 Much of the church perished by departure from the Lord and by falsities of every kind.

- 3 7–10 Now nearly all things left perish by means of knowledges [*scientifica*] of the natural man, nor do they refrain for fear of destruction,
- 3 11–14 because they consult knowledges, and thus there is scarcely any residue.
- 3 15–19 They make themselves obstinate, and love things that have been falsified by knowledges.
- 3 20–23 Their destruction in consequence of this foretold,
- 3 24–27 even until nothing of the church was left,
- 3 28 except a few things.
- 3 29, 30 True knowledges [*scientifica vera*] are perverted by reasonings therefrom.

Chapter 45

- 3 1–5 Prediction that the whole church will be destroyed.

Chapter 46

- 3 The natural of man will perish by reasonings from knowledges [*scientifica*].
- 3 1–6 All such knowledges are no longer of any avail, because they have been destroyed by means of reasonings.
- 3 7–10 Pride in these will be lowered, and they will become falsities.
- 3 11, 12 They cannot be healed, because the church has been destroyed by means of these falsities.
- 3 13–19 The whole natural perishes, nor is there anything there but falsity and evil.
- 3, 11 20–24 All its learning which confirms falsities will perish.

11 47 Those who have not adulterated will be amended.

Chapter 49

3 Of those who falsify the truths of the word and of the church, who are meant by “the children of Ammon.”

3 1 They falsify truths.

3 2 Truths and goods with them will be destroyed.

3 3 Mourning over this.

3 4, 5 They will be dispersed.

11 6 Those who have not falsified truths will be accepted.

3 Of those who have falsified the external of the word who are meant by “Edom.”

3 7, 8 They will be destroyed by things falsified.

3 9–13 Nothing of truth remains.

3 14–18 Their total destruction.

15 19–22 The last judgment is executed upon them, and they are cast down into hell.

3 Of those who pervert the knowledges [*cognitiones*] of truth, who are meant by “Damascus.”

3 23–26 The doctrine of truth has been destroyed thereby.

3 27 They will perish.

3 Of those who pervert the knowledges [*cognitiones*] of good, who are meant by “Arabia.”

3 28–30 They have destroyed the knowledges [*cognitiones*] of good and truth by reasonings.

3 31–33 Their destruction.

3 Of the falsification of doctrine, which is meant by “Elam.”

- 3 34–36 The falsities of their doctrine will be dispersed.
 3 37, 38 They will perish,
 11 39 except those who have not falsified.

Chapter 50

- 3 Of those who have adulterated and falsified the goods and truths of the church, who are meant by “Babylon” and “Chaldea.”
 3 1–3 They will no longer have any good or truth.
 11 4–7 Then those who are in ignorance of good and truth, because of a lack of them, will be brought to the Lord.
 11 8 They will depart from “Babylon.”
 3 9, 10 “Babylon” will perish,
 3 11 because they have vastated the church.
 3 12, 13 It is without any truth.
 15 14–16 Their destruction at the time of judgment,
 15, 3 17 because she has destroyed the church.
 3, 11 18–20 After “Babylon” has been destroyed, a new church will be established, which will be acceptable to the Lord.
 3 21–24 Babylon will be destroyed because she is against the Lord.
 3 25–30 They are to be wholly destroyed,
 3 31, 32 on account of the love of ruling,
 3 33, 34 because they do not refrain from destroying the church which the Lord establishes and redeems.
 3 35–38 All things appertaining to them from firsts to lasts have been destroyed by means of falsities.
 3 39, 40 They have horrible falsities and evils.
 15 41–46 The last judgment upon them.

Chapter 51

- 3 Of those who by traditions or reasonings from the natural man have perverted the truths and goods of the church, who are here meant by "Babylon."
- 3 1-4 All truths of doctrine with them will be destroyed.
- 3 5 The Jewish church is such, and is against the Lord.
- 3 6 Let them beware of such.
- 3 7-10 Those who are there are vastated by such things, and they do not refrain.
- 2, 3 11-13 They pervert truths and goods, which they have in abundance.
- 2 14-18 They have the Word so that they can be wise, but they falsify it.
- 15 19-23 When the judgment overtakes them from the Lord, all things appertaining to them, from firsts to lasts, are to be scattered.
- 15 24-26 Their destruction will come, because they have destroyed everything of the church.
- 3 27-29 They will seize upon falsities of every kind.
- 2 30-32 Hence they will no longer have any power.
- 15 33 Her last time is coming.
- 15 34-40 They will perish because they have destroyed the church.
- 15 41-44 They will be destroyed by mere falsities.
- 15 45-50 Let them not come near those who are of the church, lest they perish together with them.

- 15 51–53 They cannot resist, however much they trust in themselves.
- 15 54–58 Those who trust in their own falsities will come to nothing and will be destroyed.
- 15 59–61 This is told to those who in the church have been taken captive by such, and who have become “Babylon.”
- 15 62–64 They are to be cast into hell.

Chapter 52

- 3 1–7 After the Jewish church has been wholly devastated in respect to all truths and goods by traditions or by reasonings from falsities,
- 3 8–11 the church is destroyed, until nothing of it is left remaining.
- 3 12–23 The destruction of all things of the church in general and in particular is described.
- 3 24–27 They can no longer be taught from the Word.
- 11 28–30 Their quality.
- 11 31–34 Beginning of the establishment of the church.

Lamentations

Chapter 1

Subjects

Verses

- 3 1–3 The church and its doctrine from the Word, which had been dominant, but now enslaved and laid waste.
- 3 4, 5 All of its truths and goods are perverted.
- 3 6 There is no power against the hells.

3	9, 10	Affections of truth have become cupidities of falsity.
3	11	They were against the Lord.
3	12–14	They falsified the truths of the Word.
3	15	It was impure.
3	16, 17	The Word was rejected owing to their own intelligence.
3	18, 19	Nothing of the church was left, and therefore came their destruction.
9	20	The Lord was rejected.
3	21, 22	The external of the church was also devastated.

Chapter 5

3	1–5	Lamentation to God, that there is a lack of everything of the church,
3	6–9	because of falsities and evils.
3	10–18	They have become infernal.
11	19–22	Prayer to the Lord, that the former church may be restored.

Ezekiel

Chapter 1

Subjects	Verses	
10	1–3	Prophecy concerning the Lord in respect to the Word.
10	4	The Divine external sphere of the Word.
10	5	A representative of it as a man.
10	6	Conjunction of celestial and spiritual things there.
10	7	The quality of the natural of the Word.
10	8, 9	Its spiritual and celestial which are conjoined.

- 10 10, 11 The love of spiritual good and truth,
and the love of natural good and truth;
their distinction and oneness.
- 10 12 The turning or looking of all toward
one.
- 10 13, 14 The sphere of the Word from Divine
good and Divine truth, from which is
the life of the Word.
- 10 15–21 The doctrine of good and truth acting
in unity with the Word.
- 10 22, 23 The Divine above and in the Word.
- 10 24, 25 It is Divine truth [*verum*], and its
influx.
- 10 26 The Lord above the heavens.
- 10 27, 28 The Divine love and the Divine truth
[*veritas*] pertaining to him.

Chapter 2

- 1, 2 1, 2 The Word from the Lord to the
prophet,
- 1, 2 3–5 respecting the Jewish church, that it did
not receive the Word.
- 2 6, 7 It was against the Word and the Lord.
- 2 8–10 There is everywhere in the Word a
lamentation over that church.

Chapter 3

- 2 1–3 He should be instructed in the Word,
which in itself is delightful.
- 2, 11 4–7 He should teach those that have the
Word, and consequently are able to live
according to the Divine
commandments, but they do not so
live; while with others it would be
otherwise.
- 2 8, 9 He should not fear their obduracy,
- 2 10, 11 but should teach them.

- and in part forsaken it; nevertheless, they will continue to falsify it.
- 2 3, 4 They will profane all the truths of the church.
- 3 5–7 Because they have perverted the truths of the church more than others,
- 3 8–10 falsities have destroyed goods, and evils truths until nothing of good and truth is left;
- 3 11, 12 and because they have destroyed the church by profaning it, they will perish, as above.
- 11 13 Afterward the church will be instituted among others,
- 3 14–17 since all things of the Word, of doctrine and of the church have previously been consummated by profanities, and by evils and falsities.

Chapter 6

- 3 To all who are in evil love and in falsities from such love in the church.
- 3 1–3 They will perish by reason of falsities.
- 3 4–6 All of the worship derived from truth and good has been destroyed, because there is nothing but evil and falsity.
- 3, 11 7–10 Those who depart from evils and falsities will not perish.
- 3 11 Lamentation over this,
- 3 12–14 that all who are in evils and falsities will be destroyed.

Chapter 7

- 15 The last judgment.
- 15 1–4 They are to be destroyed on the day of the last judgment.
- 1, 15 5–13 This will take place when the Lord comes.

- 15 5, 6 Destruction of those in whom there is
no good or truth.
- 15 7 Judgment upon the evil.
- 15 8–11 There is no compassion, because there
is nothing but what has been profaned.

Chapter 10

- 11 The institution of the church by means
of the word and by means of doctrine
therefrom.
- 11 1, 2 The Divine spiritual of the Word there
forming the church, is described,
- 11 3–5 from which the internal and the
external of the church is full of the
Divine;
- 11 6–8 from this the doctrine is Divine.
- 11 9, 10 Doctrine from the Word, which is
spiritual within.
- 11 11 It should act in unity with the Word.
- 11 12, 13 It is full of Divine truths.
- 11 14, 15 [It is known] from the Word, that it is
such inwardly and outwardly.
- 11 16, 17 Doctrine is from the Word.
- 11 18–20 Influx of the Lord therefrom into the
church.
- 11 21, 22 Conjunction of all things of the Word,
and consequent life.

Chapter 11

- 2 Doctrine falsified.
- 2 1–3 Beginning of the perversion of the
church by means of falsities (the
“caldron” here meaning doctrine, and
the “flesh” the people)
- 2 4–7 by falsifications of the truth of doctrine.
- 3 8–11 It will be even worse, and they will
perish by reason of things falsified,
- 3 12 because they will pervert all things.

- 3, 11 13–16 All who are in falsities must be scattered; the church will consist of few.
- 11 17–20 A new church will be instituted by the Lord, which will be in truths from him, at the time when the former church is being destroyed.
- 3 21
- 11 22, 23 The Word will enlighten the new church.
- 11 24, 25 This is made manifest to those who are in spiritual captivity.

Chapter 12

- 3 Vastation of the church, and fulfillment of the prophecy.
- 3 1, 2 They are opposed to the Lord and the Word.
- 3 3–12 It is represented that the church has departed from them, through the falsification of the Word in respect to the sense of the letter, until there is no longer any church.
- 3 13 They have destroyed the chief truths by reasonings from the natural man, and consequently the remaining truths, so that there is little left.
- 3 14–16
- 3 17–20 It is not known what good and truth are.
- 1 21–25 The coming of the Lord will not be delayed.
- 2, 1 26–28 It is vain for them to say that the prophecies of the Word concerning the Lord will be fulfilled after a long time.

Chapter 13

- 2 The doctrine of the church falsified.
- 2 1–3 Respecting those who from their own intelligence hatch out doctrine, or falsify doctrine.

- 15 4, 5 They do not stand in the day of judgment.
- 2 6, 7 They say that it is the Word of the Lord, and yet it is not.
- 2 8, 9 They will be shut out from the church.
- 2 10–12 They falsely interpret the truths of the Word.
- 3 13–15 They will be destroyed.
- 3 16 They will have no protection against the hells.
- 3 17 The affection for falsifying.
- 3 18, 19 From such affections arise persuasions of falsity, by which they lead astray.
- 3, 11 20–23 They will perish, and those who do not suffer themselves to be led astray will be protected.

Chapter 14

- 2 1–4 Those who depart from the worship of the Lord have no enlightenment from the Word.
- 2 5 The church is of this description.
- 2 6, 7 If they do not become converted, they cannot be enlightened in truths from the Word,
- 2 8 and the church will be devastated,
- [2?] 9, 10 until there be nothing of the doctrine of truth in it.
- 1, 11 11 They must not go back, but must acknowledge the Lord.
- 3 12–14 When there is no longer any truth or good in the church, intercession will not avail in the least.
- 3 15, 16 Neither will intercession be of any avail when evil desires take possession of the church.
- 3 17, 18 So likewise when falsities take possession of the church;

- 3 19, 20 likewise when adulteration of good takes possession of it.
- 3, 11 21–23 When these have taken possession of the church, another church will be established, on which the Lord will have mercy.
- Chapter 15
- 3 1–3 There is no longer any spiritual good;
- 3 4, 5 none whatever, since that good has been utterly destroyed by evil love.
- 3 6 Such are those who are in the church.
- 3 7, 8 From evil love they will perish, and thus they will have no church.
- Chapter 16
- 2 The successive states of the Jewish church.
- 2 1, 2 There was nothing in it but falsity and evil.
- 2 3–6 It was forsaken by the Lord from the beginning, because it was without anything of the church.
- 2 7–12 After a time truths and goods of every kind and species were given to it through the Word, and thus evils and falsities were removed.
- 2 13, 14 Thus it could have been in intelligence.
- 2 15–20 It falsified all things of the Word.
- 2 21, 22 It extinguished truths and goods, and became as in the beginning.
- 2 23–25 It turned truths into falsities
- 2 26–28 by knowledges [*scientifica*] of the natural man, by traditions, and by reasonings from them,
- 2 29, 30 finally profaning [truths].
- 2 31 It exalted itself above all men.
- 2 32–34 It obtruded its falsities on others.

- 3 35–42 They will utterly perish by the falsities by which the truths of the Word have been destroyed.
- 3 43–45 Thus they will be as in the beginning.
- 3 46–52 The like has come to pass with the Israelitish church, but in a less degree.
- 11 53–55 Nevertheless the church in general shall be restored.
- 11 56–58 It is everywhere better than in the Jewish church.
- 11 59–63 A new church is to be instituted among others.

Chapter 17

How the ancient church was instituted by the Lord, and what it became among the Jewish nation (the “eagle” meaning the understanding, and “Lebanon” the rational of the church).

- 11, 2 1–3 Those who were in the capacity to understand were brought to the church.
- 11, 2 4, 5 They were brought into the Lord’s spiritual church, and instructed.
- 11, 2 6 They became the church.
- 11, 2 7, 8 Others succeeded, who had not the rational of the understanding, of whom the church was to consist, and to whom all Divine truths were given, because the Word was given them,
- 2 9, 10 but they utterly rejected all things of the church, so that they could not but be devastated of them.
- 2 11–13 They destroyed them by reasonings from the natural man,
- 2 14 excepting as yet a few,
- 2 15, 16 who, however, were natural external without an internal.

- 2 17, 18 Therefore they have destroyed those things which were of the church.
- 2 [19?] 20, 21 They will perish by means of reasonings from the natural man, and will therefore be dispersed.
- 11 22–24 The Lord will establish a new church of others, in their place.

Chapter 18

- 2, 11 1, 2 It is said, If the fathers are evil their offspring also are evil;
- 2, 11 3, 4 but the offspring are not condemned on the father's account, but everyone on his own account.
- 2, 11 5–9 There are some of the offspring who do not commit evils, or act contrary to the goods and truths of the church, and these are saved.
- 2, 11 10–13 It is otherwise with the offspring who commit evils, or act contrary to the goods and truths of the church; these are condemned.
- 11 14–17 But he who does not do this is saved,
- 2 18 although the fathers are condemned.
- 2 19, 20 Everyone is dealt with according to his deeds.
- 2 21–23 The impious man who is converted is saved,
- 2 24 while the pious man, if he becomes impious, is condemned.
- 2 25–29 Both are of Divine justice.
- 2 30–32 Exhortation to be converted, because the Lord wishes the salvation of all.

Chapter 19

- 2 1, 2 The first thing of the church among the fathers of the Israelitish nation was destructive of all things of the church.

- 2 3 That nation was likewise destroying all things of the church.
- 2 4–7 They were natural external, and opposed to all things of the church, and therefore they became perverted and were destroyed,
- 2 [?8,] 9 and afterwards they were wholly destroyed by means of reasonings from the natural man.
- 2 10, 11 The ancient church was in Divine truths,
- 2 12–14 but in the Israelitish and Jewish church all Divine truth was perverted and rejected.

Chapter 20

- 2 Successive states of the Jewish church.
- 2 1–3 Those who are of the Jewish church worship the Lord with the mouth and not with the heart.
- 2 4 The first of them, that is, their fathers.
- 2 4–9 They worshipped other gods, and did not depart from them, however much admonished, because they were natural external; this concerning them when in Egypt.
- 2 10–12 They were let into temptations, and then instructed. Also, respecting conjunction of the Lord with the church.
- 2 13 And they cannot even thus be brought to the worship of the Lord.
- 2 14–17 Although they were of such a character, yet they were not cast off.
- 2 18–20 Their offspring were instructed in like manner.
- 2 21–24 They in like manner reprobated all things of the church.

- 2 25, 26 In consequence they had representatives different from the former good ones, because they had profaned them; this concerning them in the wilderness.
- 2 27–29 When they had been introduced into the land of Canaan, they worshipped other gods in every way.
- 2 30, 31 They profaned things holy.
- 2, 3 32–36 They are to be cast out of the church, because they have been such from the beginning.
- 3 37–39 They will not return to the church, but will be among the profaners of the holy things of the church.
- 11 40–42 A new church will be instituted, which will worship the Lord,
- 11 43, 44 and they will acknowledge their evils, and at the same time the Lord's mercy.
- 3 The church has perished by reason of falsities.
- 3 45, 46 (H.B. 21:1, 2) An external or natural church, which is able to be in the light of truth.
- 3 47, 48 (H.B. 21:3, 4) It is destroyed by evil love.
- 3 49, 21:1–3 (H.B. 21:5–8) It is the Jewish nation, which is here further treated of.
- Chapter 21
- 3 1–3 (H.B. 6–8) [See above, end of chapter 20.]
- 3 4, 5 (H.B. 9, 10) They will all perish by means of falsities of evil.
- 3 6, 7 (H.B. 11, 12) Grief of doctrine.
- 3 8–11 (H.B. 13–16) Destruction by means of interior falsities of evil.
- 3 12, 13 (H.B. 17, 18) Grief of the church because they cannot be converted.

- 3 14–17 (H.B. 19–22) All things that remain will also perish, owing to falsities still more interior.
- 3 18–22 (H.B. 23–27) Destruction will come by reasonings from falsities, and yet they will have worship, but from these falsities.
- 3 23, 24 (H.B. 28, 29) Their worship will be vain.
- 1, 3 25–27 (H.B. 30–32) That church will come to its end when the Lord comes.
- 3 28, 29 (H.B. 33, 34) It will be the same with those who have falsified the sense of the letter of the Word.
- 15 30–32 (H.B. 35–37) They will be cast into hell.

Chapter 22

- 2 1, 2 The church adulterating truths and goods of doctrine.
- 2 3–6 It is coming nearer to its end.
- 2 7–9 They destroy truths and goods by means of it.
- 2 10–12 They have been guilty of various adulterations of truth and good.
- 3 13–16 They are destroyed.
- 3 17–22 Falsities and evils of every kind are mixed with truths and goods.
- 3 23–25 The truth of the Word has been adulterated,
- 3 26 also its good;
- 3 27–29 likewise the remaining things which, though false and evil, have been made to appear as though they were true and good.
- 3 30 Nothing is left over.
- 15 31 They will perish in hell.

Chapter 23

- 2 The church which is in truth, and the church which is in good.
- 2 1, 2 There are two churches, one which is in truth, which is “Samaria,” and the other which is in good, which is “Jerusalem.”
- 2 3, 4 Both are external natural, perverted in the beginning.
- 2, 3 5–8 “Samaria” falsified the truths of the Word by reasonings from knowledges [*scientifica*];
- 2, 3 9, 10 thus she became corrupted.
- 2, 3 11–13 “Jerusalem” likewise falsified truths,
- 2, 3 14–17 and adulterated goods also by various means.
- 2 18 Thereby she separated herself from the Lord,
- 2 [19,] 20, 21 and defiled truths and goods still further by knowledges [*scientifica*] of the natural man.
- 15 22–25 They will wholly perish on the day of judgment.
- 15 26, 27 Thus the truths and goods of the church will no longer be perverted.
- 15 28–31 They will be in hell where there is nothing but evils and falsities.
- 15 32–34 They will also be in the falsification of all truth;
- 4 35 and this, because they have denied the Lord.
- 3 36–39 They have destroyed all the holy things of the church.
- 3 40–42 They boasted before others because of their having the Word and the holy things of the church,
- 3 43–45 although these were entirely falsified and adulterated.

3, 11 46–49 Falsities and evils will destroy all things of the church among them, and such must be separated that they may no longer mislead.

Chapter 24

3 1, 2 The end of the church among the Jewish nation.

2 3–5 Through the Word truths together with goods have been given them, also the Divine presence.

2 6–8 They are filthy by reason of the adulteration and profanation of truth and good.

2 9–12 The Lord has labored with all his might, that they might grow better,

2 13 but it could not be done;

3 14 therefore they will die in their profanities.

3 15–17 Everything of the church will be taken away from them, and yet there will be no grief on that account.

1, 3 18, 19 This will take place when the Lord comes into the world.

1, 13 [20,] 21–23 Then he will destroy all the worship of that church, and there will be no grief on that account.

1, 11 24–27 When the Lord comes, those who will be led to the new church will be instructed.

Chapter 25

2 1, 2 Against those who are in the sense of the letter of the Word, and who pervert the truths of religion by things which do not belong to religion, who are meant by the “children of Ammon”;

- 2 3–5 because they wonder at the destruction of the church they will not know truths;
- 2 6, 7 because they have rejoiced over this, they will pervert truths.
- 2 8–11 Still more when they pervert goods of the church.
- 3, 15 12–14 Of those who destroy the external of the Word and of doctrine: they will be rejected for a like reason.
- 3, 15 15–17 Those who by falsities of faith devastate the church will be devastated and perish on the day of judgment.

Chapter 26

- 2 Of the church as to knowledges [*cognitiones*] of truth, which is meant by “Tyre.”
- 2 1, 2 They imagine that all things of the church consist in knowledges [*cognitiones*].
- 2 3, 4 Thereby come falsities, which destroy the ultimates of doctrine.
- 2 5, 6 These and also affections for truth are destroyed by knowledges [*scientifica*].
- 2 7–12 Much reasoning from the natural man will destroy all truths, from which comes self-intelligence.
- 3 13, 14 Thus all affection for spiritual truth will perish, so that nothing of the church will any longer remain.
- 3, 15 15–18 Their end will be in hell, which will cause the rest of them to be in terror.
- 15, 11 19–21 When they have been cast into the hells, the knowledges [*cognitiones*] of truth will be evident to those who will be in heaven and in the church.

Chapter 27

- 2 1, 2 Further concerning the church in respect to knowledges [*cognitiones*] of truth, which is “Tyre.”
- 2 3–9 The ancient church had knowledges of truth and good of every kind and species, and by means of them it had intelligence.
- 2 10, 11 Truths that protected that church.
- 2 12, 13 Acquisitions and communications of all the knowledges.
- 2 14–20 Knowledge [*scientia*], intelligence, and wisdom by means of them.
- 2 21–23 Divine worship from them.
- 2 24, 25 Truths and goods of every kind and thus everything of the church acquired by means of them.
- 2 26–29 Through natural knowledges [*scientiae*] they have perished.
- 2 30–34 Lamentation over their destruction,
- 2 35, 36 and that it is the countenance of hell.

Chapter 28

- 2 1–5 Since they believe that they are learned from mere knowledges [*cognitiones*] and say in their heart that they are most intelligent from themselves,
- 2, 3 6–10 therefore they will falsify all knowledges [*cognitiones*] of truth, and will perish thereby.
- 2 11 Respecting learning from the Word.
- 2 12 From the Word they have all truths and goods of heaven and of the church;
- 2 12–18 in consequence of which they were in intelligence at first, but afterwards this was dissipated by means of their pride.
- 3 19, 20 Natural love consumed all things of the church, resulting in their destruction.

- 2 21–23 Of the understanding of truth, which is meant by “Zidon”: it will perish by means of falsities.
- 3 24 Their destruction, lest the church should be still further destroyed.
- 11 25, 26 A new church will come into existence, when the former has been condemned.

Chapter 29

- 2 1–3 Of the natural man who, in things Divine, trusts nothing but his knowledges [*scientifica*].
- 2 4, 5 Such will pervert the truths of the church by applying their knowledges to falsities.
- 3 6, 7 Because truths have been perverted in this manner, all power, which is of truth, has been destroyed in their case, and all truth will be utterly devastated, until they will no longer have truth.
- 3 8–12
- 11 13–16 Nevertheless something of a church will be established out of those who are natural and in knowledges [*scientifica*].
- 11 17–18 Reasonings from knowledges [*scientifica*] of the natural man will not destroy knowledges [*cognitiones*] of truth with them;
- 2 19, 20 but these will be destroyed by reasonings from the natural man with those who trust knowledges [*scientifica*] alone, and have perverted the truths of the church.
- 11 21 Those who are of the church that the Lord will establish will have truths of doctrine.

Chapter 30

- 1, 3 1–5 The coming of the Lord when all things of the church have been destroyed by knowledges [*scientifica*] of the natural man.
- 3 6–9 Then all who trust in these knowledges will perish through evil loves.
- 3 10–12 By such the truths of the church will be destroyed through reasonings from the natural man, derived from falsities, even until there is nothing left but falsities.
- 3, 15 13–19 All things which are of the knowledge [*scientia*] of the natural man, of every sort, will become hell.
- 3 20–23 They will have no truth, thus no power.
- 3 24–26 This will take place through reasonings from the natural man.

Chapter 31

- 11 1, 2 Of the natural man who is in knowledges [*scientifica*].
- 11 3–9 In the ancient church a rational flourished that was derived from knowledges [*scientifica*] of every kind, through their confirming, by means of these, the Divine things of the church; and from this source they had spiritual intelligence.
- 3 10–13 The pride of self-intelligence, from which comes a trust in learning, has wholly cast them down from intelligence, and has deprived them of all the truths of the church.
- 3, 15 14 They are cast into hell, that they may no longer destroy.
- 3, 15 15–18 There they are shut up, lest, while continuing in their falsifications, they should spread their falsities abroad.

Chapter 32

- 3 Lament over those who by knowledges [*scientiae*] have perverted the holy things of the church.
- 3 1, 2 They pervert all truths of the church.
- 3 3–8 They fall into all falsities of evil, until they no longer see what is good and true.
- 3 9, 10 Those who are outside the church are horrified at their falsities.
- 3 11, 12 They destroy all things of the church by reasonings from the natural man.
- 15 13–16 They shall be cast into hell, that they may no longer pervert truths in those who are in an affection for truth.
- 15 17–23 In hell they will be associated with those who have profaned the holy things of the Word;
- 15 24, 25 also with those who have falsified truths of doctrine;
- 15 26–30 with those who have falsified the sense of the letter of the Word.
- 15 31, 32 All of these will be with those who by knowledges [*scientiae*] have perverted the holy things of the church, and thus they will be separated from those who are of the church, lest they persecute them.

Chapter 33

- 2 Of those who instruct and are instructed.
- 2 1–5 Those who are instructed by the preacher concerning falsities and do not take heed, perish;
- 2 6, 7 when the preacher sees falsities and does not give instruction concerning them, he perishes.

- 2 8, 9 The same is true of everyone who teaches doctrine, when he teaches and is not heard, or when he does not teach.
- 2 10, 11 So now in the church, they must be taught in order that they may be converted, because the Lord wishes the salvation of all.
- 2 12–16 If the evil man becomes good, his evil is forgiven; if the good man becomes evil, his good is not regarded.
- 2 17–20 These things are Divine justice.
- 2 21–26 A perverted church declares that it is the church because it has the Word; nevertheless it falsifies the Word, worships another god and does evil,
- 3 27–29 and will perish by reason of falsities of evil,
- 3 30–33 notwithstanding its hearing the Word, and being in external worship.

Chapter 34

- 2 1–4 Respecting teachers who regard their own good only, and not the good of the church.
- 2 5, 6 In consequence those who are of the church come into an evil life.
- 3 7–10 Being such, everything of the church is taken from them.
- 11 11–16 When the Lord comes into the world he will gather the church together, and will teach it Divine truths.
- 3, 11 16, 17 The evil among them he will separate.
- 3 18–20 Evil shepherds destroy everything of the church,
- [3] 21 and destroy the simple.
- 1, 11 22–25 When the Lord comes he will teach and save these.

- 11 26–31 He will both teach them and protect them from falsities, and they will acknowledge him.
- Chapter 35
- 3 Respecting falsities of faith.
- 3 1–5 All truth of faith among them perishes through falsities.
- 3 6–9 Falsification of the Word from this, until there is nothing but falsity.
- 3 10 They claim that the church is with them.
- 3 11–13 They speak against the church and against the Lord.
- 3 14, 15 When the church comes into existence, they will be devastated in respect to everything of the Word.
- Chapter 36
- 3 The perverted church in general.
- 3 1, 2 It has been destroyed by evils and falsities.
- 3 3–7 Because it has been destroyed even to its ultimates, those that have been destroyed will perish.
- 11 8–12 A new church will be established by the Lord, which will be in truths and goods.
- 11 13–15 The evils and falsities of the perverted church will no longer do any harm.
- 2 16–19 That perverted church will perish utterly.
- 2 20–23 Yet it will still be tolerated because of the Word, and because the Lord is known by means of the Word.
- 11 24–30 A new church will then be established, which, being freed from falsities and

- evils, will be in truths and goods, and will acknowledge the Lord.
- 11 31, 32 It will reject evils.
- 11 33–36 Its intelligence will gradually grow by means of Divine truths.
- 11 37, 38 The Lord will be acknowledged in it, and there will be the worship of him.
- Chapter 37
- 3 1, 2 It is represented that the church was destitute of all life from good and truth.
- 11 3–6 It is foretold that a new church will come into existence, in which will be life.
- 11 7, 8 This also came to pass when that church was first instructed in truths, and was thus made fit for receiving, and it then received life.
- 11 9, 10, and it then received life.
- 1, 11 11–14 Thus the Lord did when he came into the world, and a new church was established by him.
- 11 15–20 There were two churches, the celestial and the spiritual, and the two together were one.
- 11 21–25 This will be under the Lord, and the two will become one church from the Lord, and will be protected from infernal evils and falsities.
- 11 26–28 The church will be different because the conjunction will be different.
- Chapter 38
- 2 1, 2 Those who are in the mere sense of the letter of the Word, and in a worship therefrom which is external without an internal, are meant by “Gog.”
- 2 3–7 Everything and all things of that worship will perish.

- 2 8–16 That worship will possess the church,
and will vastate it, and it will thus be in
externals without internals.
- 2 17–19 The state of the church will therefore be
changed.
- 2 20–23 And the truths and goods of religion
will perish in consequence, and falsities
will succeed in their place.

Chapter 39

- 2 1–6 Those who are in the mere sense of the
letter and in external worship, will
come into the church, but will perish.
These are meant by “Gog.”
- 3, 1, 11 7, 8 This will take place when the Lord
comes and establishes the church.
- 3 9, 10, This church will then disperse all the
evils and falsities of such,
and will wholly destroy them.
- 3 11–16 and will wholly destroy them.
- 11 17–21[22] The new church that will be established
by the Lord will be imbued with goods
of all kinds,
and the former church will be destroyed
because of evils and falsities.
- 3 23, 24 and the former church will be destroyed
because of evils and falsities.
- 11 25–29 The Lord will then gather together a
church from all nations.

Chapter 40

- 12 1 Respecting a new church from the
Lord, after the Jewish church has been
destroyed.
- 12 2–5 What its quality will be.
- 12 6–23 All things of doctrine in respect to
celestial good and truth;
- 12 24–34 all things of it in respect to spiritual
good and truth;
- 12 35–49 all things of it in respect to external
good and truth.

- Chapter 41
12 1–26 All things of worship of the internal church in respect to good and truth.
- Chapter 42
12 1–20 All things of worship of that external church in respect to good and truth.
- Chapter 43
12 1–11 The Word in that church, in respect to the sense of its letter.
12 12–27 Worship of the Lord from good of love in that church.
- Chapter 44
12 1–3 Every good of the church and of worship is from the Lord.
12 4–8 The Jewish nation destroyed the church.
12 9–14 That nation will [not] be in that church,
12 15–31 but others, of whom the new church will consist, which will acknowledge the Lord; concerning which, and its life, doctrine, worship, and ministry.
- Chapter 45
12 1–5 Concerning that church: its outmosts will be holy.
12 6–8 The holy of doctrine.
12 9–25 Its statutes.
- Chapter 46
12 1–3 Influx of the Lord from Divine love.
12 4–24 Worship of the Lord there.

Chapter 47

- 12 1–12 Influx of Divine good and Divine truth from the Lord; from this influx the angels of the three heavens, and men, have spiritual life, and from the Divine good and Divine truth they have intelligence and charity.
- 12 13–23 Inheritances or partitions of the church and heaven according to goods and truths in the whole complex, which is “according to the tribes of Israel.”

Chapter 48

- 12 1–8 That partition continued,
- 12 9–20 for those who are in the third heaven, who are the “priests and Levites.”
- 12 21, 22 The Lord is in the midst of them.
- 12 23–29 The further partition or inheritance continued.
- 12 30–34 The knowledges [*cognitiones*] of that church, which are introductory truths.
- 12 35 This church is the Lord’s church.

Daniel

Chapter 1

Subjects

- 2 Verses
- 2 1, 2 When the church among the Jewish nation had been destroyed, “Babylon” appropriated to herself all things pertaining to it.
- 2 3–21 She wished to know all things of the church, and to acquire an understanding of them, and this was the beginning of “Babylon.”

Chapter 2

- 2 1, 2 The future character of “Babylon” foretold.
- 2 3–11 This was not known to those who made common cause with “Babylon.”
- 2 12, 13 They were blinded,
- 2 14–30 but it was disclosed by revelation from the Lord to those who were of the church.
- 2 31–35 The progress of the Babylonish religion follows: first the rulers would learn and teach the goods and truths of heaven and the church; and afterwards they would backslide, until nothing remained except what was adulterated, thus what was merely false and evil, and then the Lord would come.
- 2 36–38 First the Word will be taught there according to truths of doctrine drawn from it.
- 2 39 Afterwards the church will prevail, not from spiritual good, but from natural good.
- 3 40–43 Finally all good and truth will be changed by adulterations into evil and falsity, prevailing only through civil diabolic power.
- 1, 3, 11 44, 45 Then the Lord will come, and destroy that religion, and will institute a church that will be in Divine truth from him.
- 2 46–49 This was the beginning of “Babylon,” when it worshipped the God of heaven, and magnified doctrine from the Word.

Chapter 3

- 2 1, 2 “Babylon” was minded to depart from the worship of the Lord to the worship

- of another god, which is the “statue of gold set up by Nebuchadnezzar.”
- 2, 15 3–7 All such agreed together, threatening all that they would otherwise be cast into hell.
- 11 8–12 Those rulers who worshipped the Lord did not obey;
- 3, 11 13–21 they were therefore excommunicated and condemned to hell by “Babylon,” together with all things of the Lord’s church;
- 11 22–25 but still no harm came to them, and it was clearly seen that they were protected by the Lord.
- 11 26–30, 4:1–3 (H.B. 26–33) “Babylon” was compelled by this to acknowledge and worship the Lord.
- Chapter 4
- 11 1–3 (H.B. 3:31–33) [See above, end of chapter 3.]
- 2 It is foretold what “Babylon” will be, and whither their mind was moved.
- 2 4–7 (H.B. 1–4) This was not known to those who were “Babylon.”
- 2 8, 9 (H.B. 5, 6) It was known to those who were of the Lord’s church.
- 2 10–12 (H.B. 7–9) They purposed to have dominion over heaven and the church when that religion should extend over much territory.
- 2 13, 14 (H.B. 10, 11) Then they would no longer have any goods and truths of heaven and the church.
- 2 15–17 (H.B. 12–14) Nevertheless the Word would remain with them, although perverted.

- 11 18, 19 (H.B. 15, 16) Then those who were of the Lord's church perceived what those of the Babylonish religion were interiorly, and how far they wished to extend their dominion.
- 2 20–33 (H.B. 17–30) They were so stupid in respect to the truths and goods of the church, as to be no longer men, and this fact was confirmed from heaven, where they were seen to be such.
- 2 34–37 (H.B. 31–34) They feared as yet to extend their dominion over heaven and the church, but acknowledged the Lord before those who were under obedience to them.

Chapter 5

- 3 1–4 “Babylon” profaned all things of heaven and of the church.
- 3 5, 6 It was perceived from the Word, that it was profane,
- 3 7–9 but it was not perceived by the primates who were in that religion.
- 3 10–24 It was confirmed by those who were in the truths of the church, that it was contrary to the Word for them to have exalted themselves above the Lord, and that thus they profaned things holy.
- 3 25–28 That religion was at an end because there was no longer good and truth of the church.
- 3 29, 30 Thus everything of the church there, came to an end.
- 2 31, 6:1–3 (H.B. 6:1–4) Worship of the Lord was thought about, as in the church.

Chapter 6

- 2 1-3 (H.B. 2-4 [See above, end of chapter v].)
- 2 4-9 (H.B. 5-10) They deliberated about this, and concluded that they should be worshipped in place of the Lord;
- 2 10-17 (H.B. 11-18) which decree being gainsaid by those who were of the Lord's church, it was ordained that they should undergo the punishment of the inquisition, which is "the lion's den into which Daniel was cast";
- 11 18-23 (H.B. 19-24) but still they were guarded by the Lord, that they might not undergo that punishment;
- 15 24 (H.B. 25) but on the contrary, those who invented that crime were cast into hell,
- 11 25-28 (H.B. 26-29) and those who were in worship of the Lord were saved.

Chapter 7

- 2 1-3 Revelation concerning the successive changes of state of the church:
- 2 4 The first, while they were in the understanding of truth;
- 2 5 The second, when they studied only the sense of the letter of the Word;
- 2 6 The third, when the sense of the letter of the Word was falsified, and falsity was made to appear as truth;
- 3 7 The fourth, when there was faith alone, which destroyed all things of the church,
- 3 8 and which was confirmed by the sense of the letter of the Word;
- 3 9, 10 they were judged from the Word,
- 3 11 and that faith was wholly destroyed,

- 3 12 and [those who were in] the former
[states] were judged according to their
life,
- 11 13, 14 and the church became the Lord's.
- 2 15, 16 Further explanation of those things:
- 2 17, 18 four successive states of the church are
meant;
- 2 19–21 the last state is faith alone confirmed by
reasonings and by the Word falsified,
by virtue of which they would prevail;
- 11 22 and this until the Lord shall institute
the church
- [3] 23, 24 which has been destroyed by faith
alone,
- 3 25 and which despises the Lord himself.
- 15 26, 27 Finally those who are in faith alone will
be judged,
- 11 and a new church will be established by
the Lord.
- 28 Thus comes the end.

Chapter 8

- 11 Prediction concerning the church in
respect to charity and in respect to
faith.
- 11 1–3 The church which is in faith and in
charity, and its power.
- 11 4 It will increase in truths and goods.
- 2 5 Faith alone will wholly destroy charity.
- 2 6–10 It will prevail through reasonings, by
which it will dissipate the truths of
doctrine that are derived from the
Word.
- 2 11, 12 It will destroy the worship of the Lord,
together with Divine truths.
- 1 13, 14 This will go on until the coming of the
Lord.

- 2, 1 15–19 It is further explained, that this will be when the Lord comes.
- 3, 4 20–25 Faith alone will destroy the church, and despise the Lord.
- 3 26 This is the end of the church.
- 3 27 It is a sad time.

Chapter 9

- 1, 3 The coming of the Lord, and the end of each church, the old and the new.
- 1, 3 1–3 Revelation respecting the end of the church.
- 3 4–19 Confession respecting the Jewish church destroyed.
- [1] 20–23 Revelation.
- 15 24 After the church has been consummated, the judgment will come, and the Word will cease, and so the Lord will glorify his human.
- 10 25 Afterwards a new church will be established, but not easily.
- 11 26 Afterwards falsity will invade that church and will destroy it.
- 3 26 Afterwards falsity will invade that church and will destroy it.
- 11, 3 27 Still there will be a reformation, but this church will also perish from mere falsities and evils (Matt. 24:15)

Chapter 10

- 1 1–6 Manifestation of the Lord,
- 11 7–21 to reveal those things that will be in the new church respecting such as are in faith alone, and respecting such as are in truths from good, who are meant here by “Michael.”

Chapter 11

- 11, 2 The “king of the south” here means the church which is in truths of faith from

- good of charity, and the “king of the north” means the religion that is in faith separate from charity; how the changes followed each other did not appear in the world, but in heaven.
- 3 1–4 The church among the Jewish nation will be destroyed.
- 11 5 Then a new church will be established, which will be in faith from charity.
- 11, 3 6 Charity will be conjoined to faith, but faith will prevail;
- 11 7–9 and yet with some charity will prevail, and will therefore be the first thing of the church.
- 3 10–12 Their posterity will fight for faith and will conquer.
- 3 13–16 Faith will gain strength against charity and consequent faith, and will overcome the latter.
- 3 17 The dogma followed that charity is from faith.
- 2 18–20 Contention about various sayings respecting this subject from the Word.
- 2, 11 21–23 They simulated the dogma of charity, from which they had a *quasi* consociation.
- 2 24–26 Confirmations from the Word in favor of charity were explained perversely, and they destroyed faith originating in charity.
- 2 27, 28 Painful conjunction.
- 2 29–31 Faith broke up the painful conjunction, adulterated the Word itself, and thus destroyed the church.
- 2 32–35 It was objected to by many, nevertheless they were overcome.

- 2 36, 37 Finally faith alone obtained—a religion which destroys all fear of God and the whole church.
- 2 38, 39 It worships another god than the Lord.
- 2 40, 41 Thus faith originating in charity was subjugated.
- 11 41 Nevertheless those who believe the Word in simplicity will remain.
- 2 42, 43 Faith alone will also destroy by reasonings from the natural man.
- 2 44, 45 When the end comes, those who are natural-sensual will be persistent.

Chapter 12

- 11, 1 1 Near the end, a new church will begin, in which the Lord will be worshipped, and the faith of charity will be received.
- 11 2, 3 Then those who are in that faith will come into heaven, but not the rest.
- 11 4 They will become intelligent.
- 3 5–7 All this will come to pass at the consummation.
- 11 8, 9 This revelation is from the Lord.
- 11 10 The evil will not understand, but the good.
- 11 11–13 The beginning of that church.

Hosea

Chapter 1

Subjects

Verses

- 3 1–3 The prophet represented the falsification of the Word with the Jewish nation.
- 3, 1 3–5 That profane church will be destroyed when the Lord comes.
- 3, 1 6 No pity is possible;

Lord, when he comes, and will
acknowledge him.

Chapter 4

- 3 1–3 There is in the church nothing but evil
and falsity from the falsified Word;
3 4–9 and because nothing of the law and
doctrine remains, the church has been
destroyed.
3 10–12 Because they have falsified the Word
they are no longer able to understand
truth, but will behold falsity.
3 13 For this reason their worship will be
from falsities.
3 14 Will they not perish on this account?
3 15–19 Likewise those in the spiritual church:
these will go away into falsities.

Chapter 5

- 3 1–3 Those who represented the celestial
things of the church and those who
represented its spiritual and intellectual
things, falsified and adulterated the
truths of the Word.
3 4 They cannot turn back,
3 5–9 but all will perish.
3 10–14 They no longer have any understanding
of truth, but in place of truth they
understand falsity.
11 15 Nevertheless there will be a new thing
of the church.

Chapter 6

- 11 1–3 A new church will be established, which
will acknowledge the Lord;
11 4–6 it will understand truth,
3 7–10 as there are perversities in the former
church,

- 11 11 when the new church will be established.
- Chapter 7
- 3 1–5 They have perverted all the truths of the Word and of doctrine.
- 3 6–10 They have perverted them by evil loves,
- 3 11 and by the knowledges [*scientifica*] of the natural man.
- 3 12–16 Therefore they cannot be led back, because they are in falsities.
- Chapter 8
- 3 1–7 They have perverted the church; they have turned its goods and truths into evils and falsities.
- 3 8–11 By reasonings from the natural man they have put off everything of the church,
- 3 12–14 and also everything of the worship of the church; therefore they cannot but perish.
- Chapter 9
- 3 1–3 They have falsified the truths of the church, therefore the church has been destroyed, and they will be natural, abiding only in reasonings from the natural man.
- 3 4, 5 Consequently there is no Divine worship.
- 3 6 All truth and good is turned into falsity and evil.
- 3 7–9 They will perish on the day of judgment.
- 3 10, 13 The first of them were also such, they had no understanding of truth; so also their posterity, although instructed.

- 3 14–17 The posterity of these cannot but become such.
- Chapter 10
- 3 1–3 The church that was devastated in respect to truths, has a worship similar to this one, and they say that they have truth.
- 3 4, 5 At heart they worship another god.
- 3 6 They will reason against truths.
- 3, 15 7, 8 They will be cast into hell, where there is such [evil].
- 2 9, 10, The evils of punishment come upon them, but in vain.
- 2 11, 12 They have been taught truths and goods, and admonished,
- 2 13–15 and yet they persisted in falsities of evil. Their destruction, in consequence, on the day of judgment.
- Chapter 11
- 1 1 That “Israel,” the Lord, was “brought down into Egypt,” means that they were instructed in the first principles of the church.
- 11 2 They were there in natural desire and knowledge [*scientia*].
- 11 3, 4 They were instructed in cognitions and knowledges [*scientiae*].
- 11 5–8 When they have become spiritual, they will no longer be natural, since they will thus destroy truths and the understanding of them;
- 11 9–11 but from their having been in knowledges [*scientiae*] they will have intelligence from the Lord.

- 2 12 (H.B. 12:1) The understanding of the Word was falsified, although the Word is the Lord's.
- Chapter 12
- 2 1 (H.B. 2) Falsities grow by reasonings originating in the delights of the natural man.
- 2 2–5 (H.B. 3–6) The Lord strove with the posterity of Jacob from their infancy.
- 2 6, 7 (H.B. 7, 8) Exhortation to be converted and not falsify truths.
- 2 8–14 (H.B. 9–15) The church gloried in its possession of the Word, and on account of their representative worship, and they were continually guarded by the Lord; and yet they falsified and adulterated the Word and the worship.
- Chapter 13
- 2 1–3 From their self-intelligence they have perverted all Divine worship, and hence will perish,
- 16 4 yet the Lord alone is God.
- 2 5, 6 When they became rich in knowledges [*cognitiones*] from the Word, they forsook the Lord by reason of their self-glorification.
- 3 7–9 Hence their destruction,
- 3 10, 11 because there is no longer any truth of the church.
- 3 12, 13 The truth of the church has been interiorly destroyed.
- 2 14, 15 They are to be kept from destruction, until all truth of the church has been destroyed.
- 4 16 (H.B. 14:1) Those who have worshipped another god will perish.

Chapter 14

11	1-3	(H.B. 2-4) Exhortation to be converted.
17	3	(H.B. 4) because salvation comes from no other source.
11	4-7	(H.B. 5-8) Thus they will be received into the church and instructed in its truths and goods.
11	8	(H.B. 9) Falsities will be rejected,
11	9	(H.B. 10) and in consequence there will be understanding from rational light.

Joel

Chapter 1

Subjects	Verses	
2	1-3	To all who are of the church.
2	4	Falsity from the sensual man and afterwards evil therefrom has consumed all things of the church.
2	5-7	Let them repent, for evil from the sensual man has destroyed the different things of the church.
2	8-13	Mourning over the destruction of the goods and truths of the church.
2	14	Exhortation to be converted,
1	15	and to reflect that thus will be the last time, when the Lord will come,
3	16, 17	and that everything of the church has been devastated;
3	18-20	for which reason there is lamentation.

Chapter 2

1, 15	1, 2	The Lord will come and will execute judgment
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- 3 2, 3 when falsity and evil from the sensual
has destroyed the whole church.
- 3 4–9 Falsity of evil will destroy all things of it
by various insanities.
- 3 10 All good and truth has been dispersed,
together with the knowledges
[*cognitiones*] of them.
- 7 11 The Lord will fight with them.
- 2 12–17 Exhortation to be converted to him, to
repent, and to be wise.
- 11 18, 19 The Lord will establish the church, to
which he will give its goods and truths,
- 11 20 and will remove falsities of evil, and
thus hell.
- 11 21–25 They will have trust in the Lord, from
which they will have goods and
felicities,
- 11 26, 27 and acknowledgment from the heart.
- 11 28, 29 (H.B. 3:1, 2) By his Divine the Lord
will fill those who are of that church
with all things and will vivify them.
- 3, 15 30, 31 (H.B. 3:3, 4) Falsities of evil and evils
of falsity will dissipate influx on the day
of judgment,
- 17 32 (H.B. 3:5) but those who acknowledge
and worship the Lord will be saved.
- Chapter 3 (H.B. 4)
- 11 1 Then the church will be gathered
together,
- 15 2, 3 and then judgment will be executed
upon those who have scattered the
goods and truths of the church;
- 15 4–8 upon those who are in knowledges
[*cognitiones*] alone and in faith alone,
and have thereby destroyed the truths
of the Word and of doctrine.

15	9–12	Combat of good and truth against evils and falsities at that time.
3	13–15	Then evil is consummated.
11	16, 17	This is from the Lord, whom they will then also acknowledge, and from whom is the church.
11	18, 19	The Lord will then teach them the Word, and falsifications of the Word will be removed.
11	20, 21	Then the church will be the Lord's, and from the Word.

Amos

Chapter 1

Subjects	Verses	
1	1, 2	[The teaching of] the Lord about the Word and doctrine from the Word:
3	3–5	About those who pervert knowledges [<i>cognitiones</i>] from the Word which are of service to doctrine and who thus turn away also the good of those knowledges: these will perish.
3	6–8	About those who apply the Word to a heretical falsity: these will perish.
3	9, 10	About those who pervert knowledges [<i>cognitiones</i>] of good and truth, and thereby do injury to the external sense of the Word.
3	11, 12	About those who pervert the sense of the letter of the Word by falsity, by which doctrine perishes.
3, 15	13–15	About those who falsify the truths of the sense of the letter of the Word: they do not resist in the day of combat, but destroy the truth of doctrine.

Chapter 2

- 2 1–3 About those who adulterate the good of the sense of the letter of the Word: these destroy the good and truth of the church.
- 2 4, 5 About those who destroy the celestial things of the Word: they destroy both its celestial and its spiritual things.
- 2 6–8 About those who destroy the spiritual things of the church: these go away in consequence into falsities of every kind.
- 2 9–11 The Lord entirely removed falsities of evil when the church was instituted among them, and they were instructed.
- 2 [?12] 13–16 Nevertheless that church perverted all things, and hence it has become like one who has truth and yet is without truth, and thus perishes in the time of judgment.
- 15

Chapter 3

- 3 1, 2 The church was instituted solely with the Israelitish nation, therefore falsities and evils must be examined there.
- 3 3–6 There cannot be at the same time a church and not a church, nor truths and at the same time falsities, without truths being snatched away.
- 3 7, 8 The Lord will surely reveal this;
- 3 9, 10 for from this it is clear how the church is devastated.
- 3 11 Therefore the truths of the church perish from falsities,
- 3 12 and the goods and truths of the Word will be carried off by them;
- 3 13–15 so also all things of the church.

Chapter 4

- 2 1–3 Those who pervert the doctrine of the church: they will also fall into falsities in outermost things.
- 2 4–6 They worship in externals according to the statutes, which will be similar [to genuine worship], but only in outermost things.
- 2 7, 8 Some things true will remain, when the rest are false, in consequence of which truths will have no power.
- 3 9 Afterward all things of the church are falsified,
- 3 10, 11 and finally they are profaned by sensual knowledges [*scientifica*], the profanation extending to all things of the church, so that there is hardly anything left.
- 3 12, 13 Exhortation to turn themselves to the Lord.

Chapter 5

- 2 1–3 Lamentation over the church because it has been successively devastated.
- 2 4–9 Exhortation to seek the Lord, that all things of the church may not perish through evils and falsities.
- 2 10–13 They reject truths because they are in self-intelligence.
- 2 14, 15 Exhortation to be converted.
- 3 16–20 Lamentation over the destruction of the church, and over their own destruction, when the Lord comes.
- 2 21, 22 Their worship cannot be accepted.
- 2 23–25 It will be accepted if they have good and truth.
- 2 26, 27 Otherwise they are deprived of all knowledge [*cognitio*] of truth and good.

Chapter 6

- 3 Of the spiritual church which was instituted.
- 3 1, 2 It turned out worse than the religions of other nations.
- 3 3–6 It possesses all things of the church in abundance; they think nothing of the destruction of the church.
- 3 7–9 Therefore all things will perish,
- 3 10–12 until nothing remains,
- 3 13, 14 for the reason that they acquired those things from what is their own.

Chapter 7

- 3 1 The church grew from externals to externals.
- 3 [?2–]4–6 When externals were lost, there was a restoration.
- 3 7–9 When inmosts were reached, all things were destroyed, because they were contrary to God,
- 3 10–13 and contrary to all things of doctrine;
- 3 [?14], 15, 16 so that there was no longer any doctrine.
- 3 17 The church with all things pertaining to it will perish.

Chapter 8

- 11 1 A new thing of the church comes into existence.
- 3 2, 3 The old church comes to an end,
- 3 4–6 when there is nothing but adulteration of good and truth.
- 15 7–10 Therefore they will perish on the day of judgment.
- 3, 15 11–14 Then there will no longer be any good or truth.

Chapter 9

15	1–5	The last judgment upon them, and whithersoever they may flee, nowhere will there be an escape
11	6	from the Lord, who causes a church to be.
11, 2	7	There were also churches before, which were devastated.
2, 11	8–10	Yet the church will not perish, but those who are in it perish.
11	11, 12	A new church will be instituted by the Lord, which will acknowledge the Lord.
11	13–15	The doctrine of truth, and the understanding of it, will be in that church.

Obadiah

Subjects	Verses	
2		Of those who are in self-intelligence and pervert the sense of the letter of the word; these are “Edom.”
2	1–3	They must be combated, because they believe themselves to be more intelligent than others.
2	4, 5	They defend falsities by natural light, but they will perish, and with them, the falsities themselves.
2	6	They have pride.
2	7	They have no truths.
15	8, 9	They will perish on the day of judgment, because they have oppressed the church.
3	10–14	They destroy the church still further, and this is their delight.
15	15, 16	Destruction will come upon them on the day of judgment.

- | | | |
|----|-------|---|
| 11 | 17 | A new church will come into existence |
| 11 | 18 | in place of the former church, which is condemned. |
| 11 | 19–21 | The new church will be in the understanding of truth, and those that are in it will be saved. |

Jonah

Chapter 1

Subjects	Verses	
11		The conversion of the nations, which are meant by “Nineveh.”
11, 2	1–3	Those who were of the Jewish nation were commanded to teach the Word to the nations round about, but they would not, and thus they kept the Word among themselves alone.
2	4–6	Knowledges [<i>cognitiones</i>] began to perish with them, and yet they lived unconcernedly.
11, 2	7–9	The nations perceived that the state of the church was perverted among themselves, because of the loss of knowledges [<i>cognitiones</i>] among the Jews, and that the latter were unwilling to impart them to others outside of themselves.
11, 2	10–13	They should reject those things which were from the Jewish nation, because they were falsified, so that they might be saved.
17	14–16	They prayed unto the Lord for salvation, which was effected for them, when the falsities from the Jewish nation had been removed.
7, 6	17	[See next chapter.]

Chapter 2

7, 6 1:17, 2:1–10 (H.B. 1–11) Prophecy concerning the Lord's combats with the hells, and concerning his most grievous temptations at the time, and concerning his state at the time; the "three days and nights during which Jonah was in the bowels of the fish," signify the entire duration of the combat with the hells.

Chapter 3

11 1–10 The nations, hearing from the Word of God about their sins, and that they would perish, were converted after repenting, and were heard by the Lord, and saved.

Chapter 4

2 1–4 The Jewish nation became very angry at the salvation of the nations.

2 5–11 A representation of their being inflamed thereat.

Micah

Chapter 1

Subjects

Verses

1 The church in respect to the doctrine of truth and good.

1 1, 2 The descent of the Lord from heaven, and his coming into the world.

12 3 The state of heaven then became changed.

3 4–7 Then all the representatives of the church, which had been totally falsified, will be destroyed.

- 3 8–12 Consequent mourning, and that it will extend even to those who were in celestial good.
- 3 13–15 Hence even these will begin to be perverted.
- 3 16 Consequently they also will suffer deprivation of all truth.

Chapter 2

- 3 1, 2 Concerning thought with the intention of doing evil, that they also do it from the will.
- 3 3–5 Hence the church has become perverted.
- 3 6, 7 There is no longer any use to teach any except those who obey;
- 3 8, 9 therefore they do evils of every kind.
- 3 10, 11 They will perish, because they cannot be taught.
- 11 12, 13 Such things do not invade those who will be of the Lord's new church.

Chapter 3

- 3 The perverted church.
- 3 1–3 They have destroyed all truths and goods even to the last things of the church.
- 3 4 Then they are not heard by the Lord.
- 3 5–7 Because they have perverted all things of the Word and of doctrine, they can no longer see and receive anything of truth and good.
- 1 8 The Lord in respect to the Word which he will declare unto them.
- 3 9–11 They falsify all the truths and goods of the Word, and yet they say, that God is with them.

- 3 12 Therefore the whole church will be destroyed.
- Chapter 4
- 11, 1 1, 2 A new church will be established by the Lord when he comes into the world, and it will be formed out of the nations.
- 11 3, 4 Falsities and evils will no longer be there, but truths and goods,
- 11 5, 7, 10 under the Lord.
- 11 6, 7 Those who are in externals, and those who from ignorance are in things not true and good, will draw near.
- 11 8–10 Truths and goods with them will grow.
- 11 10–12 Falsities will not enter and destroy.
- 11 13 Falsities will be destroyed among them,
- Chapter 5
- 11 1 (H.B. 4:14) however much they may infest.
- 1 2 (H.B. 5:1) The coming of the Lord who is the God of the church,
- 11 3, 4 (H.B. 2, 3) who will gather the church together and teach those who are in it.
- 17 5, 6 (H.B. 4, 5) He will utterly destroy reasonings from falsities.
- 17 7 (H.B. 6) Then there will be salvation in that church,
- 3 8 (H.B. 7) but in the church in the Jewish nation there will be nothing but falsities of evil.
- 11 9 (H.B. 8) This church will have no power over the Lord's church,
- 3 10–15 (H.B. 9–14) and it will perish with all its falsities and evils.
- Chapter 6
- 2 Against the Jewish nation.

- 2 1–4 The Lord offered every good to them.
 2 5 He protected them.
 2 6–8 The Lord is not approached by
 externals of worship, but by internals,
 which are of truth and good.
 2 9 The life of truth and good should be
 loved,
 2 10, 11 and not the life of falsity and evil.
 2 12 There is falsification of truth with
 them.
 2 13 They could not be brought back by
 punishments;
 2 14–16 therefore it must needs be that this
 church, having been overthrown,
 should perish.
- Chapter 7
- 3 1–4 There is no longer any truth or good in
 the church; therefore the last time has
 come upon it.
 3 5, 6 Then falsities and evils will combat
 amongst themselves, and against truths
 and goods.
 11 7–9 Then the church will come, which will
 be in the light of truth, from the Lord.
 3 10 The old church will be destroyed.
 11 11, 12 A new church will be established,
 gathered from every nation,
 [3] 13 when the old has been destroyed.
 11 14, 15 It will be taught and led.
 11 16, 17 Infernal things will be removed from it.
 11 18–20 The Divine compassion will be there.

Nahum

Chapter 1

Subjects	Verses	
15	1, 2	The last judgment upon those who are in evils.
15, 3	3–6	By virtue of his presence all things are revealed, and those who are of the perverted church will not endure.
11	7	The Lord will protect those who trust in him,
3	8–11	but those who are in falsities and evils will perish;
11	12–14	those, however, who are not of that church, and are in falsities from ignorance, will be received, and their falsities will be removed.
1, 11	15	[See next chapter.]

Chapter 2

1, 11	1:15, 2:1–3	(H.B. 2:1–4) The Lord's coming and the new church from him, and the protection of that church by him.
15, 3	3–6	(H.B. 4–7) On the day of judgment those will perish who have destroyed the church, and they will be cast into hell with tumult.
3	7–10	(H.B. 8–11) All things of the church will be taken away from them.
3	11–13	(H.B. 12–14) Then they will no longer destroy the church and its sanctities.

Chapter 3

15, 3		Respecting those who have falsified and adulterated the word.
15, 3	1–4	They will perish in hell.
15, 3	5–7	All their adulterations will be revealed, and they will perish.

15, 3	8–10	Knowledges [<i>cognitiones et scientifica</i>] will not save, because they will be dissipated,
15, 3	11, 12	because they will not protect them from perishing by falsities of evil,
15, 3	13–17	howsoever they have confirmed themselves by them, but in vain;
15, 3	18	neither will reasonings save.
15, 3	19	There is nothing of soundness, therefore their destruction.

Habakkuk

Chapter 1

Subjects

	Verses	
3		Of violence and injustice.
3	1–5	Justice and truth perish. Grief on the part of the Lord, and directed to the Lord.
3	6–11	The Jewish church profaned all the truths and goods of the Word and of the church.
3	12–17	The Lord's grief continued, that the evil prevail over the good, and destroy them.

Chapter 2

1	1–3	The coming of the Lord—what will then take place.
3	4, 5	The love of self—it grows, and man grows vile therefrom.
3	6, 7	He is held in contempt by others,
3	8	and they pervert the goods and truths of the church.
3	9, 10,	They are in their own intelligence, owing to which they are puffed up.
3	11	They judge from externals alone.

- 3 12, 13 A curse rests upon those who hatch
doctrines out of falsities.
- 1 14 When the Lord comes,
3 15–17 he who leads others astray will then be
ashamed,
3 18, 19 and falsities will then profit him
nothing.
- 1, 3 20 This, when the Lord is in his human.

Chapter 3

- 1 1–4 Prediction that the Lord will come into
the world, to whom belongs Divine
truth and good.
- 3 5–7 He will examine the church; it is not a
church.
- 3 8–9 He will by his Divine truth dissipate
the falsities of evil.
- 15 10–15 Judgment upon them, combat with
them, their destruction, and their being
cast into hell.
- 3 16, 17 Grief on account of their state, that
there is no longer anything of the
church.
- 17 18, 19 Then those who at heart acknowledge
the Lord will be saved.

Zephaniah

Chapter 1

- | Subjects | Verses | |
|----------|--------|--|
| 2 | 1–3 | All knowledge [<i>cognitio</i>] and
understanding of truth will perish. |
| 2 | 4–6 | The church will perish because it is in
mere falsities and evils in respect to
doctrine and in respect to worship. |
| 1 | 7, 8 | The Lord will come and gather [people]
together to the church. |

- 15 9–11 Then those who have adulterated the truths of the Word will perish, and are to be cast into hell.
- 3 12–13 No truth will then be left in the church.
- 15 14–17 They will perish on the day of the judgment by the Lord.
- 15 18 They cannot be preserved.

Chapter 2

- 15 1–3 They ought to be converted before the Lord comes to judgment,
- 15 4–6 for the evil will then perish on account of evils and falsities of many kinds.
- 16[?17] 7 Then some are to be saved.
- 15, 3 8–10 Those who have adulterated the Word will utterly perish.
- 15, 3 11 They will perish that whoever is able may acknowledge the Lord.
- 15, 3 12–15 Those who have falsified the knowledges [*cognitiones*] of truth, by means of reasonings and knowledges [*scientifica*], and have thus destroyed the church, will utterly perish.

Chapter 3

- 3 1–4 Everything of the doctrine of truth and good has been perverted.
- 1 5 When the Lord comes he will investigate.
- 15 6–8 The evil will perish and are to be cast into hell.
- 11 9, 10 Then a new church made up of those who acknowledge the Lord will arise.
- 11, 16–[?17] 11, 12 Those who are in falsities of evil must be separated, and thus the few must be saved.
- 11 13–20 Then there will be a new church of those who will acknowledge the Lord,

and he will remove evils and falsities from them; concerning this church.

Haggai

Chapter 1

Subjects

1, 3

Verses

1–4

They believe that the Messiah will come to exalt them to glory, and yet the church among them has been devastated.

3

5, 6

They could no longer be taught by the Word.

3

7–9

The church cannot be instituted among them, because everyone looks to himself and not to the Lord;

3

10, 11

therefore no truth or good can be received by them.

11

12–15

The church will be instituted among those who are wise from the Word.

Chapter 2

2

1–3

The church when first instituted was full of truths; at the present day it is devastated.

11

4, 5

Nevertheless a church will be instituted.

1

6–9

When the Lord comes into the world, this church will be an interior church.

3

10–14

An external without an internal is of no use, and still less when the external has been falsified; so is it in the former church,

3

15–17

where truth has been turned into falsity, in which there is hardly anything of the church,

3

18, 19

although there are truths in abundance in the Word.

- 3 20–22 All things of the former church will be destroyed.
- 11 23 The church will be among others.

Zechariah

Chapter 1

Subjects

- | | Verses | |
|-------|--------|--|
| 2 | 1–4 | Those who were descended from Jacob were instructed in the things of the church, from the very beginning, but in vain. |
| 2 | 5, 6 | Therefore what happened to them was according to the Word. |
| 2 | 7–10 | The successive states of the church even to the end are represented, and the nature of their understanding of the Word is described. |
| 2 | 11 | It is found that there is no church. |
| 11 | 12, 13 | A new church which will be from the Lord. |
| 11, 3 | 14–16 | The Lord will institute a new church when the former church has been completely perverted. |
| 11, 3 | 17 | He will institute it in place of the former. |
| 11 | | A new church from the Lord. |
| 3 | 18–21 | (H.B. 2:1–4) Falsities of evil which have destroyed everything of the church. |

Chapter 2

- | | | |
|----|------|---|
| 11 | 1, 2 | (H.B. 5, 6) Quality of the church about to be instituted, in respect to truth and good. |
| 11 | 3–5 | (H.B. 7–9) It will be vastly multiplied, and the Lord will be in it. |

- 11, 3 6–9 (H.B. 10–13) Those who have profaned holy things are to be separated and dispersed.
- 1, 11 10–13 (H.B. 14–17) The Lord will come, and those who are of the new church will acknowledge him, and he will be with them.
- Chapter 3
- 11 Of the new church.
- 11, 2 1, 2 Infernal falsity from the former church will infest the new church which the Lord will establish.
- 11 3–5 In this church there will be falsities of ignorance, which will be removed, and truths will be given in their place.
- 11 6–10 They will have understanding of truth from the Lord, to the extent in which they depart from falsities.
- Chapter 4
- 11 1–7 Enlightenment of the new church by the Lord from the good of love by means of truth.
- 11 8–10 This is from the Lord.
- 11 11–14 There will also be in it truths from a celestial origin.
- Chapter 5
- 3 1–4 Rejection of the Jewish church, because they have utterly perverted the church.
- 3 5–8 They have destroyed every good.
- 3 9–11 They will profane its truth still further.
- Chapter 6
- 11 1–7 The doctrine of the new church from truths which are from the good of love and charity.

- 11 20–23 It will grow and will increase in numbers from all who worship the Lord and love the Word.
- Chapter 9
- 11 1, 2 The new church will be in knowledges [*cognitiones*] from the Word.
- 3 3, 4 Those who are in knowledges from the Word will destroy them.
- 3 5, 6 Likewise those who are in faith alone.
- 3 7, 8 They shall perish lest they ruin the church still further.
- 1 9 The Lord will come with Divine truth.
- 3, 1 10, 11 After the old church has perished, a new one will be instituted subject to the Lord, who will reign over it.
- 11 12–16 The Lord will fill them with truths, and will protect them.
- 11 17 They will possess intelligence.
- Chapter 10
- 17 1 The Lord will spiritually bless those who seek him.
- 3 2, 3 Those who have the Word are in falsities of evil and will perish.
- 11 4–6 Those who are in celestial good, of whom the church will consist where the Lord is, will fight
- 11, 7 against falsities of evil; so also will those who are in spiritual good.
- 11 7–10 They are to be gathered together out of every religion, and taught.
- 11 11 The Lord will protect them from falsities that are from hell,
- [11] 12 because they worship the Lord.

Chapter 11

- 3 1–3 Every external of the church has been devastated.
- 3 4, 5 Care is to be taken lest those who are in good be destroyed by them.
- 2 6 Falsities destroy the church.
- 2 7, 8 There are none to lead the people any longer,
- 2 9 but only such as destroy.
- 3 10, 11 The Lord's conjunction with them has been sundered.
- 4, 9 12, 13 The Lord was betrayed by the Jews, because he taught them.
- 4, 9 14 The conjunction of truth and good has been sundered.
- 3 15–17 The teacher and the leader destroy all things of the church by falsities of evil.

Chapter 12

- 11 1 The Lord forms the church.
- 3 2, 3 Nothing of the doctrine of truth will be in the church, therefore they will shun it.
- 3, 11 4 There is no understanding of truth any longer, except with those who are in the Word and of the new church.
- 11 5 Then they will learn the good of doctrine from the Lord.
- 11 6, 7 Then the Lord will destroy all falsities by the truths of the Word, lest doctrine should teach something else.
- 11 8 Then the church will be in doctrine respecting the Lord.
- 3 9 Then all men or all things that are contrary to that doctrine will be destroyed.
- 11 10 Then there will be a new church from the Lord.

- 3 10–14 All things and every single thing of the church will mourn.

Chapter 13

- 11 1 Then the Word will be for the Lord's new church.
- 3 2, 3 Falsities of doctrine and worship will both be utterly destroyed.
- 3 4, 5 Prophecy will cease, and there will be no more falsity of doctrine.
- 9 6, 7 Those with whom the church will be at the time will slay the Lord, with the intention of scattering those who believe in him.
- 3, 11 8, 9 Those who are of the devastated church will perish, and those who are of the new church are to be purified, and taught by the Lord.

Chapter 14

- 7 1–5 The Lord's combats against the wicked, and their dispersion.
- 3, 12 6, 7 Then there will be no truth, but in the Lord there will be Divine truth.
- 12 8, 9 Then Divine truth will proceed from the Lord.
- 12 10, 11 Truth will be multiplied in the new church, and no falsity of evil will be there.
- 3 12 He who fights against those truths, will plunge into falsities of every kind.
- 3 13–15 Then follows the destruction of the church.
- 11 16–19 Then they will draw near to the worship of the Lord, even those from the nations who are external natural.

- 11 20, 21 Then from the good of charity, from which proceeds worship, there will be intelligence.

Malachi

Chapter 1

Subjects

- | | Verses | |
|------|--------|--|
| 11 | 1, 2 | The Lord has instituted a church with those who could be in external truth, but who were not in external good. |
| 3 | 3, 4 | All external good has been destroyed, and hence also external truth. |
| 3, 4 | 5, 6 | Although the church is there, yet they do not acknowledge the Lord. |
| 4 | 7, 8 | They worship the Lord from evil and not from good. |
| 3 | 9, 10, | Therefore their worship is not accepted. |
| 11 | 11 | Those who are outside of the church worship the Lord, |
| 4 | 12–14 | but those who are within the church profane worship, and do not worship the Lord. |

Chapter 2

- | | | |
|------|------|---|
| 4 | 1–4 | Unless they worship the Lord, all worship will be perverted and profane. |
| 4 | 5–7 | Through the Word it is granted them to have conjunction with the Lord, who is here meant by “Levi.” |
| 4 | 8–10 | They have departed from the Word, and have thereby dissolved the conjunction. |
| 3, 4 | 11 | They have worshipped another god, whence came profanation; |
| 3 | 12 | wherefore they will perish. |

- 3 13 Therefore their external worship is not accepted.
- 3 14–16 They have severed themselves from the church,
- 3 17 even by their calling evil good.
- Chapter 3
- 11 [1], 2, 3 The Lord will come into the world, and will teach the Word in its purity.
- 11 4 The church, doctrine, and worship will then be as they had been among the ancients.
- 15 5, 6 The Lord will then execute judgment upon all who
- 2 have adulterated and destroyed the truths of the church.
- 2, 3 7 They have done this from the beginning, and do not desist from it,
- 3, 2 8, 9 nor do they desist from adulteration, therefore this will bring about their ruin.
- 2 10–12 If they had lived according to the statutes, they would have been in the good of the church.
- 2 13–15 They have confirmed themselves in this, that good is of no profit and that evil does no harm, because the good and the wicked are alike prosperous.
- 11, 1 16 It is otherwise with those who trust in the Lord;
- 11, 1 17 they will be blessed of the Lord when he comes.
- 3, 11 18 Then the difference will be seen,
- Chapter 4
- 17 2 (H.B. 3:20) and the good will be saved,
- 15 [?1], 3 (H.B. 3:[?19,] 21) and then the evil will be cast into hell,

- 15, 3 4 (H.B. 3:22) because they have annulled
the Word.
- 1 5, [6] (H.B. 3:23[, 24]) John the Baptist will
be sent before the Lord, lest that nation
should then perish.

The Psalms of David²

Psalm 1 Subjects	Verses	
11	1–3	The man who does not live ill is regenerated by the Word of the Lord,
3, 15	4, 5	but he who lives ill, perishes on the day of judgment,
15	6	for the Lord knows everyone.
Psalm 2		
2	1, 2	Those who should be in the truths and goods of the church are against the Lord;
3	3, 4	but men should separate themselves from these, because they are nothing before the Lord,
3	5	and they will be destroyed.
1, 11	6–8	The Lord will put on the human and will establish the church,
3	9	and will disperse falsities that are from evil.
10, 1	10–12	N. B. Let them therefore acknowledge and worship the Divine human of the Lord, lest they perish.

2. It should be known that as by “David” the Lord is meant, so where David speaks in the Psalms, the Lord is signified in the spiritual sense, as in many other places, which are to be adduced. For these passages, see *Doctrine of the Lord*, n. 43, 44; *Apocalypse Explained*, n. 205.—Editor

Psalm 3
 5, 13 t,³ 1–8 (H.B. 1–9) Respecting the Lord, when he was in temptations and subjugated the hells, and was then in a state of humiliation, in which he prayed to the Father.

Psalm 4
 6 t, 1, 2 (H.B. 1–3) Respecting the Lord, when in great temptations.
 1 3 (H.B. 4) They should fear him, for he has protection from the Father.
 4–8 (H.B. 5–9) Exhortation to repent

Psalm 5
 13t, 1–3, 7, 8, 11, 12 (H.B. 1–4, 8, 9, 12, 13) Prayer of the Lord to the Father for help
 7 4–6, 9, 10 (H.B. 5–7, 10, 11) against the evil, falsifiers and hypocrites.

Psalm 6
 13 t, 1–7 (H.B. 1–8) Prayer of the Lord to the Father, when he was in the last state of temptations, which state is despair,
 8 8–10 (H.B. 9–11) and being helped, he repressed the hells.

Psalm 7
 13, 7t, 1–2, 6–11, 17 (H.B. 1–3, 7–12, 18) Prayer of the Lord to the Father for help against the hells,
 13, 7 3, 4, 8–10 (H.B. 4, 5, 9–11) for he is just, and there is no evil in him,
 8 5 (H.B. 6) that the hells may not prevail,

3. The titles prefixed to many of the psalms (designated here in the text as “t”) are part of the text and in the Hebrew are numbered as verses.—Editor

- 8 12–16 (H.B. 13–17) but may be conquered.
- Psalm 8
- 13, 7 t, 1–3, 9 (H.B. 1–4, 10) A song in praise of the Father by the Lord to regard his innocence, and give help against the hells.
- 13 4, 5 (H.B. 5, 6) The state of humiliation of the Lord is described.
- 10 6–8 (H.B. 7–9) The state of his glorification is described.
- Psalm 9
- 16,13,8 t, 1–8, 19, 20 (H.B. 1–9, 20, 21) Thanksgiving and joy of the Lord that the evil have been judged and destroyed,
- 8 9, 10[–14, 18] (H.B. 10, 11[–15, 19]) and the good have been delivered;
- 8 15–17 (H.B. 16–18) and thanksgiving of the latter that the evil have been conquered and cast into hell.
- Psalm 10
- 3, 15 1–4[–11] The evil do evil to the good and deny God, and are hypocrites and deceitful.
- 15 12–18 Prayer to the Father, for their requital, and for judgment upon them.
- Psalm 11
- 7 t, 1–5 (H.B. 1–5) The Lord arouses himself to fight for the good against the evil.
- 8 6, 7 The evil will perish as a consequence of justice.
- Psalm 12
- 3 t, 1–4 (H.B. 1–5) There are no longer any good, but only hypocrites.

- 11 5–8 (H.B. 6–9) The Lord will to eternity deliver the good as against the evil.
- Psalm 13
- 6 t, 1–4 (H.B. 1–5) The state of the Lord’s temptations, and the grievous insurrection of the infernals against him.
- 8 5, 6 (H.B. 6) He has confidence respecting the victory.
- Psalm 14
- 3 t, 1–3 (H.B. 1–3) There is no longer any understanding of truth or will of good whatever.
- 4 4, 5 They do not acknowledge God.
- 3 6 They are against good and truth.
- 17 7 The Lord will save those who are of the church, whence they will have joy from him.
- Psalm 15
- 11 t, 1–5 (H.B. 1–5) Those who love the neighbor and God, will be of the Lord’s church.
- Psalm 16
- 8, 11 t, 1, 2 (H.B. 1, 2) The Lord’s trust in himself,
- 8, 11 3–5 for delivering the good, whom the evil infest.
- 8, 11 6–8 His is the Divine and Divine power.
- 10 8–10[? 9–11] His human glorified will rise again.
- Psalm 17
- 10 t, 1–5 (H.B. 1–5) The Lord concerning the integrity of his life,
- 10 6 from the Divine in himself;

- 8 6–10 from which he is sustained against the
evil who rise up against him,
9 11, 12 and wish to slay him;
9 13 by whom, nevertheless, he cannot be
hurt;
[?9] 14 and yet they possess the Word.
10 15 He will be glorified.

Psalm 18

- 8 t, 1–3 (H.B. 1–4, 6) Confidence of the Lord
from his Divine, against the hells.
7 4–6 (H.B. 5–7) Combats of the Lord with
the hells.
8 7–14 (H.B. 8–15) In zeal he has subjugated
them and laid them low.
8 15 (H.B. 16) Thus the Divine truth
appears.
8 16–19 (H.B. 17–20) From his Divine he has
prevailed over them.
8 20–26, [27], 30, 32 (H.B. 21–27, [28], 31, 33) Justice and
integrity belonged to the Lord,
8 28, 29 (H.B. 29, 30) also Divine truth.
8 31 (H.B. 32) He is the only God.
8 32–36 (H.B. 33–37) He fights from his
Divine,
8 37–40 (H.B. 38–41) and subjugates the hells.
8 41 (H.B. 42) They have no savior,
8 42, 45 (H.B. 43, 46) therefore they will be
destroyed.
11 43, 44 (H.B. 44, 45) Then there will be a new
church which will acknowledge and
worship the Lord.
16, 17 46–50 (H.B. 47–51) A song of that church in
praise of the Lord on account of
redemption.

Psalm 19

- 11 t, 1–4 (H.B. 1–5) The Divine truth will go forth in every direction.
- 12 5, 6 (H.B. 6, 7) This truth will go forth from the Lord from the first things to the last things of heaven and the church.
- 12 7–11 (H.B. 8–12) This Divine truth perfects man, because it is wisdom.
- 12 12, 13 (H.B. 13, 14) There will be no pride.
- 12 14 (H.B. 15) Thus there will be what is pure and acceptable.

Psalm 20

- 16, 17 t, 1–4 (H.B. 1–5) A song in praise of the Lord, that he sustains the church,
- 17 5, 6, 9 (H.B. 6, 7, 10) that salvation is from him,
- 17, 3 7, 8 (H.B. 8, 9) that those are saved who trust in him, and those perish who trust in themselves.

Psalm 21

- 10 Respecting the Lord:
- 10 t, 1–6 (H.B. 1–7) From his Divine he has all good and truth, thus honor and glory.
- 8, 15 7–12 (H.B. 8–13) He will overthrow all who are against him on the day of judgment.
- 15 13 (H.B. 14) Those who are with him will be glad because of his power.

Psalm 22

- 9 The state of the Lord's passion.
- 9 [t, 1–]3–5, 8, [11] (H.B. [1–]4–6, 9[, 12]) Prayer to the Father that he be not forsaken,
- 4 6, 7 (H.B. 7, 8) seeing that he was more despised than all others,

11, 17 7-10 **N. B.** they will receive the Lord, who has conquered the hells and glorified his human.

Psalm 25

16, 11 t, 1-3 (H.B. 1-3) Prayers of the church to the Lord, that they may be protected from the hells,

16, 11 4-6 that they may be taught truths,
17 7-11 that their sins may be forgiven from mercy.

17 12-14 Thus they will have good, and conjunction.

7 15-20 Prayer of the church to the Lord, and in the highest sense, of the Lord to the Father, that, because he alone fights, he may assist against the hells,

17 21 for perfection is his,

17 22 and thus there is redemption.

Psalm 26

16, 7 t, 1-6, 11 (H.B. 1-6, 11) To the Lord belong perfection, purity and innocence.

16, 7 7, 8 He has the Divine love of saving.

17, 7 9, 10 He is in combats with the malicious.

17 11, 12 There is redemption when he conquers.

Psalm 27

7 t, 1-3 (H.B. 1-3) What the Lord says to the Father: he does not fear the hells which fight against him;

10 4-10, 13, 14 his union with the Father,

8 11, 12 whereby he will subjugate the hells.

Psalm 28

- 13, 8 t, 1-5 (H.B. 1-5) Prayer of the Lord to the Father that the hypocrites may be subjugated.
- 8 6-8 He will assist and will prevail.
- 17 9 May those be saved who are in the truths and good of the church.

Psalm 29

- 10, 11 t, 1-4 (H.B. 1-4) Those who are in truths from the Word will adore the Lord who is the Word.
- 10, 11 5-11 The power of Divine truth from the Lord.

Psalm 30

- 10, 9 t, 1-12 (H.B. 1-13) The glorification of the human of the Lord after he has suffered temptations, even the last of them which was that of the cross.

Psalm 31

- 13, 7 t, 1-4 (H.B. 1-5) Prayer of the Lord to the Father, that he may be protected from those who devise evil,
- 9, 4 5 (H.B. 6) and who want to slay him;
- 9, 4 6-10 (H.B. 7-11) whence he has grief of heart;
- 9, 4 11-13 (H.B. 12-14) they treat him with contumely, as upon the cross;
- 9 14-21 (H.B. 15-22) through trust in the Father he is delivered;
- 6 22 (H.B. 23) from despair he imagines himself to be forsaken, but he is not.
- 6 23, 24 (H.B. 24, 25) Let there be trust in the Lord.

Psalm 32

- 6 t, 1, 2 (H.B. 1, 2) The just man is happy.
 6 3, 4 The grievousness of temptations is described.
 6 5–7 Confession of infirmities, and deliverance.
 6 8, 9 He is wise.
 6 10, 11 Let there be trust

Psalm 33

- 16 1–9 A song in praise of the Lord because the church is from him through the Word.
 3, 11 10, 11 Howsoever much the evil may fight against it, still it will continue.
 11 12–15 Happy are they who are of that church.
 11 16, 17 Self-intelligence effects nothing.
 17 18–22 Those are saved who trust in the Lord.

Psalm 34

- 16, 11 t, 1–11 (H.B. 1–12) song in praise of the Lord because he delivers those who trust in him, from all evil.
 11, 3 12–22 (H.B. 13–23) He saves the good, and the evil perish.

Psalm 35

- 7, 8 t, 1–9 (H.B. 1–9) The combats of the Lord against the hells, and their subjugation and overthrow.
 9, 4 10–16 They purpose putting him to death for desiring their good, which causes him grief.
 4, 8 17, 18, [24] Prayer that he may be preserved from them, whence he will have joy.
 4 19–21, 25 They blaspheme him.
 8 22, 23, [26] From his Divine he will overcome them.

- 6, 9 13, 14 (H.B. 14, 15) He bears all things with tolerance.
- 6, 9 9, 15–22 (H.B. 10, 16–23) Trust in the Father that the hells will not prevail.

Psalm 39

- 6 t, 1–3, 8–11 (H.B. 1–4, 9–12) The Lord's tolerance in the state of temptations.
- 6 4–7 (H.B. 5–8) He desires the end of the temptations.
- 9 12, 13 (H.B. 13, 14) Prayer to the Father that he be not forsaken.

Psalm 40

- 13 t, 1–5 (H.B. 1–6) Thanksgiving and celebration of the Father, that he has helped him.
- 13 6–8 (H.B. 7–9) He came into the world, as is written in the Word, that he might do the will of the Father.
- 11 9, 10 (H.B. 10, 11) He also preached the gospel of the kingdom of God, and taught.
- 9 12–15, 17 (H.B. 13–16, 18) Trust from his Divine against those who purpose to put him to death,
- 11, 16 16 (H.B. 17) and let those who worship the Lord rejoice in him.

Psalm 41

- 5 t, 1–3 (H.B. 1–4) He who is in temptations, and consequent affliction, is always upheld and thereby vivified.
- 5 4–7 (H.B. 5–8) The hells among themselves devise evils against the Lord,
- 5 8 (H.B. 9) and think that he is to be utterly destroyed;

- 5, 4 9 (H.B. 10) so also do those who are of
the church where the Word is.
- 4 10, 11 (H.B. 11, 12) They will not succeed,
and will themselves be destroyed.
- 8 12, 13 (H.B. 13, 14) Perfection belongs to the
Lord.

Psalm 42

- 6 t, 1–6 (H.B. 1–7) The state of grief and
perturbation of the Lord from
temptations, with trust from the
Divine.
- 6 7–10 (H.B. 8–11) The growing grievousness
of the temptations even to despair.
- 8 11 (H.B. 12) Confidence from the Divine
that he will be raised up.

Psalm 43

- 6, 13 1, 2 Grievousness of the Lord's temptations
even to despair.
- 6, 13 3, 4 Prayer to the Father that Divine truth
may comfort him.
- 6, 13 5 Consolation.

Psalm 44

- 11 t, 1–4 (H.B. 1–5) The church was established
by the Lord among the ancients, evils
having been cast out
- 11 5–8 (H.B. 6–9) This was done by God, and
not by man.
- 3, 6 9–12, 19 (H.B. 10–13, 20) Nevertheless the hells
now prevail against him as if there were
no Divine presence, whence it is that
there is no church.
- 6, 3 13–16 (H.B. 14–17) He is blasphemed by the
evil in the church,

- 10 17–21 (H.B. 18–22) notwithstanding that perfection is his.
- 10 22 (H.B. 23) He is so treated on account of the Divine;
- 6 23, 26 (H.B. 24, 27) therefore may the Divine bring him help.
- 6 24, 25 (H.B. 25, 26) He is in the last state of temptations, as if he were forsaken.

Psalm 45

- 16 The glorification of the human of the Lord, and heaven and the church from him.
- 16 t, 1 (H.B. 1, 2) A magnificent word respecting the Lord, and respecting conjunction with him.
- 16 2 (H.B. 3) The Divine truth is his alone.
- 8 3–5 (H.B. 4–6) He has powerfully conquered the hells by means of Divine truth.
- 10 6 (H.B. 7) The kingdom is his to eternity.
- 10 7, 8 (H.B. 8, 9) **N. B.** He has thereby made the human Divine;
- 10, 12 8 (H.B. 9) thus heaven and the church are his, and they are in Divine truths from him;
- 12 9 (H.B. 10) thus also there are affections for truth, and in these are the societies of heaven.
- 11 10 (H.B. 11) Of the church where the Word is: it should depart from the affections of the natural man;
- 11 11 (H.B. 12) thus will it be the church of the Lord,
- 11 12–14 (H.B. 13–15) and thus it will have cognitions of truth and good, with subservient knowledges (*scientiae*);

- 11, 16 15 (H.B. 16) so there will be conjunction
with the Lord in heaven.
- 11, 16 16 (H.B. 17) It will possess primary truths.
- 11, 16 17 (H.B. 18) The whole church will serve
the Lord.

Psalm 46

- 15 t, 1-3, 6, 7 (H.B. 1-4, 7, 8) There will be
protection from the Lord when the last
judgment comes and continues.
- 17 5, 6 (H.B. 6, 7) Those who are of the
church and in the doctrine of truth will
be saved by the Lord when he comes.
- 17 8, 9 (H.B. 9, 10) They will have no fear of
the hells nor of infestations therefrom.
- 17 10, 11 (H.B. 11, 12) This is from the Lord.

Psalm 47

- 11 The Lord's kingdom.
- 16, 11 t, 1, 2 (H.B. 1-3) A song in praise of the
Lord, that he reigns over the church,
- 16, 11 3 (H.B. 4) that he will remove falsities
and evils;
- 16, 11 4, 5 (H.B. 5, 6) that he will establish a
church.
- 16 6 (H.B. 7) He is therefore to be praised in
song,
- 16, 11, 12 7, 8 (H.B. 8, 9) because his kingdom is over
the whole church,
- 16, 11, 12 9 (H.B. 10) and over the heavens.

Psalm 48

- 12 t, 1-3, 8 (H.B. 1-4, 9) The spiritual kingdom of
the Lord, how admirable!
- 12 4-7 (H.B. 5-8) It will dissipate all falsities.

- 1, 10 9, 10 (H.B. 10, 11) This is the Divine human.
- 10, 12 11–13 (H.B. 12–14) From this are all things of heaven and of the church,
- 16 14 (H.B. 15) because the Lord reigns there.
- Psalm 49
- 2 t, 1–4 (H.B. 1–5) Let there be attention to the following:
- 2 5, 6 (H.B. 6, 7) Respecting those who are merely natural, and boast of knowledges [*scientifica*] and their own intelligence.
- 2 7–9 (H.B. 8–10) No salvation comes from that source.
- 2, 15 10–13 (H.B. 11–14) However much they may boast of such things, they perish,
- 2, 15 14 (H.B. 15) and come into hell.
- 17 15 (H.B. 16) Salvation is solely in the Lord.
- 2 16–20 (H.B. 17–21) Knowledge [*scientia*] and one's own intelligence does not save after death.
- Psalm 50
- 1, 15 t, 1–6 (H.B. 1–6) The Lord will come for judgment to those with whom is the church.
- 2 7–13 The Lord does not desire sacrifices and external worship.
- 2 14, 15 He desires confession of the heart.
- 2 16–20 External worship is of no avail, so long as evils are committed.
- 2 [21,] 22 They do evils, and therefore evil befalls them.

Psalm 51

- 13 t, 1–5 (H.B. 1–7) Prayer that he may be purified of the infirmities derived from the mother.
- 13 6–10 (H.B. 8–12) If he be purified of them he will be pure,
- 10 11, 12 (H.B. 13, 14) and he is holy.
- 10 13–15 (H.B. 15–17) So will he teach Divine truths.
- 11 16, 17 (H.B. 18, 19) Not external, but internal worship.
- 11 18, 19 (H.B. 20, 21) He will institute a church, in which will be worship from good.

Psalm 52

- 15, 3 t, 1–6 (H.B. 1–8) Respecting hypocrites: they will be in hell and will perish.
- 15 7 (H.B. 9) So likewise those who trust in their own intelligence.
- 11, 17 8, 9 (H.B. 10, 11) Those who trust in the Lord will flourish.

Psalm 53

- 3 t, 1–3 (H.B. 1–4) Everyone has departed from God, there is no one left.
- 3 4, 5 (H.B. 5, 6) They have destroyed the church without any cause.
- 11 6 (H.B. 7) Therefore there will be a new church from the Lord.

Psalm 54

- 13, 9 t, 1–3 (H.B. 1–5) Prayer to the Father that he may assist against those that wish to destroy them.
- 3, 8 4, 5 (H.B. 6, 7) He assists against them, and they will perish.

- 8 6, 7 (H.B. 8, 9) A song in praise of assistance.
- Psalm 55
- 6, 13 t, 1–5, 9 (H.B. 1–6, 10) The grievousness of temptations is described, in which he prays to the Father.
- 6, 13 6–8 (H.B. 7–9) He would fain give up the combats because of their grievousness.
- 7 9–14 (H.B. 10–15) The malice of the hells is described.
- 7 15 (H.B. 16) They will be cast down into hell.
- 7 16–18, 22 (H.B. 17–19, 23) Prayer to the Father, and he will bring help
- 7 19–21, 23 (H.B. 20–22, 24) against the evil and hypocrites.
- Psalm 56
- 5 t, 1–4, 10, 11 (H.B. 1–5, 11, 12) Temptations of the Lord, in which he has confidence in the Father.
- 7 5, 6 (H.B. 6, 7) Malice of the infernals.
- 13 7, 8 (H.B. 8, 9) O that the Father would help in affliction!
- 13 9 (H.B. 10) He will help.
- 8 12, 13 (H.B. 13, 14) Song of praise for protection.
- Psalm 57
- 13, 7 t, 1–5 (H.B. 1–6) Prayer to the Father when in the combats of temptations with the hells which attack him.
- 7 4, 6 (H.B. 5, 7) Their malice against him.
- 8 7, 8 (H.B. 8, 9) Confidence from his Divine.
- 8 9–11 (H.B. 10–12) A song in praise of the Father for this reason.

Psalm 58

- 4 t, 1-9 (H.B. 1-10) Against those who were of the church, who cherished evil thoughts against the Lord: they are in mere falsities of evil, of which they perish,
- 11 10, 11 (H.B. 11, 12) so that those who are in good may come into the church.

Psalm 59

- 13, 9 t, 1-6 (H.B. 1-7) Prayer to the Father concerning those who are then of the church: they wish to destroy and slay him, although he is innocent
- 7, 9 7 (H.B. 8) They fight from falsities against truths.
- 7, 9 8-10 (H.B. 9-11) Confidence in the Father.
- 7, 9 11 (H.B. 12) He prays for them.
- 8 12, 13 (H.B. 13, 14) They destroy themselves
- 8 14, 15 (H.B. 15, 16) by malice.
- 8 16, 17 (H.B. 17, 18) Confidence respecting help.

Psalm 60

- 6 t, 1-3 (H.B. 1-5) Lamentation of the Lord, that he has been forsaken, together with the church.
- 6 4, 5 (H.B. 6, 7) Confidence respecting deliverance.
- 11, 10 6-9 (H.B. 8-11) A church internal and external is being instituted. In the highest sense respecting the human of the Lord, that it will be made Divine,
- 11, 10 10 (H.B. 12) from his own power,
- 11, 10 11, 12 (H.B. 13, 14) and from his Divine.

Psalm 61

- 16, 10 t, 1-5 (H.B. 1-6) The Lord's song in praise of the Father because of help,

- 16, 10 6–8 (H.B. 7–9) and because of union.
- Psalm 62
- 8 t, 1, 2, 5–8, 11, 12 (H.B. 1–3, 6–9, 12, 13) Confession
that the Divine alone has power, and
from it there is help.
- 8 3, 4, 9 (H.B. 4, 5, 10) They are of no avail
against the Divine.
- Psalm 63
- 10 t, 1–8 (H.B. 1–9) The desire and love of the
Lord to be united to his Divine.
- 3 9, 10 (H.B. 10, 11) Those who lie in wait for
him will perish by falsities of evil.
- 17, 15 11 (H.B. 12) Then there will be salvation
from the Lord and rejection of the evil.
- Psalm 64
- 4 t, 1–6 (H.B. 1–7) The lying in wait of the evil
against the Lord.
- 4 7, 8 (H.B. 8, 9) They will perish.
- 17 9, 10 (H.B. 10, 11) Thus the good will be
saved.
- Psalm 65
- 10, 11 t, 1–13 (H.B. 1–14) From the uniting of the
Divine and the human in the Lord will
be a church that will be in all truth
from the Lord, and safe from
infestation from falsities.
- Psalm 66
- 11, 16 t, 1–5 (H.B. 1–5) Joy that there is a new
church that trusts in the Lord,
who will save it from evils.
- 11, 16 6, 7
- 19 8–12 The Lord was united to his Divine by
means of grievous temptations.

- 19 13–17 Thus Divine truth from the Lord is
with men.
- 13 [?18,] 19, 20 This has been done through his
perfection.
- Psalm 67
- 11, 12 t, 1–5, 7 (H.B. 1–6, 8) The whole church will
acknowledge and worship the Lord
from joy of heart
- 11, 12 6 (H.B. 7) Everything of the church will
be theirs.
- Psalm 68
- 8 t, 1, 2 (H.B. 1–3) The hells will be
subjugated.
- 11 3–5, 31 (H.B. 4–6, 32) Those who are in good,
will acknowledge the Lord, who is
Divine truth itself;
- 11 5, 6 (H.B. 6, 7) He will be their protection;
- 11 7–11 (H.B. 8–12) He will regenerate them.
- 3 12–14 (H.B. 13–15) It will not be so with the
rest, although they have the Word.
- 11 15–17 (H.B. 16–18) Respecting the church
from the Lord, from whom is
everything of doctrine.
- 17 18–23 (H.B. 19–24) He snatched them out of
the hand of the infernals.
- 16 24–29 (H.B. 25–30) Song in praise of the
Lord on this account
- 16 30 (H.B. 31) The natural man will be
subdued.
- 10, 16 32–35 (H.B. 33–36) Song in praise of the
Divine power of the Lord [acquired by
him] through union [with the Father].
- Psalm 69
- 6 t, 1–4 (H.B. 1–5) The temptation-combats of
the Lord even to despair,

- 6 5 (H.B. 6) even to the thought of withdrawal;
- 6 6, 7 (H.B. 7, 8) but he endured for the sake of those who awaited salvation.
- 4 8–12 (H.B. 9–13) He is shamefully treated by those with whom was the church.
- 4 13–20 (H.B. 14–21) Prayer to the Father for help, lest these prevail.
- 4 21 (H.B. 22) When he desired the good and truth of the
- 9 church, they gave him falsity and evil, as upon the cross, gall and vinegar.
- 3 22–28 (H.B. 23–29) For this reason they are being destroyed.
- 11 29–31 (H.B. 30–32) When he is delivered, the gospel will be preached,
- 11, 17 32–36 (H.B. 33–37) because then those who are of the church will be saved, and will worship him.

Psalm 70

- 8, 13, 5 t, 1–3, 5 (H.B. 1–4, 6) Prayer to the Father for help against the hells,
- 17 4 (H.B. 5) that those who worship him may have salvation.

Psalm 71

- 13, 7 1–4, [5,] 7, 12, 14 Confidence that the Father will assist him.
- 10 6, 7 He was the Father's from birth.
- 9 9–11 Let not the hells say that he has been forsaken by God.
- 8 13 Thus they withdraw,
- 8 8, 15–19, 22–24 and the name of God will be preached,
- 8 20, [21,] 24 when he has gained the victory.

Psalm 72

- 12 t, 1, 2, 4 (H.B. 1, 2, 4) The kingdom of the Lord.
- 12 3, 6, 7, 15, 16 The happy state of those who are of his kingdom.
- 12, 16 5 Worship of him from love and faith from eternity, and thereafter.
- 12, 16 8–12 The greatness and extension of his dominion.
- 17 12–14 Protection and redemption.
- 17, 10 17 **N. B.** They have acknowledged the Divine human from eternity, in which is all of salvation.
- 16, 17 18, 19 A song of praise to him.

Psalm 73

- 2 t, 1–9 (H.B. 1–9) A matter of wonder to some, that the evil vaunt themselves and prosper.
- 2 10–14 Whereby the good are led astray, imagining that good is of no use, neither affliction.
- 2 15–20, 27 But afterward it is granted them to know that the evil are nevertheless devastated and consumed.
- 2 21, 22 They do not know this;
- 17 23–26 but the good are always upheld and live with God.

Psalm 74

- 3 t, 1–9 (H.B. 1–9) The church with all things appertaining to it has been utterly destroyed, and its holy things profaned, they saying in their heart that religion is not anything.
- 11 2, 10, 11 Prayer to the Lord to bring help.
- 8 12–15 Before this he has overthrown the hells,

- 8 16–19 (H.B. 17–20) and that power was his
through Divine truth,
- 17 20 (H.B. 21) and that the church was
preserved.
- Psalm 78
- 2 t, 1–7 (H.B. 1–7) The Word was given to the
children of Jacob, and they were
confirmed in it by means of miracles;
- 2 8–10 but their fathers and the children had
gone back, and had not lived according
to it,
- 2 11–31 the miracles in the desert even having
no effect, all of which involved how the
Lord teaches and leads those whom he
calls to his church. All these things
recited.
- 2 32–37 On account of the miracles they
returned, indeed, but only with the
mouth, not with the heart.
- 2 38–40 The Lord forgave them.
- 2 41–51 Again they were seemingly converted
when they recalled the miracles in
Egypt, all of which involve the removal
and dispersion from them of the hells.
A recital of these things.
- 2 52–55 The Lord thus led them unto the land
which was the seat of the church.
- 2 56–58 Yet they backslid and worshipped
another god.
- 2, 3 59–64 Therefore they were forsaken by the
Lord, and delivered over to their
falsities and evils; this of themselves.
- 3 65–67 Thus they were rejected.
- 11 68–72 Therefore a new church was instituted,
which would worship the Lord, and
which the Lord could lead.

Psalm 79

- 3 t, 1-4 (H.B. 1-4) Falsifications of the Word and direful evils have destroyed the church.
- 11, 3 5-12 The cry of the church for help, that she be not
- 15-8 destroyed at the same time, and her prayer that those who have ruined the church be removed.
- 11, 16 13 Thus there will be worship of the Lord.

Psalm 80

- 11, 16 t, 1-3, 7 (H.B. 1-4, 8) Prayer of the new church to the Lord, to come and lead,
- 2 4-6 (H.B. 5-7) because they are in affliction.
- 2 8-11 (H.B. 9-12) He has instituted a church and reformed it by truths from the Word,
- 2 12, 13 (H.B. 13, 14) and yet falsities begin to destroy it
- 11 14-19 (H.B. 15-20) May the Lord come and restore it, and may it thus be vivified.

Psalm 81

- 16, 11 t, 1-4 (H.B. 1-5) Song in praise of the Lord by his church.
- 11 5-7 (H.B. 6-8) When called upon and when he has proved man, he delivers him from the hells.
- 3 8-11 (H.B. 9-12) The church among the children of Israel has gone back, and worships another god;
- 2 12 (H.B. 13) therefore they have been left to themselves.
- 2 13-16 (H.B. 14-17) If they had obeyed, the hells would have been removed from

them, and they would have enjoyed every good.

Psalm 82

- 11 t, 1 (H.B. 1) The Lord to the church, in which is the Word, from which it is possible to be in Divine truths:
 11 2–4 let them not do evils, but goods;
 11 5 because they do not do goods, the church is tottering;
 11 6, 7 thus, although they possess the Word, they will perish.
 15 8 Prayer that the Lord may come and effect the judgment.

Psalm 83

- 7 Combats of the Lord with the hells.
 7 t, 1–5 (H.B. 1–6) The hells wish to destroy all things of the church.
 7 6–8 (H.B. 7–9) The hells that rise up against the Lord are enumerated.
 7, 8 9–11 (H.B. 10–12) They will be cast down and subjugated
 7, 8 12 (H.B. 13) from the places where they have made seeming heavens for themselves.
 7, 8 13–17 (H.B. 14–18) Prayer to the Lord to overthrow them,
 8, 16 18 (H.B. 19) that it may be known that power belongs to the Lord alone.

Psalm 84

- 11 t, 1–4 (H.B. 1–5) Love and desire for the church and heaven.
 11, 17 5–7 (H.B. 6–8) Because of trust in the Lord, the church will increase in truths and goods.

- 11, 17 8–12 (H.B. 9–13) Her happiness arises from trust in the Lord.
- Psalm 85
13, 15 t, 1–7 (H.B. 1–8) Prayer of the Lord to the Father, to institute a new church after judgment has been executed upon the evil.
- 11 8–13 (H.B. 9–14) Perception from his Divine that a church will arise and flourish, which will acknowledge the Lord, walking in truths.
- Psalm 86
13, 5 t, 1–8 (H.B. 1–8) Prayer of the Lord to the Father for help in temptations, because thus there will be worship of the Lord, and confession of him;
11, 16 [9, 10,]11, 12 the hells are in insurrection;
7 13, 14 by his help they will be overthrown.
8 15–17
- Psalm 87
16, 11 t, 1–7 (H.B. 1–7) Song in praise of the Lord by a new church that will be gathered together from all parts.
- Psalm 88
13, 7 t, 1–9, 13–18 (H.B. 1–10, 14–19) In temptations that continue even to despair, the Lord addresses the Father, that he is seemingly overcome by the infernals.
7 10–12 (H.B. 11–13) God has no glory from the hells.
- Psalm 89
13, 10, 16 t, 1, 2 (H.B. 1–3) All Divine truth is from the Lord.

- 10, 16 3-5 (H.B. 4-6) The Divine truth is from him because there is oneness with the Divine human.
- 10, 16 6-9, 13 (H.B. 7-10, 14) Thus the Lord has all power.
- 10, 16, 12 10-14 (H.B. 11-15) All of heaven and the church is from him.
- 12, 16 15-18 (H.B. 16-19) Happy is he who trusts in the Lord.
- 10, 16 19-25 (H.B. 20-26) The Father to the Lord, or his Divine to his human that by oneness with him he has omnipotence over the hells.
- 10, 16 26-29, 35-37 (H.B. 27-30, 36-38) N. B. There will be eternal oneness with him.
- 10 30-37 (H.B. 31-38) Even if those of the church should fail there will be eternal oneness with him.
- 4 38-42 (H.B. 39-43) Of the Jewish nation: It has destroyed conjunction with him, because it has destroyed the church.
- 4 43-45 (H.B. 44-46) It has utterly repudiated him.
- 13 46-48 (H.B. 47-49) Prayer to the Father, that, unless he assist, no one will have eternal life.
- 10 49 (H.B. 50) Unless oneness be effected,
- 10, 8 49-51 (H.B. 50-52) the hells will otherwise prevail.
- 10, 8 52 (H.B. 53) He assists.
- Psalm 90
- 16 t, 1-6 (H.B. 1-6) Man is nothing of himself, but the Lord alone [is of himself].
- 11 7-11 The church perishes,
- 17 12-13 unless restored by the Lord
- 10 14 by means of his coming.

17 14–17 Thence is salvation.

Psalm 91

10 1 Song in praise of the Father by the Lord, who is to be made one with him.
 10 2–6 Thus there will be protection from every attack.
 8 7–9 Thus there will be no uprising of the hells,
 11 10 not even against the church.
 12 11, 12 Thus heaven will serve him.
 8, 10 13–16 There will be no fear from the hells, when the Divine has been made one with the human.

Psalm 92

10 t, (H.B. 1) The oneness of the Divine of the Lord with his Divine human, which is the “Sabbath.”
 10 1–5 (H.B. 2–6) Song in praise of the cooperation of the Father with him.
 3 6 (H.B. 7) The evil do not understand this.
 3 7–9 (H.B. 8–10) Although the evil flourish, yet they perish.
 10, 8 10, 11 (H.B. 11, 12) Thus he has Divine omnipotence against those that rise up against him,
 11 12–14 (H.B. 13–15) from which the church will flourish,
 11, 16 15 (H.B. 16) and will sing praises to the Lord.

Psalm 93

10, 12 1, 2 Through the oneness of the Divine and the human in the Lord, heaven and the church will endure to eternity.

Psalm 97

- 11, 16 1–6 Joy of the church over the coming of the Lord, with whom is Divine truth.
- 3 7 All who are in falsities will be removed.
- 10, 16 8, 9 Joy that the Lord is the God of heaven and the church.
- 11, 12 10–12 He will protect those who are in truths from him.

Psalm 98

- 1, 10 The coming of the Lord and the glorification of his human:
- 1, 10 t, 1 (H.B. 1) He will then have power.
- 1, 10, 17 2 Hence is salvation.
- 17 3 The predictions are to be fulfilled.
- 16 4–8 Song of praise to him and joy on that account.
- 15 9 He comes to judgment.

Psalm 99

- 16 1, 2 Song in praise of the lord who is the Word and the God of the church.
- 16 3, 5, 9 He should be worshipped, because
- 16 4 power and justice belong to him.
- 16 6, 7 The Word is from him.
- 17 8 He is the Redeemer.

Psalm 100

- 16, 17 t, 1–3 (H.B. 1–3) Song in praise of the Lord, that he is to be worshipped with the heart, because he is the Former of the church.
- 16, 11 4, 5 Let them draw near to him through the truths of the Word, and confess him.

- 16 1–4 From him are Divine truths, or the Word.
- 16, 11 5–9 Of the sense of the letter of the Word, on which the church is founded:
- 16, 11 10–23 from this all are taught, everyone according to the state of his intelligence;
- 16, 11 24–30 from this are the knowledges [*cognitiones*] of truth and good, from which is spiritual nourishment
- 17 31–35 May the good be saved, and the evil perish!
- Psalm 105
- 11 The establishment of the church by the Lord, and the reformation of the natural man.
- 11, 16 1–7 Song in praise of the Lord and of his works for the establishment of the church.
- 11 8–15 The establishment of the church in the beginning, and her protection from falsities of evils.
- 3 16 When there was no longer any truth,
- 4 17, 18 the Lord came, and they afflicted him;
- 10 19–22 but he afterwards became the God of heaven and earth.
- 11 23, 24 Hence those who were of the church were natural, and in knowledges [*scientifica*];
- 11 25–36 therefore their natural has been purged of falsities and evils of every kind, which infested; these here treated of;
- 11 37–41 afterwards truth and good, and protection from falsities, are granted them,
- 11 42–45 and he causes them to be a church.

Psalm 106

- 3 Of the church instituted among the Jewish nation: it became perverted and revolted.
- 13, 11 1–5 Prayer of the Lord to the Father to give help, that he might see the church established.
- 3 6–8 Although those who were of the church beheld Divine miracles, they backslid, and yet they were preserved,
- 3 9–34 as at the sea Suph and afterwards in the desert (many [instances here recounted]), nevertheless they rebelled.
- 3 35–39 They totally destroyed and profaned the truths and goods of the church.
- 3 40–43 Therefore the church with them was forsaken by the Lord, and destroyed.
- 11 44–46 Then those who were out of the church were heard,
- 11 47, 48 and a church constituted of them will arise and will worship the Lord.

Psalm 107

- 11, 17 1–3 A new church, which the Lord has redeemed.
- 11 4–8 They are in falsities of ignorance, but in a desire for truth and good.
- 11 9–15 They are in ignorance and in lack of truth.
- 11 16–21 They have no spiritual nourishment, although they will have it through the Word.
- 11 22–31 When they were in knowledges [*cognitiones*], they were admitted into temptations, and preserved.
- 16, 3 [32], 33–34, 39–40 Song in praise of the Lord, that those who were of the devastated church have been rejected,

11 35–38, 41–43 and that those who are of the new church have been accepted, with whom truths and goods will be multiplied.

Psalm 108

13, 3, 8 t, 1–5 (H.B. 1–6) Prayer of the Lord to the Father to give help, and show his power,
 8 6 (H.B. 7) that those who are to be of the church may be delivered.
 3 7 (H.B. 8) Answer, that the former church will be destroyed,
 11 8, 9 (H.B. 9, 10) and an internal and an external church will be instituted.
 10 10–13 (H.B. 11–14) The human will become Divine when the hells have been subjugated.

Psalm 109

4 Of the perverted Jewish church.
 4 t, 1–6 (H.B. 1–6) It repudiated the Lord, and considered him vile, and hated him.
 15, 11 7–12 They will perish in the judgment, and there will be others in their place, who will be received, and a church established with them.
 4, 3, 4 13–20 Their posterity will likewise perish, because they are in falsities of evil, and because they reject the Lord.
 13, 4 21–25 To the Father for help, because he is considered vile, and as nothing.
 3 26–29 Let them be put to shame.
 30, 31 Song in praise of the Father, because he gives help.

Psalm 110

- 8 t, 1-3 (H.B. 1-3) Victory of the Lord over the hells, owing to which he has dominion over heaven and earth.
- 8, 10 4-7 **N. B.** From this he has authority over the hells.

Psalm 111

- 16 1-4 Celebration and confession of the Lord;
- 17 5-9 He redeemed men, and saves to eternity;
- 17 10 to worship him is wisdom.

Psalm 112

- 17 1-7, 9 He that trusts in the Lord and lives well will be saved.
- 17 8, 10 He will have no fear of the hells, however much they may rise up against him.

Psalm 113

- 16 1-5 Song in praise of the Lord, because he is omnipotent;
- 1 6 because he came into the world;
- 17 7-9 because he will save those who will be of his church.

Psalm 114

- 11 1, 2 The church established by the Lord from the nations.
- 11 3-6 Its falsities have been removed, and the goods of love and charity take their place,
- 11 7, 8 because the church is from the Lord, who will instruct those that are in ignorance.

Psalm 115

- 16 1–3 Omnipotence belongs to the Lord.
 16 4–8 From what is his own, man is nothing but falsity of evil.
 16 9–11 The trust of all who are in truths and goods should be in the Lord.
 17 12–15, 18 The Lord will save them.
 17 16 Heaven and the church are his.
 16, 17 17 Those who do not trust in the Lord will not be saved.

Psalm 116

- 6 1–11 Song in praise of the Father by the Lord, that he gave help in grievous temptations;
 6, 16 12–19 thus the Divine will be worshipped in the Lord.

Psalm 117

- 5 1, 2 Song of praise to the Father by the Lord, that he gave help in temptations.

Psalm 118

- 11 1–4 Song of praise to the Father by the Lord, for the church;
 5 5–9 He helped him in his distresses;
 5 10–14 the evil fought against him, but he was helped by the Divine.
 10, 16 15, 16 Joy because there is Divine power through his human.
 10, 16 17 The Divine truth is from him.
 17 18–22 He it is through whom is all salvation.
 10 22–25 It is the Divine human from his Divine in himself, which is the source.
 16 26–29 Happy is he who confesses and worships the Lord.

Psalm 125

11 t, 1–5 (H.B. 1–5) From the Lord the new church is kept from falsities of evil.

Psalm 126

16, 11 t, 1–4 (H.B. 1–4) Joy of the nations with whom a new church will arise.

11 5 It will be instructed.

Psalm 127

16, 11 t, 1, 2 All things of the church are from the Lord, and nothing from man.

16, 11 3, 4 He who is in truths from the Lord remains safe.

Psalm 128

11 t, 1–6 (H.B. 1–6) Happy is he who is of the Lord's church, for good in abundance is there.

Psalm 129

2 t, 1–3 (H.B. 1–3) From the beginning they have done exceeding great evil to the church,

11 4–8 but, after a vain effort, they were compelled to retreat.

Psalm 130

16 t, 1–4 (H.B. 1–4) Prayer to the Lord that they may be preserved.

1, 17 5–8 The coming of the Lord and redemption is expected.

Psalm 131

Of the Lord:

- 10, 17 t, 1, 2 (H.B. 1, 2) He operated from his human; he indeed operated through influx from the Divine, but not from the Divine alone.
- 11 3 Let the trust of the church be in him.

Psalm 132

Of the Lord:

- 11 t, 1–5 (H.B. 1–5) He will not rest until he sees his church established.
- 16 6, 7 He was born in Bethlehem, let us adore him,
- 10 8 for he united his Divine to his human.
- 16 9, 10 **N. B.** let them worship him from good and from truth.
- 16, 17 11, 12 It is an eternal truth, that those who worship him will be saved.
- 11 13, 14 The Lord dwells in his church because he loves her;
- 11 15, 16 because there he dwells in truths and goods.
- 11 17, 18 For this reason she will be in power and in light against falsities of evil.

Psalm 133

- 11, 12 t, 1 (H.B. 1) Good itself is the conjunction of good and truth,
- 11, 12 2 for the good of love flows into the truths of the external or natural man.
- 12, 17 3 The truth of good is from heaven upon those who are in the church, in which is salvation.

Psalm 134

- 16, 3 t, 1 (H.B. 1) Song in praise of the Lord by those who worship him, when the church has been devastated.
- 16 2, 3 Let them worship the Lord, who is the God of heaven and the church.

Psalm 135

- 11, 16 1–3 Song in praise of the Lord in his Divine human,
- 11 4 who institutes the church,
- 16 5 and who alone is God,
- 11 6, 7 who alone teaches the church external and internal truths,
- 17 8–11 who delivers the natural man from falsities of evil,
- 17, 11 12 and there implants the church.
- 17, 11 13 This is done by the Lord,
- 17, 11 14 who leads her.
- 16 15–18 One's own intelligence effects nothing.
- 16 19–21 The spiritual and celestial church worships the Lord who is the God of the church.

Psalm 136

- 16 1–3 Let them confess the Lord, who alone is God and Lord,
- 12 4–6 who, by means of the Divine truth, has formed heaven and the church,
- 12 7–9 from whom is all truth of doctrine, and good of love, and knowledge (*cognitio*) of these;
- 11, 12 10–22 who delivers the natural man from falsities of evil, and there establishes the church, and dissipates evils of every kind.

- 16, 12 23–26 Celebration and confession of him who delivers from falsities and evils, and grants truths and goods,
12 1–26 and this from pure mercy.

Psalm 137

- 11 1–6 Lamentation by the nations who are in falsities from ignorance, because they do not have the Word.
11 5, 6 Of these a church will be formed by the Lord, which he will love.
3 7–9 Those who have devastated the church will perish.

Psalm 138

- 16 Song in praise of the Lord by the church.
10, 16 t, 1–5 (H.B. 1–5) The Lord ought to be worshipped from the Word, where is his Divine truth.
17 6–8 Those who are humble will have salvation from the Lord, and life and protection.

Psalm 139

- 10 Song in praise of the Father by the Lord.
10 t, 1–5 (H.B. 1–5) He knows everything of his thought and will because he is made one with him;
10, 16 6–10 omniscience and omnipresence belong to him;
10, 16 11, 12 enlightenment in the natural is from him;
11, 12, 10 13–15 by him he was formed and from him he is pure;
10 16–18 hence all things of the Father are united with him;

- 10 19–22 the Lord rejects all evil and falsity from himself;
 10 23, 24 perfection belongs to him.

Psalm 140

- 13, 4 t, 1–8 (H.B. 1–9) Prayer of the Lord to the Father to be delivered from falsifiers and hypocrites, who purpose evil against him in the perverted church.
 3 9–11 (H.B. 10–12) They perish through their falsities and evils,
 17 12, 13 (H.B. 13, 14) and those who confess the Lord are saved.

Psalm 141

- 13 t, 1, 2 (H.B. 1–2) Prayer of the Lord to the Father, to have regard to his perfection;
 16, 10 [3,] 4, 5 He has nothing in common with those who are in evils, because he has been made one with his Divine;
 10, 4 6, 7 His words, which are Divine, they have made of no account
 8 8–10 Confidence that their evil thoughts and intentions, by which they themselves perish, do no harm.

Psalm 142

- 13, 5 t, 1–3 (H.B. 1–4) Prayer of the Lord to the Father, to give help in temptations,
 4 4, 5 (H.B. 5, 6) because he is known by no one except the Father only, in whom is his trust.
 5, 11 6, 7 (H.B. 7, 8) May he be delivered from temptations, and come among those who acknowledge him.

Psalm 143

- 13 t, 1, 2 (H.B. 1, 2) Prayer of the Lord to the Father that he who is true and just may hear,
 5 3, 4, 7 that he may not fail in temptations.
 11 5, 6 He longs for the ancient state in respect to the church.
 8 8–12 He has confidence of being delivered from the hells, by which he is assaulted mightily.

Psalm 144

- 13, 7 t, 1, 2 (H.B. 1, 2) To the Father, that he may be a help to him in his combats,
 13, 7 3, 4 for without him he has no power.
 7 5–8, 11 O that he may be delivered from the hells which assault him with falsities!
 17 9, 10 Thus he would have salvation,
 12 12–14 and thus would Divine truth and Divine good be his and from him.
 12 15 (H.B. 1–7) Happy is he who acknowledges him.

Psalm 145

- 16 t, 1–7 (H.B. 1–7) Song in praise of the Lord because of his works and his justice;
 16 8, 9 because of his mercy.
 12 10–12 All who are in the heavens will confess him,
 12 13 because his kingdom is eternal.
 12, 11 14–16 He raises up sinners, and leads them into truths that they may live.
 17 He is Divine.
 17, 3 18, 20 He saves those who believe in him, and those who do not believe perish.
 16 21 He is to be worshipped.

Psalm 146

- 16 1, 2 Song in praise of the Lord:
 16 3, 4 Man from his own is nothing.
 16, 11 5, 6 Happy is he who trusts in the Lord,
 who is the God of heaven and earth,
 16, 11 7–9 who teaches and leads all who are in
 falsities from ignorance, and who desire
 truths.
 11, 12 10 He reigns to eternity.

Psalm 147

- 16 1, 2, 7 [12] Song in praise of the Lord by his
 church,
 17 3, 4 who reforms by knowledges
[cognitiones] of truth,
 17 5 who alone is able to do this,
 11 6, 8, 9 who teaches truths to those who are in
 ignorance.
 11 10, 11 One's own intelligence is nothing, but
 that which is from the Lord is
 something.
 16 13–15 The church will worship the Lord who
 protects her, and teaches the Word.
 11 16–18 The Lord disperses ignorance by means
 of the Word.
 11 19, 20 All this he does for his church.

Psalm 148

- 16, 12 1–6 All who are in the heavens and on the
 earths should worship the Lord from
 goods and truths that are from him;
 16, 12 7–10 all who are in the lowest parts of heaven
 and the church should worship him
 from truths and goods of every kind;
 16, 12 11, 12 in general from the understanding and
 will of truth and good;
 17 13, 14 because salvation is by means of those
 things that he gives.

Psalm 149

- 16, 12 1–4 The Lord is to be worshipped from an affection for truth and good, because he loves them,
 8 5, 6 because Divine truth belongs to them,
 8 7–9 and by that the hells are restrained.

Psalm 150

- 12, 16 1, 2 The Lord ought to be worshipped because he is omnipotent;
 12, 16 3–6 He ought to be worshipped from every affection for good and truth.

The Historical Parts of the Word

The historical parts of the Word, like the prophetic parts, contain a spiritual sense within themselves, in which there is nothing historical of the world, as in the sense of the letter, but there are heavenly things which relate to the church, and in the highest sense to the Lord, just like the prophetic parts. The historical parts there are representative, and all the senses with their expressions are correspondences.

It ought to be known, that all the churches, down to the coming of the Lord, were representative churches; they represented the church, and in the highest sense, the Lord; it is from this that the Word is spiritual and Divine. But the representative churches ceased when the Lord came into the world, because all things of the Word, those that are prophetic, as also those that are historical, signified and represented him and this is why the Lord is called "the Word."

There were three notable changes of the representative churches: the first, which was before the "flood," shall be called the most ancient church; the second, which was after the "flood," the ancient church; and the third, which followed the ancient, the Israelitish and Jewish church.

The most ancient church is described briefly by "Adam" and his posterity; the ancient church, by

“Noah” and his posterity; and the Israelitish and Jewish church by the historical portions of the Word.

The former churches are described in like manner, but by more interior correspondences, in the Word that is mentioned by Moses; but this Word has been effaced, and in its place the Word was given that exists at the present day.

The church that followed these three is the Christian church, which church is internal, differing from the Jewish church as a moonlight night differs from a dark night. But as this church has come to its end, by the accomplishment of the last judgment, a new church is now being instituted by the Lord, which is called, in Revelation, the “new Jerusalem,” to which the things that are being published by me at the present day will be of service; it is also being instituted elsewhere.

The historical parts of the Word involve in a summary the things that follow.

Genesis

Chapter 1

Verses

[1–31]

In the spiritual sense the new creation or the regeneration of the men of the most ancient church is here described; the process of their regeneration from firsts to lasts is here contained in its order.

- 10–12 [?11–13] longer any truth or good, because they were in their own intelligence;
[8–10, 14–22] and the beginning of a new church, which is meant by “Noah” and his “three sons.”
- Chapter 7
[1–24] The destruction of the most ancient church is described by the “flood,” and the beginning of a new one, by the “ark” and its preservation.
- Chapter 8
[1–22] The end of the most ancient church, and the beginning of the ancient church.
- Chapter 9
1–17 Precepts and statutes for that church.
18–28 [29] That church is “Noah,” its celestial is “Shem,” its spiritual is “Japheth,” and its natural is “Ham.”
- Chapter 10
[1–32] As that church spread over a great part of the Asiatic world, and consequently there were divisions, these are described by the “posterity of Noah,” or of his “three sons.”
- Chapter 11
1–9 The beginning of Babylon and its destruction.
[10–32] Continuation respecting the various states of that church and the nature of them even to the end, when it became idolatrous and magical.

Chapter 12

1–8

The institution of the Israelitish and Jewish church, which was from Eber, and therefore was called the Hebrew church, and its first institution from Abram, who was commanded to go into the land of Canaan, for the reason that all places in that land, and those round about it, had been allotted spiritual significations by the men of the most ancient church, and these were to be mentioned by name in the new Word that was to be written among them, in which the names of those places were to be employed.

[9–20]

The first instruction of that church, which is the instruction of the natural man, by means of knowledges [*scientiae*] which are meant by “Egypt,” in which country Abram was at that time.

Chapter 13

[1–18]

Growth in the knowledges [*cognitiones*] of the church, and separation of spiritual knowledges, which are “Abram,” from natural knowledges, which are “Lot.”

Chapter 14

1–17

Combat in the natural man, between the truths and goods and the evils and falsities there, and when victory hung on the side of the evil or of hell, the spiritual man attacked them and overthrew them.

18–24

Thus the natural man became spiritual-natural, and removed evils and falsities from himself.

Chapter 15

1-6

Since there was as yet only multiplication of truth, and not the fructification of good, and thus not the church, he was urgent that the church might exist with him;

7-21

but it is foretold what the church and its conjunction with the Lord would be, namely, that it would be perverted.

Chapter 16

[1-16]

Conjunction of the truth and good of the natural man, from which there would be only an external church, which is rational.

But concerning all this see *Arcana Coelestia*, where [it is explained that] these things pertaining to the church signify things pertaining to the Lord; for all things of the Word in the spiritual sense treat of the church and heaven, but in the celestial sense of the Lord.

Scripture
Confirmations
of
New Church
Doctrine
[Dicta Probantia]

1769

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Translator's Note by John Whitehead

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Translator's Note

This little work consists of a collection of passages from the Scriptures under convenient subject headings gathered by Swedenborg for use in his composition of his works. The original manuscript has no title, and probably was not intended for publication. Immanuel Tafel issued an edition of the Latin text at Tübingen in 1845 and gave it the title *Dicta Probantia* [proof passages]. In Tafel's edition, however, the subjects are arranged alphabetically, following the Latin subject headings. In this translation the order of the subjects is that of the original manuscript. The parentheses at the beginning and the end of certain paragraphs were introduced by Tafel to indicate that the author crossed his pen over the parts so marked; it is probable that he did so when he used them in his published writings.

We have numbered the chapters and subdivided them with boldface figures as in Potts' *Swedenborg Concordance* for convenience of reference.

The only English translation heretofore published was issued by the Swedenborg Society of London in 1906, being translated by James R. Rendell. We have retained the title *Scripture Confirmations of New Church Doctrine*.

John Whitehead

Scripture Confirmations of New Church Doctrine

[Dicta Probantia]

1. *The Apostles; Miracles*

1. The apostles are named (Acts 1:13, 26).

Judas the traitor burst asunder in the midst, and all his bowels gushed out (Acts 1:16–19).

Many miracles and signs were done by the apostles (Acts 2:43). Peter and John healed the lame man sitting at the gate of the temple, therefore all were astonished, but when the priests heard them preaching about Jesus, they laid hands upon them, thrust them into prison, and afterwards having threatened them sent them away because of the people (Acts 3:1–20; 4). This miracle was done in the name of Jesus Christ (4:10, 30).

Many miracles done by the apostles (Acts 5:12, 15, 16), but yet they were put in prison by the high priest, and although they were led out thence by an angel miraculously, yet they were beaten, and warned not to preach concerning Jesus (verses 29–40).

Stephen also did great signs and miracles (Acts 6:8).

Miracles done by Philip (Acts 8:6, 7, 13).

Simon the sorcerer made himself great in Samaria, saying, here is the great power of God; but he was severely reprov'd by Peter (Acts 8:9, 10 seq., 20–24).

Miracles done by Peter, and also that he raised the dead to life (Acts 9:33, 34, 36–42).

The miracle of Paul, that a certain man was made blind (Acts 13:11); also others (19:11, 12; 20:9 seq.; 28:3 seq., 8).

Miracles done by the disciples, and with Paul (Acts 14:3, 8–10, 19, 20; 16:25, 26 seq.).

2. Of those who transform themselves into apostles, as satan into an angel of light (2 Cor. 11:13–15).

The torments and evils endured by Paul are recounted (2 Cor. 11:24–27, 32, 33).

Paul was in the third heaven and heard ineffable things (2 Cor. 12:2–4).

The messenger of satan received Paul with blows (2 Cor. 12:7–9). The coming of the Lord according to the working of satan in signs and lying miracles (2 Thess. 2:9).

False Christs shall arise, and shall show signs and prodigies (Matt. 24:24, 25; Mark 13:22).

By the prince of the demons, Beelzebub, he casts out demons (Mark 3:22; Luke 11:15, 17, 19).

That they would not hearken to miracles even if one rose from the dead. Abraham to the rich man in hell (Luke 16:29–31).

The coming of the Lord is in signs and lying miracles (2 Thess. 2:1–11).

2. *Christ*

1. The Lord is called in many places Jehovah, Jehovah of hosts, and in particular God, the God of Israel, the Holy One, and the Holy One of Israel, and Lord, the Rock, Angel, the Arm of Jehovah, Prophet, the Son of man, while very frequently Jehovah is named, even he, since they are one—the Mighty One of Jacob, the Rock of Jacob. Therefore in general by Jehovah the Father himself and Lord are at the same time meant, as is clear from the following passages.

Jesus was taken up into heaven, and a cloud received him, and then two angels said, This Jesus shall so come as ye have seen him going into heaven (Acts 1:9, 11).

Jesus rose from the dead according to the prophecy through David (Ps. 16:10), and that there Christ is meant and not David (Acts 2:27–29, 31; 13:24–37). Then said Jehovah, the Lord said unto my Lord, Sit at my right hand until I make thine enemies thy footstool (Ps. 110:1; Acts 2:34, 35).

The Lord our God (Acts 2:39). He is the Lord of all (Acts 10:36).

Ye have slain the prince of life (Acts 3:15).

That when the times of refreshing shall come from the presence of the Lord, he may send Jesus Christ which before was preached unto you, whom the heaven must receive until the time of the restitution of all things, which God hath spoken by the mouth of all the prophets from of old (Acts 3:20, 21).

Moses said, The Lord your God will raise up unto you a Prophet from your brethren, unto him ye shall hearken, whatever soul shall not hearken to that Prophet, he shall be destroyed from among the people; all the prophets have foretold him (Deut. 18:15, 18, 19; Acts 3:22–24).

Prediction from Isaiah (53:7–9), the Lord would suffer (Acts 8:32, 33).

Christ was the Son of God (Acts 8:37; 9:20).

Jesus is the Lord of all (Acts 10:36). He is the Judge of the living and the dead (verse 42).

They were called Christians first in Antioch (Acts 11:26). Paul explains the saying, this day have I begotten thee (Ps. 2:7) as referring to Jesus (Acts 13:33).

He is called the light of the nations, for salvation to the uttermost part of the earth (Is. 49:6; Acts 13:47).

The coming of the Lord for the rebuilding of the ruins (Amos 9:11; quoted Acts 15:16, 17).

Paul said that he was ready to be bound and die for the name of the Lord Jesus (Acts 21:13).

Paul at Rome preaching the kingdom of God, and teaching the things concerning the Lord Christ (Acts 28:31).

In the Acts of the Apostles it is said that they preached the Lord Christ only, and that they should believe in him, and nowhere that they should believe in God the Father.

2. The Son of God (Rom. 1:3, 4).

Called after Jesus Christ, Christians (Rom. 1:6) through the faith of Jesus Christ (Rom. 3:22).

Faith in Christ. Through Jesus Christ we have peace toward God, and to God we have access by faith into this grace, and we glory in the hope of the glory of God (Rom. 5:1, 2).

By Jesus Christ were we reconciled to God (Rom. 5:10,11).

As by one man sin entered into the world, so by the justice of one are we justified (Rom. 5:12, 13, 15, 18, 19).

There is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, in order that the justification of the law might be fulfilled in us, who walk not after the flesh, but after the spirit (Rom. 8:1–4). Christ is at the right hand of God, who also maketh intercession for us (Rom. 8:34).

Who shall separate us from the love of Christ? Shall tribulation, distress, hunger, death, angels, principalities, height, depth, etc. (Rom. 8:35–39)?

From the fathers Christ is according to the flesh, who is over all; God blessed forever. Amen (Rom. 9:5).

Whosoever shall call upon the name of the Lord, shall be saved (Rom. 10:13).

We are one body in Christ; all are members having different gifts according to grace (Rom. 12:5, 6). The gifts which belong to different members are enumerated in a long series (verses 6, 13).

Put ye on the Lord Jesus Christ (Rom. 13:14).

Whether we live, we live in the Lord; whether we die, we die in the Lord; therefore, whether we live or die, we are the Lord's. For

to this end Christ both died and rose and lived again that he might be Lord both of the dead and of the living (Rom. 14:8, 9).

It is written, I live, saith the Lord, for every knee shall bow to me, and every tongue shall confess to God (Rom. 14:11). Isaiah saith, there shall be a root of Jesse, and he that shall rise to rule over the nations; in him shall the nations hope (Rom. 15:12).

The Gospel of Christ (Rom. 15:19–21).

Chosen and tried in the Lord, in Christ: to work and labor in the Lord (Rom. 16:8–13).

3. Ye are in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption; according as it is written, he that glorieth, let him glory in the Lord (1 Cor. 1:30, 31).

I determined not to know anything among you, save Jesus Christ (1 Cor. 2:2).

For other foundation can no man lay more than that which is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; the day shall declare it because it shall be revealed by fire (1 Cor. 3:11, 12 seq.).

All are yours; but ye are Christ's; but Christ is God's (1 Cor. 3:22, 23).

We know that there is no other God but one. For though there be that are called gods, whether in heaven or in earth, as there be gods many and lords many, yet to us there is one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him (1 Cor. 8:4–6). They drank from the spiritual Rock, the Rock was Christ (1 Cor. 10:4).

The head of every man is Christ, the head of Christ is God (1 Cor. 11:3).

As often as ye eat this bread, and drink this cup, proclaim ye the Lord's death till he come (1 Cor. 11:26).

No one can say that Jesus is the Lord but in the Holy Spirit (1 Cor. 12:3).

Ye are the body of Christ, and members in part (1 Cor. 12:27).

Christ was seen by many after the resurrection, and in addition to the apostles by five hundred (1 Cor. 15:4–7).

Christ is the image of God (2 Cor. 4:4).

God who gave the light in our hearts, to the enlightening of the knowledge of the glory of God which is in the face of Jesus Christ (2 Cor. 4:6).

God hath reconciled us to himself by Jesus Christ (2 Cor. 5:18–21).

Ye know not your own selves, that Jesus Christ is in you (2 Cor. 13:5).

4. If any one preacheth any other gospel than that which he preached let him be accursed (Gal. 1:8, 9).

I live, no more I, but Christ liveth in me (Gal. 2:20). The power which God wrought in Christ, wherefore he set him at his own right hand above the heavens, above all principalities, power, and might, etc., and hath put all things under his feet, and hath given him to be the head over all things of the church, which is his body, the fullness of him that filleth all in all (Eph. 1:20–23).

Through Christ we have access in one Spirit unto the Father. Christ is the corner stone, by whom the whole building framed together groweth unto an holy temple in the Lord, through whom ye also are builded together into an habitation of God in the spirit (Eph. 2:18, 20–22).

God hath founded all things by Jesus Christ (Eph. 3:9).

One body and one Spirit; one Lord, one faith, one baptism, one God and Father of all; and unto every one of us is given grace according to the measure of the gift of Christ (Eph. 4:4–7).

He that descended is also the same that ascended above all the heavens, that he might fill all things (Eph. 4:10).

For the edifying of the body of Christ, and that the church is the body and Christ the head (Eph. 4:12, 15, 16).

We are members of his body; of his flesh, and of his bones (Eph. 5:30).

By faith we have access to Christ in confidence (Eph. 3:12).

Christ is the head of the church, and he is the Savior of the body (Eph. 5:23).

5. I desire you all in the bowels of Jesus Christ (Phil. 1:8). Jesus emptied himself, taking the form of a servant, wherefore God hath exalted him and given him a Name above every name, that at the name of Jesus every knee should bow, in heaven, in earth, and under the earth (Phil. 2:7–11).

The God of faith (Phil. 3:9).

Christ, who is the image of the invisible God, the firstborn of every creature, and that through him and in him all things were created (Col. 1:15, 16).

Christ is before all things, and all things subsist in him, and he is the head of the body, the church (Col. 1:17, 18, 24). In Christ doth all fullness dwell, and by him all things were reconciled to himself (Col. 1:18–20).

In Christ are hid all the treasures of wisdom and of knowledge (Col. 2:3).

In Christ dwelleth all the fullness of the Divinity bodily (Col. 2:9).

Christ sitting on the right hand of God (Col. 3:1; Heb. 8:1; 10:12; 12:2).

Christ is all in all (Col. 3:11).

That they all may be in one body (Col. 3:15).

Do all things in the name of the Lord Jesus (Col. 3:17). That from the Lord ye shall receive the reward of the inheritance; ye serve the Lord Christ (Col. 3:24).

Christ is the head of the body (Col. 2:19). Life is with Christ in God (Col. 3:3).

(Concerning the coming of the Lord, see also Consummation and Judgment.)

6. One God, one mediator, Christ (1 Tim. 2:5, 6).

God was manifest in the flesh, seen, received up (1 Tim. 3:16).

If we are not faithful, he abideth faithful; he cannot deny himself (2 Tim. 2:13).

They profess that they know God, but in works they deny him (Titus 1:16).

He hath in the last days spoken unto us in the Son whom he hath appointed heir of all things, through whom also he made the worlds [*saecula*]; who being the brightness of his glory and the express image of his person, upholding all things by the word of his power [after] he had by himself made purification of our sins, sat down on the right hand of the Majesty on high; to whom did he ever say, Thou art my son, this day have I begotten thee? (Ps. 2:7) and he saith, Let all the angels of God worship him (Ps. 97:7); and many things in Hebrews (1:2–9, 13).

Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over all the works of thy hands: thou hast put all things in subjection under his feet. But we see not yet all things put under him. It became him for whom are all things, and through whom are all things, to be the author of their salvation (Heb. 2:7, 8, 10). He is called the chief priest and the high priest (Heb. 2:17; 3:1). We have a great chief priest that is passed into the heavens, Jesus the Son of God (Heb. 4:14). Thou art a priest for ever after the order of Melchizedek (Heb. 5:10; 6:20; 7:1–3, 10, 11, 15, 21). Here concerning the new covenant (Jer. 31:10, 11).

7. The Lord who is a living stone, rejected by men, chosen of God, precious, that ye also as living stones may be built up into a spiritual house, to the unbelieving he is a stone of stumbling (1 Pet. 2:4–8).

Acceptable to God through Jesus Christ (1 Pet. 2:5). He is called the Shepherd and Bishop of souls (1 Pet. 2:25).

Jesus Christ after he went into heaven was on the right hand of God; angels, authorities, and powers being subject unto him (1 Pet. 3:22).

That God may be glorified by Jesus Christ (1 Pet. 4:11). God and Jesus our Lord (1 Pet. 1:2; 2 Pet. 1:1; James 1:1). The eternal kingdom of the Lord and Savior Jesus Christ (2 Pet. 1:11; 3:2).

The knowledge of Jesus Christ (2 Pet. 1:8; 2:20).

Of the glorification of the Lord seen by the three disciples upon the mount (2 Pet. 1:17, 18).

8. He is called Father and Son (1 John 1:3; 2:1; 2 John 1:3; 1 John 2:22, 23; Jude 1:4).

The Lord is life revealed and made manifest, and God is light (1 John 1:2, 5).

He is a propitiation for our sins (1 John 2:2; 4:10). For this purpose the Son of God was manifested, that he might destroy the works of the devil (1 John 3:8; 4:10).

That we shall abide in Christ (1 John 2:5, 6, 24; 3:6). He is antichrist, that denieth the Father and the Son: whosoever denieth the Son hath not the Father (1 John 2:22, 23).

He that keepeth his commands dwelleth in him, and he in him. Hereby we know that we dwell in him, and he in us. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God (1 John 3:24; 4:13, 15, 16).

He who confesseth Jesus Christ, who lived in the flesh, is of God; he who confesseth not is not of God (1 John 4:2, 3). Whosoever believeth that Jesus is the Christ (Messiah) is born of God (1 John 5:1).

Who hath overcome the world, but he that believeth that Jesus is the Son of God (1 John 5:5).

This is the testimony, that God has given to us eternal life, and this life is in his Son. He that hath the Son hath life. He who believeth in the name of the Son of God hath eternal life (1 John 5:10–13).

We know that the Son of God is come and hath given us an understanding that we may know [him that is] true, and we are in [him that is] true, in his Son Jesus Christ. This is the true God, and eternal life (1 John 5:20, 21).

To the only wise God our savior, be glory and power (Jude 25).

9. His appearance as the sun shining in his strength (Rev. 1:16).

The Lord is described by various names (Rev. 1:5). The representation of him as the Word (Rev. 1:13–18).

If any one will open the door, I will come in to him (Rev. 3:20).

Honor was given to the Lord from the Word, while he opened the seals of the book, by many animals and elders, and by every creature (Rev. 5:9–14).

That no one can interpret the Word, and teach truths from it, except the Lord, is meant by the Lamb opening the seals of the book (Rev. 5:1 seq., and 6).

The Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of water (Rev. 7:10, 16, 17).

They are virgins who follow the Lamb whithersoever he goeth (Rev. 14:4).

An angel flying in the midst of heaven having the everlasting gospel (Rev. 14:6).

Blessed are the dead who die in the Lord from henceforth (Rev. 14:13).

Behold a white cloud, and one sitting upon the cloud like unto the Son of man (Rev. 14:14).

Great are thy works, Lord God almighty, just and true are thy ways, O King of saints. Who shall not glorify thy name, for thou only art holy; therefore all nations shall come and adore before thee, for thy judgments are made manifest (Rev. 15:3, 4). The Lamb is Lord of lords and King of kings, and they that are with him are called, and chosen, and faithful (Rev. 17:14; 19:16).

Having the testimony of Jesus. The testimony of Jesus is the spirit of prophecy (Rev. 19:10).

That the Word will be opened by the Lord is meant by the white horse, for he that sitteth upon it is called the Word of God (Rev. 19:10–16).

Behold the tabernacle of God is with men; he will dwell with them (Rev. 21:3).

The Lord God almighty and the lamb are the temple of it. The glory of God will lighten it, and the Lamb is the light thereof (Rev. 21:22, 23; 22:5).

The throne of God and of the lamb (Rev. 22:3).

That he it is who is, and was and is to come, Alpha and Omega (Rev. 1:4, 8, 11; 2:8; 11:17; 21:6; 22:13).

10. Thou shalt call his name Jesus, he shall save the people from their sins (Matt. 1:21).

The wise men came to adore the infant Jesus, and that he would be born in Bethlehem according to Micah 5:1 (Matt. 2:1–6).

The wise men adored him and brought him gifts (Matt. 2:11).

Jesus said to John, It becometh us so to fulfil all the justice of God (Matt. 3:15).

Jesus said to the devil who was tempting, Thou shalt not tempt the Lord thy God; and again, Thou shalt adore the Lord thy God, and him only shalt thou serve (Matt. 4:7, 10).

A ruler came and adored Jesus (Matt. 9:18).

He that receiveth me receiveth him that sent me (Matt. 10:40).

All things are delivered unto me by my Father, wherefore come ye all unto me (Matt. 11:27, 28).

They that were in the ship adored Jesus, saying, Of a truth thou art the Son of God (Matt. 14:33). A woman of Canaan (Matt. 15:25), the disciples (Luke 24:52), a blind man (John 9:38), adored him.

Multitudes glorified the God of Israel (Matt. 15:31). There is one rabbi and one master, that is, he teaches what is good and true (Matt. 23:8,10).

Of the sign of the coming of the Lord and of the consummation of the age (Matt. 24:1 to end).

Then shall there be wars and rumor, and they will say, I am the Christ; false prophets shall arise and seduce many; signifies the heresies in the first times, which were many (Matt. 24:5–14).

The women, running to Jesus, adored him (Matt. 28:9).

He said, All power is given unto me in heaven and on earth (Matt. 28:18; Ps. 8:6, 7).

11. John says, There cometh one after me, the latchets of whose shoes I am not worthy to unloose (Mark 1:7; Matt. 3:11).

He is called the Holy One of God (Mark 1:24).

He is called the Bridegroom, and they the sons of the bride chamber (Mark 2:19, 20; Luke 5:35).

John shall turn many of the sons of Israel to the Lord their God; but he shall go before him in the power of Elias to make ready a people for the Lord (Luke 1:16, 17). He is called the Lord God.

The angel Gabriel to Mary, Thou shalt conceive. He shall be great, and shall be called the son of the highest, of whose kingdom there shall be no end (Luke 1:31–33).

The angel said, The holy spirit shall come upon thee and the power of the highest shall overshadow thee: wherefore the holy one that shall be born of thee shall be called the Son of God (Luke 1:35).

Mary said, My spirit hath exulted in God my savior (Luke 1:47).

He is called the Lord God of Israel and the dayspring from on high (Luke 1:68, 78).

The Lord's Christ (Luke 2:26). The Christ of God (Luke 9:20).

He is called the Lord God (Luke 4:12).

He that is not with me is against me: and he that gathereth not with me scattereth abroad (Matt. 12:30; Luke 11:23). Blessed is the king that cometh in the name of the Lord; when he rode upon an ass into Jerusalem (Luke 19:38; John 12:13, 15).

The Son of man sitting on the right hand of the power of God (Luke 22:69).

12. The Word was with God, and God was the Word; and all things were made by him. In him was life, and the life was the light of men; he was the true light which lighteth every man: and the Word became flesh (John 1:1–14).

This was he who was before me, for he was prior to me. Of his fullness we have all received (John 1:15, 16, 27, 30).

No one hath seen God at any time; the only begotten Son of God, who is in the bosom of the Father, hath made him manifest (John 1:18).

Whose shoe's latchet I am not worthy to unloose (John 1:27).

The Son of man which is in the heavens (John 3:13, 14). Light has come into the world. He who does evils hates the light (John 3:19, 20).

He that hath the bride is the bridegroom. Spoken concerning Christ (John 3:29).

He came from heaven and is therefore above all (John 3:31). Spoken concerning Christ.

The Father gave not the Spirit by measure unto him; the Father gave all things into his hands (John 3:34, 35).

Jesus says that he is equal to the Father; in various places (John 5:18–23). That he quickeneth, and that he hath life in himself, etc. (verses 21, 26, 27).

The bread of God is he which cometh down from heaven, and giveth life unto the world (John 6:33). He is the bread of life (verses 35, 50, 51).

Not that any one has seen the Father, save he who is with the Father, he hath seen the Father (John 6:46).

Jesus said I am the light of the world; he that followeth me shall have the light of life (John 8:12; 9:5, 39; 12:35, 36, 46).

Jesus said, Before Abraham was, I am (John 8:56, 58). He came into the world that the blind might see, and that they which see might become blind (John 9:39).

Jesus said, I and the Father are one (John 10:30).

The Father and he are one (John 10:30).

He is in the Father and the Father in him (John 14:10, 11; 10:38; Phil. 1-4; 1 Cor. 1:3).

That ye may believe that the Father is in me and I in the Father (John 10:38; 14:10, 11).

He that receiveth me receiveth him that sent me (John 13:20).

Jesus said, Believe in God, believe also in me (John 14:1).

Jesus is the way to the Father (John 14:4-6).

He is the way, the truth and the life (John 14:6).

Jesus said, He that seeth and knoweth me, seeth and knoweth the Father (John 14:7-9).

If ye shall ask of the Father in my name, I will do it (John 14:13, 14).

Jesus said, Because I live, ye shall live (John 14:19).

He and the Father will make their abode with them (John 14:21, 23).

God and Christ [mentioned] together; that I and the Father will come to him (John 14:23). I and the Father are one (John 10:30).

He that hateth me hateth my Father (John 15:23, 24).

All things that the Father hath are mine (John 16:15).

Jesus goes away to the Father (John 16:5–7, 16, 17, 29), which is to be united to him.

They should pray in his name, I say not that I will pray the Father for you; the Father himself loveth you because ye have loved me (John 16:26–28). He often says, In his name.

I came forth from the Father, and am come into the world; again I leave the world and go to the Father (John 16:28–31). Jesus said, the Father had given him power over all flesh (John 17:2).

Jesus will give to them eternal life (John 17:2) also, the Son from the Father.

God and Jesus Christ [mentioned] together, namely that they both know each other (John 17:3).

Father glorify thy Son, that thy Son also may glorify thee. Now therefore do thou, O Father, glorify me with thine own self with the glory which I had with thee before the world was (John 17:1, 5).

N. B. *Arcanum*. By “to glorify” is meant to unite the Divine truth with the Divine good in the Human. The Lord in the Father from eternity was the Divine good and thence the Divine truth, wherefore when he descended he was the Divine truth from the Divine good; a reciprocal union, or that of the Divine truth with

the Divine good, was effected by the Lord in the human while he was in the world: and it was accomplished successively, especially by redemption and by the fact that he did the will of the Father, and then fully by the last temptation, which was that of the cross, for temptation unites. Then was accomplished the reciprocal union of the Divine truth with the Divine good, thus the Father and Son are one, thus one person like soul and body.

All mine are thine and thine are mine, but I am glorified in them (John 17:10).

I sanctify myself, that they also may be sanctified in the truth (John 17:19).

That they may be one in Jesus as the Father is in him (John 17:21–23).

Thomas said, My Lord and my God (John 20:28).

From Daniel and the Prophets

13. The Lord was represented before Daniel in a form almost like that in which he was presented before John (Rev. 1:14, 15). Before Daniel (Dan. 10:5, 6), and then almost like things happened (12:6, 7).

In that day, butter and honey shall everyone eat that is left in the midst of the land (Isa. 7:21, 22, 25). The church of the Lord.

(Jehovah of hosts, him shall ye sanctify, for let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense, for a trap and a snare for the inhabitant of Jerusalem. [Isa. 8:13, 14; Matt. 21:42–44; Luke 20:17, 18].)

(The people walking in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Unto us a Boy is born, unto us a Son is given, whose name is Wonderful, Counsellor, God, Hero, the Father of Eternity, the Prince of Peace; to establish the kingdom in judgment and justice from henceforth to eternity [Isa. 9:1, 5–6].)

In that day the remnant of Israel shall no more stay upon him that smote them; but shall stay upon Jehovah, the holy one of Israel, in truth (Isa. 10:20–22). Wherefore the wolf shall dwell with the lamb, the leopard shall lie down with the kid, etc. They shall not do hurt in all the mountain of holiness, for the earth shall be full of the knowledge of Jehovah. It shall surely come to pass in that day that the Lord shall again recover the remnant of his people (Isa. 11:6–9, 11–16).

14. In that day thou shalt say, I will confess to thee, O Jehovah. Behold the God of my salvation, I will be confident. Then with joy shall ye draw water out of the wells of salvation, for great is the holy one of Israel in the midst of thee (Isa. 12:1–6).

In that day shall a man look to his maker, and his eyes shall have respect to the holy one of Israel (Isa. 17:4–7).

In that day shall five cities in the land of Egypt speak the language of Canaan and swear to Jehovah of Hosts. In that day shall there be an altar in the midst of the land of Egypt; then Jehovah shall be known to Egypt and the Egyptians shall know Jehovah in that day. In that day shall there be a highway out of Egypt into Assyria; in that day shall Israel be the third with Egypt and with Assyria; and Jehovah shall bless, saying, Blessed be Egypt, my people, and Assyria the work of my hands, and Israel mine inheritance (Isa. 19:18–25). By “Egypt” is signified the natural man, by “Assyria” the rational, and by “Israel” the spiritual. The Church of the Lord there is treated of, in which these three are.

O Jehovah, I have waited for thee; the desire of my soul is to thy name and to the remembrance of thee. With my soul have I desired

thee in the night, yea with my spirit within me I have waited for thee in the morning; for when thy judgments are in the earth, the inhabitants of the world will learn justice (Isa. 26:8, 9).

In that day shall Jehovah of Hosts be for a crown of adornment, and for a diadem of beauty unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that repel the battle before the gate (Isa. 28:5, 6).

Therefore thus said the Lord Jehovah, Behold I lay in Zion a stone, a tried stone, a precious corner stone of sure foundation: he that believeth shall not make haste. Then will I lay judgment to the line, and justice to the plummet. Your covenant with death shall be abolished, and your vision with hell shall not stand (Isa. 28:16–18).

15. (The voice of one that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God: for the glory of Jehovah shall be revealed, and all flesh shall see it together [Isa. 40:3–5].)

(O Zion that tellest good tidings, get thee up into the high mountain; O Jerusalem that tellest good tidings, lift up thy voice with strength, say, Behold your God! Behold the Lord Jehovah cometh with strength, and his arm shall rule for him: behold, his reward is with him and the recompense of his work before him. He shall feed his flock like a shepherd; he shall gather the lambs into his arm, and carry them in his bosom, he shall gently lead those that give suck [Isa. 40:9–11].)

To whom will ye liken me? to whom am I equal? saith the holy one. Lift up your eyes on high and behold who hath created these things, that bringeth out their host by number; he calleth them all by name (Isa. 40:25, 26).

Who hath raised up one from the east whom he calleth in justice to his following? He gave the nations before him, and made him to rule over kings (Isa. 41:2).

I, Jehovah, the first, and with the last; I am the same (Isa. 41:4).

Behold my servant, on whom I recline, mine elect in whom my soul is well pleased; I have put my spirit upon him: he shall bring forth judgment to the nations. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not quench nor break till he have set judgment in the earth (Isa. 42:1–4).

I, Jehovah, have called thee in justice, and I will give thee for a covenant of the people, for a light of the nations; to open the blind eyes, to bring out the prisoner from the prison, and them that sit in darkness out of the prison house. I am Jehovah: that is my name, and my glory I will not give to another. Behold, the former things are come to pass, and new things do I declare: before they spring forth I cause you to hear them (Isa. 42:6–9).

Is there a God besides me? I know no Rock (Isa. 44:8). (Thus said Jehovah thy Redeemer, and he that formed thee from the womb; I am Jehovah that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself [Isa. 44:24].)

16. I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, Jehovah, which call thee by thy name am the God of Israel. I am Jehovah and there is none else, there is no God beside me: that they may know from the rising and from the setting of the sun, that there is no God beside me. I am Jehovah and there is none else (Isa. 45:3–6).

(I have raised him up in justice: he shall build my city, not for price nor reward. Surely God is in thee, and there is none else, there is no God. Verily thou art a hidden God, O God of Israel, the savior [Isa. 45:13–15].) I am Jehovah; and there is none else (verse 18).

(Am not I Jehovah? and there is no God else beside me; a just God and a savior; there is none beside me. Look unto me, that ye

may be saved, all the ends of the earth, for I am God and there is none else (Isa. 45:21, 22).

I have sworn by myself, justice is gone out of my mouth, the word which shall not be recalled, that unto me every knee shall bow, and every tongue shall swear (Isa. 45:23).

Remember the former things from eternity: For I am God, and there is no God else (Isa. 46:9, 13).

My glory will I not give to another (Isa. 48:11).

I am the first, I also am the last (Isa. 48:12).

(The voice of one that crieth in the wilderness, prepare ye the way of Jehovah, make straight in the desert a highway for our God. The glory of Jehovah shall be revealed, and all flesh shall see it together [Isa. 40:3–5].)

(O Zion that tellest good tidings, get thee up into the high mountain: O Jerusalem that tellest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, behold your God! Behold the Lord Jehovih cometh in strength, and his arm shall rule for him: behold his reward is with him, and the price of his work before him: he shall feed his flock like a shepherd, he shall gather the lambs into his arm, and carry them in his bosom, he shall gently lead those that give suck [Isa. 40:9–11].)

17. To whom will ye liken me, to whom am I equal? saith the Holy One. Lift up your eyes on high, and behold, who hath created these things, etc. (Isa. 40:25, 26).

(My judgment is with Jehovah, and the price of my work is with my God. Then shall I be precious in the eyes of Jehovah, and my God shall be my strength. Jehovah hath forsaken me, and the Lord hath forgotten me [Isa. 49:4, 5, 14]. Because of Jehovah that is faithful and the holy one of Israel who chooseth thee [7].)

I have given thee for a light to the nations, that thou mayest be my salvation unto the end of the earth. I have given thee for a covenant of the people, to restore the earth, to divide the devastated heritages; to say to the prisoners, Go forth; to them that are in darkness, Reveal. They shall feed in the ways, and their pasture shall be on all hillsides; they shall not hunger nor thirst; by the springs of water shall he lead them (Isa. 49:6, 8–10).

(Let him trust in the name of Jehovah, and stay upon his God [Isa. 50:10].)

Look to me ye that follow after justice, ye that seek Jehovah; look unto the rock whence ye are hewn (Isa. 51:1). Awake, awake, put on strength, O arm of Jehovah, awake as in the days of old (Isa. 51:9).

I will put my words in thy mouth, for the planting of the heavens, and laying the foundations of the earth (Isa. 51:16). (My people shall know my name in that day, for I am he that doth speak: Behold, it is I. How delightful upon the mountains are the feet of him that bringeth good tidings, that causeth to hear peace, that saith unto Zion, Thy king reigneth. Watchmen shall lift up the voice; together shall they sing when they shall see eye to eye, that Jehovah returneth to Zion (Isa. 52:6, 7).

Jehovah hath made bare the arm of his holiness in the eyes of all the nations; and all the ends of the earth have seen the salvation of our God (Isa. 52:10).

Who hath believed our word that is heard? and upon whom hath the arm of Jehovah been revealed (Isa. 53:1)?

(The Lord is treated of throughout the chapter, and the state of his life is described here briefly in these words. That he had no form nor honor; that he was despised and not esteemed. That he was wounded on account of our transgressions, and bruised on account of our iniquities. That Jehovah hath made to light on him the iniquity of us all. That he was brought as a lamb to the

slaughter; that he was cut off from the land of the living. That because he offered his soul as a guilt offering his days were prolonged, and that the will of Jehovah prospered by his hand, in the fact that he bore their iniquities, and for them poured out his soul even unto death. That he was numbered with the transgressors, and interceded for the transgressors (Isa. 53:1–12).

18. Because of Jehovah thy God, and because of the holy one of Israel (Isa. 55:5).

Let the wicked return to Jehovah, and he will have mercy upon him, and to our God, for he will abundantly pardon (Isa. 55:7).

Jehovah of Hosts is his name; and thy redeemer the holy one of Israel; the God of the whole earth shall he be called (Isa. 54:5).

We have transgressed against Jehovah, and have departed from following our God (Isa. 59:13).

They shall bring thy sons from far; silver and gold with them, for the name of Jehovah thy God, and for the Holy One of Israel (Isa. 60:9).

Jehovah shall be to thee for an everlasting light, and thy God for thy glory (Isa. 60:19).

(Ye shall be called priests of Jehovah, ministers of our God [Isa. 61:6].)

In being glad I will be glad in Jehovah, my soul shall exult in my God (Isa. 61:10).

Arise and shine, for thy light is come, and the glory of Jehovah is risen upon thee. And nations shall walk to thy light, and kings to the brightness of thy rising (Isa. 60:1–3). The Lord is treated of throughout the chapter. See the section on the consummation.

The Spirit of the Lord Jehovih is upon me, because Jehovah hath anointed me to tell good tidings to the poor. He hath sent me to bind up the brokenhearted, to foretell liberty to the captives, and to those in bonds and to the blind; to proclaim the year of good pleasure, and the day of vengeance of God; to console all that mourn (Isa. 61:1, 2). Throughout that chapter the Lord's advent is treated of.

To proclaim the year of the good pleasure of Jehovah and the day of vengeance of our God (Isa. 61:2).

The Lord Jehovih will cause justice and praise to spring forth before all the nations (Isa. 61:11). Concerning the Lord.

Jehovah hath sworn by his right hand, and by the arm of his strength (Isa. 62:8).

Say ye to the daughter of Zion, Behold thy salvation cometh; behold his reward is with him, and the recompense of his work before him (Isa. 62:11).

Who is this that cometh from Edom, with sprinkled garments from Bozrah, marching in the multitude of his strength, great to save (Isa. 63 seq.) ? Concerning the battle of the Lord against the hells, and of their subjugation and thus the redemption of the faithful; wherefore it is said, the day of vengeance is in mine heart, and the year of my redeemed is come. So he became a Savior to them. Then the angel of the faces of Jehovah freed them, and he redeemed them (verses 4, 8, 9).

19. Behold I am as a leader sheep [*dux ovis*] that is brought to the slaughter, saying, Let us destroy the wood in its sap with the fruit thereof, and let us cut it off from the land of the living, that his name may be no more remembered (Jer. 11:19).

(Behold, the days come, saith Jehovah, when I will raise up unto David a righteous branch, who shall reign a King, and prosper, and

do judgment and justice in the earth; and this is his name which they shall call him, Jehovah our Justice (Jer. 23:5, 6).

Am I a God at hand and not a God afar off? Can any man hide himself in secret places? Do not I fill heaven and earth (Jer. 23:23, 24) ?

(In that day they shall serve Jehovah their God, and David their king, whom I will raise up unto them [Jer. 30:8, 9].)

The land of Babylon was full of guilt against the holy one of Israel (Jer. 51:5).

Jehovah of Hosts who makes the earth by his power, prepares the world by his wisdom, and stretches out the heavens by his intelligence (Jer. 51:15).

He is the former of all things, and of the rod of his inheritance: Jehovah of Hosts is his name, by whom he will do judgment upon all (Jer. 51:19–23).

20. (The Lord is described as to the Word appearing above the expanse of the cherubim (Ezek. 1:26–28), and is called the Lord Jehovih (Ezek. 2:4; 3:11, 27; 4:14; 5:7, 8, 11; 6:3, 11; 7:2, 5; 8:1 seq.). Then he is called the God of Israel (8:4, especially 11:22, 23).

I will raise up one shepherd over them, who shall feed them, my servant David. I, Jehovah, will be a God to them, and my servant David a prince in the midst of them. Then will I destroy for them the covenant of peace (Ezek. 34:23–25).

My servant David shall be king over them, and they all shall have one shepherd. And I will make a covenant of peace with them; it shall be an everlasting covenant with them, and I will set my sanctuary in the midst of them to eternity. Thus shall my habitation be with them; and I will be God to them, moreover they shall be a people to me (Ezek. 37:24, 25–28). Throughout the

chapter the regeneration of man in the new church is treated of, for this is meant by the dry bones, and by the two sticks which were one.

In that day will I make a covenant with the beast of the field and with the bird of the heavens, and I will break war from the earth, and make them to lie down securely. And I will betroth thee unto me for ever, and I will betroth thee unto me in justice and in judgment and in mercy, and I will betroth thee unto me in faithfulness, and thou shalt know Jehovah. And it shall be in that day that I will hear the heavens, and they shall hear the earth (Hos. 2:18–21).

I have consecrated their gain, and their wealth unto the Lord of the whole earth (Micah 4:13).

(Thou, Bethlehem Ephratah, though thou art little among the thousands of Judah, out of thee shall one come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity. Then shall he stand and feed in the strength of Jehovah, in the excellency of the name of his God; and they shall abide; for now shall he increase unto the ends of the earth (Micah 5:2–4). He will give them until the time, until the remnant of his brethren shall return unto the sons of Israel (verse 2). Concerning the new church (4:5 seq.)

21. Art thou not from old, Jehovah, my God, mine holy one? Let us not die. Jehovah, thou hast placed him for judgment, and, O rock, thou hast established him for correction (Hab. 1:12). (The vision is yet for the appointed time; it shall not lie: wait for it, because in coming it will come, nor will it tarry (Hab. 2:3).

Jehovah, I have heard the report of thee; I have revered thy work; make that present in the midst of the years, in the midst of the years make [known]. God shall come out of Teman, and the holy one from mount Paran. Selah. His honor covered the heavens, and the earth was full of his praise. His brightness will be as the light, rays coming forth from his hand, and there will be the hiding of his

strength. Thou wentest forth for the salvation of thy people. I will be glad in Jehovah, I will exult in the God of my salvation. Jehovah Lord is my strength, he will make me to walk upon mine high places (Hab. 3:2–4, 13, 18, 19).

(Shout and be glad, O daughter of Zion; for, lo, I come that I may dwell in the midst of thee. Then many nations shall be joined to Jehovah in that day, they shall be to me for a people, and I will dwell in thee [Zech. 2:10, 11].)

(Exult greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: he is just and saved, lowly, riding upon an ass, and upon the foal of asses. He shall speak peace unto the nations: and his dominion shall be from sea to sea, and from the river even unto the ends of the earth.) Jehovah shall appear over them, and his weapon shall go forth as the lightning, and the Lord Jehovah shall sound with a trumpet, and shall go in the whirlwinds of the south. Jehovah their God shall save them in that day as the flock, his people (Zech. 9:9, 10, 14, 16).

(Behold, I send mine angel, who shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple), and the messenger of the covenant whom ye seek. Behold, he cometh, saith Jehovah of hosts. Who may abide his coming, and who may stand when he appeareth? (Mal. 3:1, 2).

Behold, I send you Elijah the prophet before the great and terrible day of Jehovah come, that he may turn the heart of the fathers to the sons, and the heart of the sons to their fathers, lest I come and smite the earth with a curse (Mal. 3:23, 24).

22. (I have anointed my king upon Zion, the mountain of my holiness. I will tell of the decree: Jehovah hath said unto me, This day have I begotten thee. Ask of me, and I will give the nations for thine inheritance, and the bounds of the earth for thy possession. Thou shalt break them with a rod of iron. Kiss the Son, lest he be angry, and ye perish in the way, for his anger will burn up quickly.

Happy are all they that trust in him (Ps. 2:6–12). “His anger will burn up quickly,” signifies the last judgment from himself.)

(Thou hast made him to be a little less than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet [Ps. 8:5, 6, 7].)

(The rulers take counsel together against Jehovah and his Christ. I have anointed my king over Zion. I will tell of the decree: Jehovah hath said unto me, thou art my Son, this day have I begotten thee. Ask of me, and I will give the nations for thine inheritance, and the bounds of the earth for thy possession. Kiss the son, lest he be angry, and ye perish in the way, for his anger will burn up quickly. Blessed are all they that trust in him [Ps. 2:2, 6, 7, 8, 12].)

(Jehovah, thou hast made him to be a little less than the angels, and hast crowned him with glory and honor. Thou hast made him to have dominion over the works of thy hands; thou hast put all things under his feet, etc. [Ps. 8:6, 7 seq].)

Lift up your heads, O gate, and be ye lift up, ye doors of the world, that the king of glory may come in. Who is this king of glory? Jehovah strong and mighty, Jehovah mighty in battle (Ps. 24:7–10).

23. Gird thy sword upon thy thigh, O mighty one, in thy glory and thine honor. In thine honor mount, ride upon the word of truth and of meekness and justice; thy right hand shall teach thee wonderful things. Thy weapons are sharp; the people shall fall under thee, enemies of the king from their heart. Thy throne, O God, is for ever and ever, the scepter of thine equity is the scepter of thy kingdom. Thou hast loved justice, and held wickedness in hatred: therefore, O God, thy God hath anointed thee with the oil of gladness, all thy garments smell of myrrh and cassia. Kings' daughters were among thy precious ones; upon thy right hand did stand the queen in gold of Ophir. Then shall the king delight in

thy beauty: for he is thy Lord. Therefore shall the people confess thee for ever and to eternity (Ps. 45:3 to end), where there are many additional statements.

(He shall have dominion from sea to sea, and from the river unto the ends of the earth. All kings shall bow down before him, all nations shall serve him, his name shall be forever, before the sun he shall have the name of Son; and all nations shall be blessed in him, they shall call him happy [Ps. 72:8, 11, 17]. Blessed be Jehovah God, the God of Israel, who doeth wonderful things, and blessed be his glorious name to eternity; and the whole earth shall be filled with his glory; Amen and Amen [verses 18, 19].)

(I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish to eternity and build up thy throne to generation and generation [Ps. 89:4–6].)

(Thou hast spoken in vision of thy holy one, and hast said, I have laid help upon the powerful one, I have exalted the chosen one, with whom my hand shall be established. I will set his hand in the sea, his right hand in the rivers. He shall call unto me, Thou art my father. Also I will make him the first-born, his seed will I set for ever, and his throne as the days of the heavens. And his throne as the sun before me, as the moon established to eternity, a faithful witness in the clouds [Ps. 89:19–38].) These things are said of David, by whom the Lord is meant, for these things cannot refer to David, and of him it is said, In vision of thy holy one.)

(Sing unto Jehovah a new song; his right hand and the arm of his holiness hath made him safe. Jehovah hath made known his salvation, his justice hath he revealed before the eyes of the nations. All the ends of the earth have seen the salvation of our God. Make a noise to Jehovah, all the earth; sound forth, shout and sing. For he cometh to judge the earth. He will judge the world in justice and the peoples with equity [Ps. 98:1–9].)

(Jehovah said to my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah shall send the scepter of

thy strength out of Zion. Thou art a priest to eternity after the manner of Melchizedek [Ps. 110:1, 2, 4].)

(David swore unto Jehovah, he vowed unto the mighty one of Jacob, I will not come into the tent of my house or go up upon my bed; I will not give sleep to mine eyes, until I find a I place for Jehovah, a habitation for the mighty one of Jacob. Lo, we heard of him at Ephrathah. We will go into his habitation, we will bow down at his footstool. Arise, Jehovah, to thy rest, thou and the ark of thy strength [Ps. 132:1–9].)

The Father loveth the son, and hath given all things into his hand (John 3:35).

I and the Father are one (John 10:30).

He that hath seen me hath seen the Father, I am in the Father, and the Father in me (John 14:6–17).

3. *God, the Father and Holy Spirit.*

1. After Jesus gave commandment unto the disciples through the Holy Spirit (Acts 1:2).

Jesus said to the disciples that they should wait for the promise of the Father, which ye have heard of me (Acts 1:4). Then he said, Ye shall receive the power of the Holy Spirit upon you (Acts 1:8).

A sound was heard as of a wind and there were seen cloven tongues like as of fire upon every apostle, and they were filled with the Holy Spirit, and they began to speak with other tongues as the Holy Spirit gave them utterance. Each one heard them speak with him in his own dialect; they spoke of the wonderful works of God, and Peter quoted to them from Joel 2:1 to end (Acts 2:1–18).

2. The Spirit of the Lord (Acts 5:9) is called the Holy Spirit (verse 3).

They received the Holy Spirit by the laying on of the hands by the apostles (Acts 8:17, 18; 9:17).

The Holy Spirit spoke. And they were sent out by the Holy Spirit (Acts 13:2–4).

Paul said to the Athenians, God giveth to everyone life, the spirit and all things. In him we live and move and have our being (Acts 17:25, 28).

The invisible things of God from the creation of the world are clearly seen, understood by works, and his eternal power; so that they are without excuse (Rom. 1:20).

If any one hath not the Spirit of Christ he is none of his. He quickens your mortal bodies through the Spirit that dwelleth in you. The Spirit itself beareth witness with our spirit, that we are the sons of God (Rom. 8:9–11, 14, 16).

What man hath known the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no one, but the Spirit of God. The animal man receiveth not the things of the Spirit of God, for they are foolishness unto him, and he cannot know them (1 Cor. 2:11, 14).

There are various gifts of the Spirit which are enumerated (1 Cor. 12:7–21).

The Lord is the Spirit. Where the Spirit of the Lord is, there is liberty (2 Cor. 3:17).

Because ye are sons, God sent forth the Spirit of his Son into your hearts, crying Abba, Father (Gal. 4:6).

The ministration of the Spirit of Jesus Christ (Phil. 1:19; Col. 1:2; Gal. 1:3).

The Lord be with his spirit (2 Tim. 4:22).

The Spirit of Christ, which testified (1 Pet. 1:11).

There are three that bear witness in heaven, the Father, the Word, and the Holy Spirit: and these three are one (1 John 5:7).

The Spirit is truth (1 John 5:6).

The Spirit of my Father speaketh in you (Matt. 10:20).

Jesus baptizeth you with the Holy Spirit (Mark 1:8).

It is not ye that speak, but the Holy Spirit (Mark 13:11).

John the Baptist was filled with the Holy Spirit in the womb of his mother (Luke 1:15, 41).

Jesus said, He that receiveth me receiveth him that sent me (Luke 9:48).

He spoke this of the Spirit, which they that believe on him should receive; the Holy Spirit was not yet; because Jesus was not yet glorified (John 7:39).

The Holy Spirit is called the Spirit of truth (John 14:17). He is also called the Comforter, and Holy Spirit, whom the Father will send in my name (John 14:26).

If I went not away, the Comforter would not come unto you; if I go away I will send him unto you (John 16:7). By going away to the Father is meant to be united to the Father, as before, the Divine truth to the Divine. That the Spirit of truth from the Lord is about to receive, etc. (John 16:13–15).

From the Prophets

3. (The Spirit of Jehovah breathed into it. Who hath directed the Spirit of Jehovah (Isa. 40:7–13)?)

(It may perhaps be related concerning a divided Trinity, that this is taken from hell, “Divide and command.” Are not all heresies concerning God from thence? It is otherwise if you conjoin the Trinity in one Person.)

(The words that Jehovah of Hosts sent in his spirit by the hand of the prophets [Zech. 7:12].)

(Who is God save Jehovah? or who is a rock save our God? Jehovah liveth; blessed be my Rock; let the God of my salvation be exalted [Ps. 18:32, 47].)

(Jehovah answer thee, the name of the God of Jacob exalt thee [Ps. 20:1].)

(Rulers take counsel together against Jehovah and his Christ [Ps. 2:2].)

Arise, Jehovah; save me, O my God (Ps. 3:7).

Who is God save Jehovah? and who is a rock save our God? (Ps. 18:31.)

Jehovah liveth; and blessed be my rock; and the God of my salvation shall be exalted (Ps. 18:47).

Jehovah answer thee in the day of trouble; the name of the God of Jacob exalt thee (Ps. 20:2).

We will sing in thy salvation, and in the name of our God we will set up banners: Jehovah will fulfil all thy petitions (Ps. 20:5).

He shall receive a blessing from Jehovah, and justice from the God of our salvation (Ps. 24:5).

Jehovah of Hosts is with us; the God of Jacob is our refuge (Ps. 46:12).

They tempted God, and censured the Holy One of Israel (Ps. 78:41).

Jehovah of Hosts, hear my prayers. Give ear, O God of Jacob (Ps. 84:9).

Jehovah and the Holy One of Israel (Ps. 89:19).

(Jehovah and the mighty One of Jacob [Ps. 132:2, 5].) Jehovah shall reign to eternity, thy God, O Zion, to generation and generation [Ps. 146:10].)

(Praise Jehovah, O Jerusalem; praise thy God, O Zion [Ps. 147:12].)

4. *The Coming of the Lord*

The Consummation, the New Church,

Christ, and the Judgment

1. The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come: and it shall come to pass that everyone who shall call on the name of the Lord shall be saved (Acts 2:19–21).

Ye, waiting for the revelation of our Lord Jesus Christ: Who shall confirm you even to the end, unreprouable in the day of our Lord Jesus Christ (1 Cor. 1:7, 8).

When the fullness of time was come, God sent forth his Son, made of a woman, made under the law (Gal. 4:4).

In the dispensation of the fullness of the times, that he might restore all things in him both those which are in the heavens, and those which are on earth (Ephes. 1:10, 11, 13).

Until the day of Jesus Christ (Phil. 1:6, 10; 2:26).

When Christ shall be manifested (Col. 3:4).

In the presence of our Lord Jesus Christ at his coming (1 Thess. 2:19).

May he confirm your hearts at the coming of our Lord Jesus Christ (1 Thess. 3:13).

We shall be kept safe in the coming of the Lord. What that coming will be, is described (1 Thess. 4:15–17).

That day will come as a thief, etc. (1 Thess. 5:2–4).

That they may be unreprouable at the coming of our Lord Jesus Christ (1 Thess. 5:23).

In the revelation of the Lord Jesus from heaven with angels, and in a flame of fire (2 Thess. 1:7–10).

Concerning the coming of the Lord and the day; but there will be a falling away first; but then shall iniquity be revealed; his coming will be directly after the working of satan with signs and lying wonders. (See generally 2 Thess. 2:1–11.)

That in the last times they shall depart from the faith, giving heed to seducing spirits, hypocrisy, etc. (1 Tim. 4:1, 2).

Be thou then blameless until the appearing of the Lord Jesus Christ (1 Tim. 6:14, 15).

That day (2 Tim. 1:12; 4:8).

In the last days perilous times shall come; the covetous boasters, blasphemers (2 Tim. 3:1–6).

Jesus Christ shall judge the living and the dead at his appearing (2 Tim. 4:1, 8).

Looking for the appearing of Jesus Christ (Titus 2:13).

2. Be ye patient until the coming of the Lord: the coming of the Lord is near (James 5:7, 8).

That we may be kept through faith unto salvation and glory, in the last time, at the revelation of Jesus Christ (1 Pet. 1:5, 7, 13).

The day of visitation (1 Peter 2:12).

That ye may rejoice in the revelation of his glory (1 Peter 4:13).

I who am a partaker of the future revelation. When the chief of the shepherds shall appear ye shall obtain a crown of glory (1 Peter 5:1, 4).

That there shall come in the last of the days, scoffers, who will walk after their own lusts, and who will say, Where is the promise of his coming? etc. (2 Peter 3:3, 4).

The heavens and the earth that now are, reserved unto fire in the day of judgment and perdition of the ungodly (2 Peter 3:7).

The day of the Lord will come as a thief in the night: in which the heavens and the earth shall pass away; looking for and hastening the coming of the day of God, wherein the heavens, kindled with fire, shall be dissolved; nevertheless, we, according to his promise, look for new heavens and a new earth, wherein justice shall dwell (2 Peter 3:10–14).

(**N. B.** By “the fire” by which the world is to perish is meant wickedness; by the “world” is meant the church; by an “age” the period of the church, and by a “week” the state of the church. These things are confirmed by the angels of heaven.)

A thousand years with the Lord are as one day (2 Peter 3:8; Ps. 90:4).

3. Antichrist shall come in the last hour (1 John 2:18).

We may not be ashamed of his coming, when he shall be manifested (1 John 2:28; 3:2).

The Lord cometh with ten thousands of saints to execute judgment upon all the ungodly, etc. (Jude 14, 15).

In the last time there will be mockers, etc. (Jude 18, 19).

Behold, he cometh with clouds, and every eye shall see him, and all the tribes of the earth shall wail because of him (Rev. 1:7).

He is, who is, and who was, and who is to come, the Almighty (Rev. 1:8).

(Concerning the coming of the Lord, see Acts 1:4, 11; 3:20, 21; 15:16, 17; Amos 9:11. Especially Luke 12:35–48. See above, passages concerning Christ.)

4. He who was and is to come, the Alpha and Omega, etc. (Rev. 1:4, 8, 11; 2:8; 4:8; 11:17; 21:6; 22:13).

Behold he cometh with clouds, and all flesh shall see, etc. (Rev. 1:7).

That he will come as a thief (Rev. 3:3).

I will keep thee from the hour of temptation which shall come upon the whole world (Rev. 3:10).

Behold I come quickly (Rev. 3:11; 2:5).

He was dead, and yet alive unto the ages of ages (Rev. 1:18). The Lamb standing, as it were slain (Rev. 5:6, 12).

The consummation in general is described by the four horses going out from the book, also by the souls seen of those who had been slain for the Word of God, and by the great earthquake, and by heaven departing, and by the ungodly hiding themselves in caves (Rev. 6:1 to end).

Then the fullness of time is described, by the brethren who should also be killed (Rev. 6:11).

Because the great day of his wrath is come (Rev. 6:17); also that the stars have fallen, and the heaven has departed (Rev. 6:13, 14).

The consummation in particular is described by various things, and finally by locusts from the abyss (Rev. 8 and 9).

The heresies in the last times are described by various things (Rev. 9:17–23).

That there shall be time no longer (Rev. 10:6).

There were voices from heaven, that the kingdoms are become our Lord's and his Christ; and he shall reign for ages of ages.

Thou hast taken thy great power (Rev. 11:15–17; 12:10).

The time is come for the judging of the dead (Rev. 11:18).

The consummation is described by the dragon that wished to devour the foetus, and drew the third part of the stars from heaven, also by the war between him and Michael, and that he persecuted the woman and wished to destroy her with waters (Rev. 12:1 to end).

The earth was reaped, and the vintage or the vine was gathered (Rev. 14:15–19).

The last consummation is described by the seven plagues sent down by the angels to the earth (Rev. 16:1 to end).

Behold, I come as a thief. Happy is he that watcheth, and keepeth his garments, lest he walk naked (Rev. 16:15).

The battle of the great day of God Almighty (Rev. 16:14). The invitation of all to the supper of the great God (Rev. 19:17, 18).

They cried Alleluia; for the Lord God omnipotent reigneth, for the time of the marriage of the Lamb is come; and his wife hath made herself ready; happy are they that are called unto the marriage supper of the Lamb, etc. (Rev. 19:6–9).

Smitten for the testimony of Jesus, and for the Word of God (Rev. 20:4).

They shall be priests of God and of Christ, and shall reign with him a thousand years (Rev. 20:6).

A new heaven and a new earth; and the first heaven and the first earth were passed away (Rev. 21:1; Isa. 66:22; Ps. 102:26, 27).

Jerusalem descending from heaven prepared as a bride adorned for her husband: and the angel showed her as the bride, the lamb's wife (Rev. 21:2, 9, 10).

Behold the tabernacle of God is with men, and he will dwell with them (Rev. 21:3). Behold he will make all things new (Rev. 21:5).

There shall not enter into the New Jerusalem any but they who are written in the Lamb's book of life (Rev. 21:26).

He would come quickly; and it is desired that he come (Rev. 22:7, 12, especially 16, 17).

5. John the Baptist said, who hath warned you to flee from the wrath to come? (Matt. 3:7).

In the parable of the tares of the field, the Lord said, So shall it be in the consummation of the age; the reapers are the angels (Matt. 13:25–30, 37–43).

They gathered the good into vessels and cast out the evil; so shall it be in the consummation of the age (Matt. 13:47–50).

The Son of man shall sit upon the throne of his glory (Matt. 19:28).

David called the messiah "Lord," Sit thou on my right hand, till I make thine enemies thy footstool (Matt. 22:40–44; Ps. 110:1; Luke 20:41–44).

Concerning the coming of the Lord and the consummation of the age (Matt. 24:1 to end).

False Christs and false prophets shall arise; there shall be wars and rumors of wars, etc. (Matt. 24:5–14, 23–25, 28). This signifies heresies in the early times.

When ye shall see the abomination of desolation foretold by Daniel the prophet (Matt. 24:15, 16 seq.).

There shall be affliction, such as was not from the beginning of the world (Matt. 24:21).

Except those days should be shortened no flesh would be saved (Matt. 24:22).

As the lightning cometh out of the east, so shall the coming of the Son of man be (Matt. 24:27). Thus was the Last Judgment.

The sun shall be darkened, the moon shall not give [her light], and the stars shall fall from heaven (Matt. 24:29).

Then they shall see the Son of man coming in the clouds of heaven, and he shall send the angels with the voice of a trumpet (Matt. 24:30, 31).

Of that hour my Father alone knoweth (Matt. 24:36).

As the days of Noah, so shall the coming of the Son of man be (Matt. 24:37, 38).

So shall also the coming of the Son of man be (Matt. 24:39).

Watch therefore, for ye know not what hour your Lord will come, thus that it is not known in what hour the thief will come; wherefore be ye ready; for in such an hour as ye think not the Son of man will come (Matt. 24:42–44).

Blessed is the servant whom the Lord shall find so doing. But if the servant say in his heart, my Lord delayeth his coming (Matt. 24:46, 48).

The Lord of the servant shall come in an hour that he knoweth not (Matt. 24:50).

The parable of the ten virgins also describes the coming of the Lord, and the state of heaven; that it is shut to those who have no

oil, that is, charity, for it is said also there, Watch, for ye know neither the day nor the hour wherein the Son of man will come (Matt. 25:1–13).

The parable of the talents given to the servants also signifies the coming of the Lord, and that everyone shall return a reckoning, for it is written (verse 19): After a long time the Lord cometh and reckoneth with them (Matt. 25:14–30).

So also the parable of the sheep and the goats (Matt. 25: 31–46), for he says, When the Son of man shall come in the glory of his Father (verse 31).

Jesus said to the disciples, Behold I am with you all the days even unto the consummation of the age (Matt. 28:20).

6. Jesus said, concerning the temple, that there should not be left a stone upon a stone, and the four disciples ask Jesus when it will be that all these things shall be fulfilled (Mark 13:1–4).

There would be wars and rumors, nation against nation; earthquakes (Mark 13:7, 8); these things signify heresies and schisms.

When ye shall see the abomination, the desolation foretold by Daniel the prophet, standing in the holy place (Mark 13:14).

Those shall be days of affliction, such as were not from the beginning of creation (Mark 13:19).

So that except the Lord had shortened those days, no flesh would be saved (verse 20).

False Christs and false prophets arise, who will give signs (Mark 13:21–23).

The sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven (Mark 13:24, 25).

And then they shall see the Son of man coming in the clouds of heaven with much power and glory, who shall then send his angels, and shall gather together his elect (Mark 13:26, 27).

Heaven and earth shall pass away; my words shall not pass away (Mark 13:31; Matt. 24:35).

Watch and pray; ye know not when the time shall be (Mark 13:33). For ye do not know when the lord of the house will come, at even, or at midnight, or at the cock-crowing, or in the morning (verses 35–37).

7. Ye are like those who are waiting for the Lord, when he will return from the wedding. Blessed are the servants whom the Lord when he cometh findeth watching, whether he cometh in the second watch, or in the third. Be ye ready, for the Son of man shall come in an hour when ye think not. If the servant say, The Lord delayeth his coming, he will come like a thief, etc. (Luke 12:36–46).

Behold [your house] will be left unto you desolate. Ye shall not see me until [the time] come when ye shall say, Blessed is he that cometh in the name of the Lord (Luke 13:35).

The days will come when ye shall desire one day of the Son of man, and ye shall not see, for as the lightning, so shall the Son of man be in his day. It shall be as it was in the days of Noah and in the days of Lot. Even thus shall it be when the Son of man shall be revealed (Luke 17:22–30).

That day is called night (Luke 17:34).

Remember Lot's wife, who looked back to Sodom (Luke 17:32).

When the Son of man cometh, shall he find faith on the earth (Luke 18:8)?

This is the stone which the builders rejected (Luke 20:17, 18).

There shall not be left a stone upon a stone of the temple (Luke 21:5, 6).

That there will be wars, rumors, earthquakes (Luke 21:9–11).

The powers of the heavens shall be shaken, and then shall they see the Son of man coming in the clouds of heaven (Luke 21:26, 27).

Take heed to yourselves lest that day come upon you suddenly, for as a snare it shall come upon all, therefore watch ye all to stand before the Son of man (Luke 21:34–36).

8. The night shall come when no man shall be able to work (John 9:4).

In that day ye shall know that I am in my Father, and ye in me and I in you (John 14:20).

Christ said to Peter, When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and lead thee whither thou wouldst not (John 21:18).

Jesus said concerning John, If I will that he tarry till I come, what is that to thee, Peter?—twice—(John 21:22, 23).

From the Old Testament

9. God hath revealed what shall come to pass in the latter days (Dan. 2:28).

(The consummation of the church from its first foundation to its end is described by the image seen by Nebuchadnezzar, in like manner as the four ages by the ancients; the first, which was before the flood, by gold; the second, after the flood, by silver; the third, which was the Israelitish up to that time, by brass; and the fourth, which was the Christian, by iron mixed with clay [Dan. 2:32, 33].)

By “gold” is signified celestial good; by “silver” spiritual truth; by “brass” natural good; by “iron” natural truth; and by “iron mixed with clay” truth falsified, because it does not cleave together; by the seed of man the truth of the Word, which is also said of the feet of iron [Dan. 2:34–43].)

(A stone which was not [made] by hands, which smote and ground up the image, and which became a great rock, signifies the Lord, who in the Word is meant by “a stone” and by “the rock” which filled all the earth, whose kingdom shall stand for ages of ages [Dan. 2:34, 35, 44, 45].)

The fourth, seen in the furnace of fire, is said to be like the Son of man. It is not said man, because the Son of man signifies the Lord as to the Word; and this is also called an angel, whom God sent (Dan. 3:25, 28).

The “Son of man” when said of another, and a “prophet,” signify him as the truth of the church from the Word.

The consummation is also described by the tree growing to the end of the earth seen by Nebuchadnezzar, in a dream; and the coming of the Lord, by the Watcher and the Holy One who descended and commanded to hew down the tree utterly; and that they left the stump of the roots in the earth in a band of iron and of brass, signifies the Word by which the church revived; this also happened in the time of Nebuchadnezzar (Dan. 4:10–13, 17–31). The consummation of the whole, or the destruction of all things of the church, is described by the feast of Belshazzar, in which with magnates and concubines he drank the wine out of vessels of gold and silver from the temple of Jerusalem, and praised the gods of

gold, of silver, etc., by which is signified the profanation of the holy things of the church, wherefore it was written on the wall that his kingdom was finished, and he was slain on that night (Dan. 5:1 to end).

(The consummation of the church is described by the four beasts out of the sea; also what the first was, what the second, third, and fourth, which was terrible because it broke in pieces all things of good and truth. What they signify may be seen in *Apocalypse Revealed*, n. 574. The complete consummation is meant by the slaying of the beast and the destruction of the body. That then the Lord will come and will reign unto ages of ages is evident from verses 13, 14, 22, 27. His church is meant by the holy people, because they are in Divine truths from the Lord (Dan. 7:1 to end).

10. The vastation of the good of charity by the falsities of faith is described by the ram and by the he-goat of the goats, by the former of which the good of charity is described (8:4), but that it was thrown down by the he-goat, wherefore it is said that he will cast the truth to the earth, and also take away the continual sacrifice and the habitation of the sanctuary (verses 11, 12); that he will rise against the prince of the army and the princes, that is, against the Lord (verses 10, 25); and that he destroys the holy people, that is, the church (verses 24, 25) (Dan. 8:1 to the end).

That this prophecy treats of the Christian Church is clear, for it is said, that at the time of the end shall be the vision. That it would take place in the end of his anger, because the vision was for many days (verses 17, 19, 26); and that it was the vision of the evening and the morning (Dan. 8:1 to the end).

In the ninth chapter the future state of the Christian Church is especially treated of, which the Lord the Savior revealed to him; he himself is there meant by the Lord God (verses 3, 4, 7-9, 15-19); also by the Lord (Ps. 110:1), and elsewhere; but by Jehovah God is meant God the Father (Dan. 9:2, 13, 14, 20).

By “the destructions of Jerusalem” (Dan. 9:2) is meant the devastation of the church in general; and afterwards by it (verses 25–27) is meant the devastation of the Christian Church, as is clearly evident from the Lord’s words (Matt. 24:15).

In verse 25, it treats of the first state of the Christian Church, while it was called Apostolic, thus until the Council of Nice, which was then in straitness of times on account of the heresies of that time. In verse 26 it treats of the second state of that church which was when the Papal power prevailed, in which all the Divine power of the Lord was transferred to the Pope; and the Word was almost buried, and with it all knowledge of the Lord, and all knowledge of the truth. This is meant by the Messiah or Christ being slain. It treats of the third state of that church which is called the Reformation in verse 27. In it the worship of the Lord ceased, because they departed from him to three Gods from eternity, and thus relapsed into mere falsities, so that not one spiritual truth remains. Therefore it is there called the bird of abominations, desolation, consummation, destruction, and devastation (verse 27); and by the Lord the abomination of desolation foretold by Daniel the prophet (Matt. 24:15).

In the end of the days, for yet the vision is for days (Dan. 10:14).

For yet the end shall be at the time appointed (Dan. 11:27, 35, 45).

Seal the book until the time of the end (Dan. 12:4,9,13).

Michael shall rise up, but it shall be a time of trouble such as was not since there was a nation even unto this time; at that time thy people shall be delivered, everyone that shall be found written in the book (Dan. 12:1).

The intelligent shall shine as the stars (Dan. 12:3). At the appointed time of the stated times and the half time, all these things were to be consummated; and this is called the abomination that devastateth (Dan. 12:7, 11).

These things have reference to the end of the Christian Church is evident from similar things which are said in Matthew and in Revelation (Matt. 12:1, 2, 7, 10–12), besides other places; and that they are sealed until the time of the end.

11. (The solitude of Jerusalem is described in direful terms, that to the sole of the foot there is no soundness [Isa. 1:6–9].)

The worship of these things is vanity unless you have cleansed yourselves from evil [Isa. 1:11–18].)

The restoration of all things by the redemption, and then the salvation of the faithful and the condemnation of the unfaithful, is described (Isa. 1:25–31).

And it shall come to pass in the last of the days that the mountain of Jehovah shall be established because the Word of Jehovah shall be from Jerusalem (Isa. 2:2–6). It treats of the restoration of all things through the new church.

Jehovah alone shall be exalted in that day (Isa. 2:11, 17).

The restoration of all things through the new church, which there is Jerusalem, where everyone is written unto life: and it is said, In that day shall the branch of Jehovah be for beauty and glory (Isa. 4:1 to the end).

(That he would destroy the vine, because it did not bring forth grapes, but wild grapes; I will bring it to desolation, the house to devastation; because they regard not the work of Jehovah [Isa. 5:3–15].)

A curse upon them, because they call good evil and evil good, and put darkness for light and light for darkness, since they have rejected the law of Jehovah, and despised the saying of the holy one of Israel. He shall roar against him in that day like the roaring of the sea; and if one look unto the land, behold darkness, anxiety, and the light shall be darkened in the ruins thereof (Isa. 5:18–30).

That the Lord will appear in the Word; the Lord is meant by “Adonai,” and by “holy, holy, holy Jehovah of hosts,” by “the Seraphim from above him” (Isa. 6:1–8).

(Devastation is next treated of because they do not wish to understand the truth; that the cities therefore will be devastated, and the land will be brought back to solitude [Isa. 6:9–13].)

(In that day Jehovah shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria; and they shall come and shall rest in the rivers of desolation [Isa. 7:18, 19].)

In that day shall the Lord shave the head and the hair of Assyria; he shall also consume the beard (Isa. 7:20). The consummation.

(In that day every place shall be for the brier and the thorn [Isa. 7:23, 24]. The consummation.)

(What will ye do in the day of visitation and of devastation which shall come from far? to whom will ye flee for help? The devastation there is described by the pride of their own intelligence [Isa. 10:3–19], further [23–34]. And it is said that Jehovah bakes a consummation and decision in the whole earth [verse 23].)

Howl ye; for the day of Jehovah is at hand, it will come as a devastation from Shaddai. Behold the day of Jehovah cometh, cruel with indignation and with wrath to lay thy land waste; and he shall destroy the sinners thereof out of it. For the stars of the heavens and their constellations shine not with their light, the sun is darkened at his rising, and the moon shall not cause her light to shine (Isa. 13:6–10). Therefore I will shake heaven, and the earth will tremble in the indignation of Jehovah of Hosts, in the day of the wrath of anger (13:13). There it treats of the vastation of Babylon.

12. Concerning the vastation of Babylon (Isa. 14:1–28), which is there meant by Lucifer, and concerning the vastation of those who

are meant by the dragon (15:2), who are there Philistia (verses 29–32).

In that day shall the glory of Jacob be made thin, and gleaning grapes shall be left in it, as in the shaking of an olive tree (Isa. 17:4–6).

In that day shall there be wasteness because thou hast forgotten the God of thy salvation. At eventide behold terror, and before the morning he is not (verses 9–14).

(Calling to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh and also the night [Isa. 21:11, 12].)

(Labor not to console me, because of the laying waste of the daughter of my people. For it is a day of tumult and of treading down and of perplexity by the Lord Jehovih of hosts [Isa. 22:4–14].)

On the other hand it shall come to pass in that day: I will lay the key of the house of David upon his shoulder, and he shall open and none shall shut, and shut and none shall open (Isa. 22:20–24).

In this place, the coming of the Lord, after vastation, is treated of. In that day the nail that is fastened in the sure place shall give way (verse 25); of the repeated vastation which is of the Christian Church.

(In that day shall the Lord Jehovih of Hosts call to weeping and to mourning, and baldness [verse 12], of the vastation [verse 4–14]. There the Lord is meant by the Lord Jehovih of Hosts.)

Howl, ye ships of Tarshish, for Tyre is devastated so that there is no house. It shall come to pass in that day that Tyre shall be given over to oblivion for seventy years (Isa. 23:1–16). There the vastation of the church through no understanding of the Word is treated of. It shall be at the end of seventy years that Jehovah shall

visit Tyre, that she may commit whoredom with all the kingdoms of the earth (verse 17); of the repeated vastation of the church, which, after the Jewish Church, is Christian.

At length, her merchandise shall be holiness to Jehovah and her merchandise for them that dwell before Jehovah to eat to satiety (verse 18). Concerning the coming of the Lord, and that there is then understanding of the Word.

13. Behold, Jehovah making the earth void, and making it empty. In the city is left wasteness and the gate will be crushed even to devastation (Isa. 24:1–13). Of the full vastation of truth in the church, and in all its doctrine. A “city” is doctrine. Then follows the appearance of Jehovah, that is the coming of the Lord (verses 14, 15). Concerning a second vastation which will be that of the Christian Church (verses 16–20). After many days, however, Jehovah of Hosts shall reign in mount Zion and in Jerusalem (verses 21–23). This is the second coming of the Lord, “mount Zion” is there the church as to the good of love, and “Jerusalem” is the church as to the truth of doctrine, as also in Revelation.

Jehovah of Hosts will make in this mountain unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined: and he will swallow up the face of the covering, the covering over all the peoples, and the veil that is spread over all the nations. He will swallow up death for ever (Isa. 25:6–8). Concerning the new church, and its purity after the desolation. The coming of the Lord is described (verse 9).

In that day shall this song be sung, salvation will he appoint for walls and bulwarks. Open ye the gates, that the just nation which keepeth faithfulness may enter in (Isa. 26:1, 2). The coming of the Lord to the new church.

Come, my people, enter thou into thy chambers and shut the door after thee; hide thyself as for a little moment until the anger be overpast. For, behold Jehovah cometh forth out of his place to visit the iniquity of the inhabitant of the earth; then the earths shall

reveal her bloods and shall no more cover her slain (verses 20, 21). Concerning the coming of the Lord for the last judgment, after the desolation.

14. (We have conceived, we have been in travail, we have as it were brought forth wind; we have not wrought salvation in the earth [Isa. 26:18]. Desolation, and then mere falsities.)

In that day Jehovah with his hard and great and strong sword shall visit leviathan the long serpent, and leviathan the crooked serpent, and he shall slay the whales that are in the sea (Isa. 27:1). A judgment upon those who are in faith separated from charity; also those who are only in natural faith and not in spiritual.

In that day Jehovah will cut off from the channel of the river unto the river of Egypt, and ye shall be gathered one by one, O ye sons of Israel. In that day ye shall sound with a great trumpet; and they shall come which were perishing in the land of Assyria, and they that were outcasts from the land of Egypt, and they shall bow themselves in the mountain of holiness at Jerusalem (verses 12, 13). Concerning the advent of the Lord to gather the faithful to the new heaven and the New Church; by "Assyria" are meant those who are rational, and by "Egypt" those who are natural; and that both would then become spiritual, because they would approach the Lord.

(Jehovah hath poured out upon you the spirit of deep sleep and hath closed your eyes, O prophets, and your heads, O seers, hath he covered. Therefore all vision is become unto you as the words of a book that is sealed, which if they give to one who knows letters, saying, Read this, I pray thee; he saith I cannot, for it is sealed; or if the book is delivered to him who knows not letters, saying, Read this, I pray thee; he saith I know not letters (Isa. 29:10–12). (Concerning the desolation of truth.)

Is it yet a very little while and Lebanon shall be turned into a fruitful field? Then in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of thick darkness and

out of darkness (verses 17, 18). After the destruction that the Lord would open the Word.

In that day shall thy cattle feed in a broad meadow; there shall be upon every lofty mountain and upon every high hill, rivers and streams of waters, in the day of the great slaughter, when the towers fall. For the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of seven days, in the day that Jehovah shall bind up the breach of his people (Isa. 30:23, 25, 26). Concerning the church of the Lord after the completion of the last judgment.

15. Upon the land of my people shall come up the thorn and the brier, yea, upon all the houses of gladness in the joyous city; for the palace shall be a wilderness, the multitude of the city shall be forsaken, the hillside and the watch tower shall be above caves for ever, a joy of wild asses, a pasture for flocks; until the spirit be poured upon us from on high, then the wilderness shall be a fruitful field; judgment shall dwell in the wilderness and justice shall abide in the fruitful field. The work of justice shall be peace, and the labor of justice quietness and security for ever, so that my people shall dwell in a habitation of peace, and in tents of security, and in quiet resting places (Isa. 32:13–18). Concerning the vastation of the church and of its celestial state after redemption.

I will arise, saith Jehovah; now will I lift up myself. He that walketh in justice and speaketh uprightly; that stoppeth the ear lest he hear blood, and shutteth the eyes lest he see evil; he shall dwell on high, his bread shall be given him, his waters shall be sure. Look upon Zion the city of our appointed feast: thine eyes shall see Jerusalem a quiet habitation, which shall not be dissipated, the stakes thereof shall never be removed; there Jehovah will be magnificent to us (Isa. 33:8–10, 15, 16, 20–22). Here concerning the vastation of the church, and afterwards the coming of the Lord to restore it.

All the host of the heavens shall waste away, and the heavens shall be rolled together as a scroll, and all their host shall fall. The

spoonbill and the bittern shall possess it, and the owl and the raven shall dwell therein, and thorns shall grow over her palaces, the thistle and the brier in the fortresses thereof, so that it may be a habitation of dragons, a court for the daughters of the owl. And the zijim shall meet with the ijim, and the satyr shall meet his fellow; yea, the screech owl shall rest there, and shall find for herself a resting place. For it is the day of the vengeance of Jehovah, the year of the recompense for the controversy of Zion. Its fire shall not be quenched night nor day, from generation to generation it shall lie waste (Isa. 34:4, 8, 10, 11, 13–15). Concerning the complete vastation of the church as to charity or as to good; there follow the coming of the Lord and the restoration of the church in the following chapter; where are these words: Rejoice, O wilderness and dry place, in blossoming let it blossom and exult: behold, your God will come with vengeance, he will come with the retribution of God. Then the eyes of the blind shall be opened, and the ears of the deaf shall be opened. Then shall the lame leap as a hind, and the tongue of the dumb shall sing; yea, in the wilderness shall waters break out, and rivers in the plain of the wilderness. And the dry place shall become a pool and the thirsty place springs of water. An highway shall be there and a way, which shall be called the way of holiness. Thus the redeemed of Jehovah shall return and come unto Zion with singing, and everlasting joy shall be upon their head; gladness and joy shall follow, sorrow and sighing shall flee away (Isa. 35:1, 2, 4–8, 10). These words treat of the coming of the Lord and the state of heaven and the church after redemption.

16. (I will desolate and swallow up together. I will make waste mountains and hills and dry up all their herb; I will make the rivers islands and will dry up their pools; I will lead the blind by a way they knew not; I will make darkness light before them and the crooked places straight. Hear, ye deaf, and look, ye blind, that ye may see [Isa. 42:14–16, 18]. Of the desolation and afterwards of the enlightenment in Divine truths.)

Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far and my

daughters from the end of the earth; everyone that is called by my name, whom I have created for my glory; I have formed him; yea, I have made him. Bring forth the blind people that have eyes and the deaf that have ears (Isa. 43:5–8). Concerning the new church of the Lord after the redemption.

Behold I will do a new thing; now shall it spring forth; I will even make a way in the wilderness, and rivers in the desert; the wild beasts of the field shall honor me, the dragons and the owls, for I have given waters in the wilderness, rivers in the desert to give drink to my people, my chosen (Isa. 43:19, 20). Concerning the new church after the completion of the redemption.

He will say to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, Ye shall be built, and I will raise up the waste places thereof, saying to Jerusalem, Be thou built; and to the temple, Be thy foundation laid (Isa. 44:26–28).

(Thy destroyers, and thy devastators shall go forth from thee. For as for thy waste and thy desolate places, they that swallow thee up shall be far away [Isa. 49:17, 19].)

These two things have befallen thee, devastation and breaking; thy sons have fainted, they have lain at the head of all the streets (Isa. 51:19, 20).

Jehovah will console all the waste places of Zion, so that he maketh her wilderness like Eden, and her desert like the garden of Jehovah, joy and gladness shall be found therein, confession and the voice of singing (Isa. 51:3).

The heavens shall vanish away like smoke, and the earth shall grow old like a garment, but my salvation shall be for ever, and my righteousness shall not be broken (Isa. 51:6). Behold I will set thy stones with antimony, and lay thy foundations in sapphires. I will make thy suns of rubies, and thy gates of the stones of carbuncle, and all thy border of pleasant stones: all thy sons shall be taught of

Jehovah, great [*multa*] shall be the peace of thy sons. In justice shalt thou be established (Isa. 54:11–14). Concerning the new church of the Lord: almost as the new Jerusalem after the redemption is it described in Revelation such as it would be. This is treated of in the preceding verses 5–8.

Thus said Jehovah, Keep ye judgment and do justice, for my salvation is near to come and my justice to be revealed (Isa. 56:1). Concerning the coming of the Lord.

17. The vastation of good and truth and thence their change into evil and falsity in the church are treated of as described in Isa. 59:1–16; and it is said that vastation and breaking are in their paths (verse 7). Afterwards in the same chapter the coming of the Lord and the redemption are treated of from verses 16–21, where it is also said, Jehovah saw that there was no man, he wondered that there was no intercessor; therefore his own arm brought salvation unto him, and his justice upheld him. And he put on justice as a breastplate, and a helmet of salvation upon his head: he also put on garments of vengeance, and covered himself with zeal as with a cloak; anger to his enemies, retribution to his adversaries. So shall they fear the name of Jehovah from the west and his glory from the rising of the sun. Although he shall come as a rushing stream, the spirit of Jehovah shall bring in an ensign against him; then the redeemer shall come to Zion. This is my covenant with them, saith Jehovah, my spirit that is upon thee, and my words, which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, from henceforth and for ever (verses 16–21). In the following chapter (60) the church of the Lord is treated of, after the judgment upon the evil, thus after the act of redemption, concerning which we read as follows: Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness covers the earth, and thick darkness the peoples; but Jehovah shall rise upon thee, and his glory shall be seen upon thee. And the nations shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see: they all gather together and come to thee. All from Sheba shall come, they shall bring gold and frankincense, and shall proclaim the praises of

Jehovah. Thy gates also shall open continually, they shall not be shut day nor night; to bring to thee the host of the nations. For the nation or kingdom that will not serve thee shall perish. Thou shalt suck the milk of the nations, and shalt suck the breasts of kings, that thou mayest know that I Jehovah am thy savior and thy redeemer, the powerful one of Jacob. Violence shall no more be heard in thy land, vastation nor breaking within thy borders, but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall no more be for a light by day, nor shall the moon shine for brightness unto thee, but Jehovah shall be for the light of eternity, and thy God, thy adornment (Isa. 60:1–22). Concerning the new church of the Lord.

18. The state of the church is continued by the Lord (Isa. 61) because he will restore all things; as follows: then shall they build the wastes of eternity, they shall raise up the former desolations, and they shall renovate the waste cities, the desolation of a generation. And ye shall be called the priests of Jehovah, the ministers of our God. I will give them the reward of their work in truth, and I will make a covenant of eternity with them (Isa. 61:1–11).

Afterwards the state of the church is treated of after the second coming and after the redemption at that time. This church is the New Jerusalem treated of in Revelation. Concerning it we read these words in Isaiah: for Zion's sake I will not be silent, and for Jerusalem's sake I will not rest until her justice go forth as brightness, and her salvation shall burn as a lamp. Then shall the nations see thy justice, and all kings thy glory; and thou shalt be called a new name, which the mouth of Jehovah shall name. Thou shalt also be a crown of beauty in the hand of Jehovah, and a royal tiara in the hand of thy God. Thou shalt no more be called forsaken, and thy land shall no more be called a waste, but thou shalt be called my good pleasure is in her, and thy land shall be married. For Jehovah shall be well pleased in thee, and thy land shall be married. As the joy of the bridegroom over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem: they shall not be silent day nor night

continually; ye that make mention of Jehovah, keep not silence, till he repair and make Jerusalem a praise in the earth. Jehovah hath sworn by his right hand, and by the arm of his strength, I will no more give thy corn to be food for thine adversaries; but they that have collected it shall eat it and praise Jehovah. Go through, go through the gates, prepare ye the way of the people. Behold, Jehovah hath made it to be heard to the end of the earth, Say to the daughter of Zion, behold thy salvation shall come, behold his reward is with him, and the price of his work before him. They shall call them, the people of holiness, the redeemed of Jehovah; and thou shalt be called, A city sought out, not deserted (Isa. 62:1–12).

19. In the following chapter (63), the combat of the Lord with the hells and their subjugation is treated of, where we read these words: Who is this that cometh from Edom, with sprinkled garments from Bozra? this that is honorable in his apparel marching in the multitude of his strength. I that speak in justice, great to save. Wherefore art thou red as to thy garments and thy garments like him that treadeth in the winepress? I have trodden the winepress alone, and of the peoples there was no man with me: therefore I trod them in mine anger and trampled them in my wrath, whence their victory is sprinkled upon my garments and I have stained all my raiment. For the day of vengeance is in mine heart and the year of my redeemed is come. I had looked round, but there was none to help, and I was astonished, but there has none to uphold: therefore mine own arm brought salvation unto me. And I trod down the peoples in mine anger and I made their victory to descend upon the earth. He said, surely they are my people, so he became their Savior. In all their straitness, there was straitness for him, and the angel of his faces freed them. On account of his love and his pity he redeemed them; and he bare them, and carried them all the days of old (Isa. 63:1–9). The supplication of the faithful to the Lord, that then they might be liberated from the hells (verses 15-19), where we read these words: Look down from heaven and behold from the habitation of thy holiness and thy beauty; where are thy zeal and thy powers? the yearning of thy bowels and thy compassions are restrained towards

me. For thou art our Father; Abraham knoweth us not, and Israel doth not acknowledge us: thou Jehovah art our Father, our Redeemer, from everlasting is thy name; why wilt thou make us to err from thy ways, and harden our heart from thy fear? Return for thy servants' sake. They almost possessed the people of thy holiness: our adversaries have trampled thy sanctuary. O that thou wouldst rend the heavens and come down, that the mountains might flow down at thy presence (Isa. 63:15–19).

The lamentation of the faithful that the church was laid waste, and supplication that he would bring help (Isa. 64:1–11, where are several things which can be taken therefrom). The reply of the Lord to their supplication (Isa. 65), where first the evil who have not worshiped God but have gone away to the worship of other gods, are treated of (verses 1–15), and afterwards the restoration of the New Church, which is meant by Jerusalem, and its happy state (verses 17–25), where are these words: Behold I create new heavens and a new earth, so that the former shall not be remembered. But be glad and exult in that which I create, behold I will create Jerusalem an exultation and her people a gladness. They shall not labor in vain nor bring forth in terror, for they are the seed of the blessed of Jehovah. The wolf and the lamb shall feed together, and the lion shall eat straw like the ox. They shall not do evil, nor destroy in all the mountain of holiness (Isa. 65:17–25).

20. For the nation and kingdom that will not serve thee shall perish, and the nations shall be utterly wasted (Isa. 60:12). Of the Lord.

Then shall they build the wastes of eternity, they shall raise up the former desolations, and they shall renew the waste cities, the desolations of a generation (Isa. 61:4). There throughout the whole chapter the coming of the Lord is treated of.

The whole of Isaiah, chapter 62, treats of the new church, which is called Jerusalem.

Thou shalt no more be termed forsaken; and thy lands shall not be termed a waste (Isa. 62:4). The new Jerusalem is treated of throughout the chapter.

(The cities of thy holiness are become a wilderness, Zion is become a wilderness, and Jerusalem a waste, and all our desirable things are become a waste [Isa. 64:9, 10].)

Behold I create new heavens and a new earth so that the former things shall not be remembered nor come upon the heart. But be ye glad and exult forever in that which I create: behold I will create Jerusalem an exultation and her people a gladness, so that I will exult over Jerusalem and be glad over my people. The wolf and the lamb shall feed together, but dust shall be the serpent's bread. They shall not do evil, nor destroy in all the mountain of my holiness (Isa. 65:17–25). Concerning the new church.

Rejoice ye with Jerusalem, and exult in her all ye that love her; be glad with gladness for her, that ye may suck and be satisfied from the breast of her consolations, that ye may press out and be delighted from the splendor of her glory. For as the new heavens and the new earth which I will make, shall stand before me, so shall stand your name and your seed (Isa. 66:10, 11 seq., 22).

21. (The young lions roar, they give out their voice, they reduce the land to wasteness [Jer. 2:15].)

At that time they shall call Jerusalem the throne of Jehovah, and all the nations shall be gathered on account of the name of Jehovah to Jerusalem (Jer. 3:17). Concerning the new church.

(A lion has gone up from his thicket and a destroyer of nations has set out; he is gone forth from his place to reduce thy land to wasteness. It shall come to pass in that day that the heart of the king shall perish and the heart of the princes, and the priests shall be astonished, and the prophets shall wonder [Jer. 4:7, 9].)

Breaking upon breaking is cried, for the whole land is devastated; suddenly are my tents devastated. I beheld, when lo, Carmel was a wilderness, and all the cities were desolated at the presence of Jehovah, for thus saith Jehovah the whole land shall be a waste; nevertheless I will not make a full end (Jer. 4:20, 26–28; 5:10, 18).

Shall I not visit for this, and shall not my soul take vengeance on such a nation as this? (Jer. 5:9, 29.)

(As a fountain causeth its waters to be cast forth, so Jerusalem causeth her wickedness to be cast forth; violence and vastation is heard in her. Receive reproof, lest my soul be alienated from thee; lest I reduce thee to a waste, a land not inhabited (Jer. 6:7, 8).

At [that] time I will visit them (Jer. 6:15).

(Daughter of my people, make thee mourning for an only begotten, for the waster shall suddenly come upon you (Jer. 6:26).

(Behold the days come when the carcass of this people shall be for food for the bird of the heavens, and for the beast of the earth, none frightening them away. I will cause to cease from the streets of Jerusalem the voice of the bridegroom, and the voice of the bride: for the land shall become a waste [Jer. 7:32–34; Gen. 15:11, 17].)

22. They shall fall among them that fall: in the time of their visitation they shall fall down. In consuming I will consume them: there shall be no grapes on the vine, nor figs on the fig tree (Jer. 8:12, 13).

Shall I not visit them for this? shall I not take vengeance on such a nation as this? (Jer. 9:8.)

(I will take up a lamentation for the habitations of the wilderness, because they are laid waste. Moreover I will make Jerusalem heaps, a habitation of dragons; I will reduce the cities of Judah to a waste.

Therefore the land is perished and devastated like a wilderness [Jer. 9:9–11].)

In the time of their visitation they will perish (Jer. 10:15).

(My tent is devastated, and all my cords are torn out [Jer. 10:20].)

(The voice of a noise, and a great commotion out of the land of the north, to reduce the cities of Judah to a waste, a habitation of dragons. The nations have consumed him and have devastated his habitation [Jer. 10:22, 25].)

Jehovah of Hosts said, Behold I am visiting upon them, I will bring evil in the year of their visitation (Jer. 11:22, 23).

Determine them for the day of slaughter (Jer. 12:3).

(Many shepherds have destroyed my vineyard, they have trampled my field, they have made my desirable field into a wilderness of solitude. He hath made it a solitude; it mourned unto me, O desolate one, the whole land is desolate because no man layeth it to heart [Jer. 12:10, 11].)

What wilt thou say when Jehovah shall visit upon thee (Jer. 13:21)?

Behold the days come in which it shall be said, Jehovah liveth that caused the sons of Israel to come up from the land of the north (Jer. 16:14, 15:23:7, 8).

I will bring evil upon them in the year of their visitation (Jer. 23:12).

(A voice of the cry of the shepherds, for Jehovah layeth waste their pasture. Whence the sheepfolds of peace are laid waste on account of the heat of the anger of Jehovah. As a young lion he

hath forsaken his tabernacle; for their land is brought to desolation [Jer. 25:36–38].)

23. (This city [Jerusalem] shall be devastated so that there is no inhabitant [Jer.26:9]. This city shall become a devastation [Jer. 27:17].)

That great day there is none like it, a time of trouble (Jer. 30:7).

Behold the tempest of the anger of Jehovah shall go forth, a tempest rushing upon the head of the impious. In the latter days ye shall understand it (Jer. 30:23, 24).

(Jerusalem and the cities of Judah are a desolation, nor is there an inhabitant in them [Jer. 44:2, 6, 22].)

(Because of the day that cometh to lay waste all the Philistines [Jer. 47:4]. Throughout the chapter the vastation of the Philistines is treated of, who are those that are in some understanding of truth but not in the will of good, whence there is profanation of the truth by falsities, as with those who are in faith alone.)

(Of the vastation of those who adulterate the goods of the Word and the church, who are described by Moab: of their vastation the whole chapter treats [Jer. 48]. And there vastation, desolation and visitation are mentioned [verses 1, 3, 8, 9, 15, 20, 32, 34], visitation [verse 44]. Again, of the desolation of those who adulterate the truths of the church; who is the man of Edom [49:7–22]. Vastation and desolation are named [49:10, 13, 17, 20]. Moreover, of those who falsify truths, who are the sons of Ammon, Damascus and Elam [Jer. 49, particularly verses 2, 3 seq.].

(Of those who vastate the church by the love of self and the love of dominion, who are Babel [Jer. 50:1 to the end], where in particular vastation and desolation are named [verses 3, 13, 23, 27, 45].)

(Of the vastation of the Word and the church by Babel, throughout the chapter [Jer. 51] where vastation and desolation in particular are named and described [verses 26, 29, 41, 43, 48, 53, 55, 56, 62].)

Everywhere in the prophets vastation and desolation are described by the sword, famine, and pestilence. By the “sword” is meant falsity, by “famine” the loss of truth and good, by “pestilence” the evil of that life; they are also called the “slain” and many times it is said they are without bread and water, as in Ezek. 11:6, 7, and elsewhere.

24. (The Lord is described as to the Word, appearing above the expanse of the cherubim (Ezek. 1:26–28); and is called Lord Jehovih (2:4; 3:11, 27; 4:14; 5:5, 7, 8, 11; 6:3, 11; 7:2, 5; 8:1 seq.; also the God of Israel [8:4].) (That they may want bread and water; and a man and his brother be desolated; and fade away on account of their iniquity (Ezek. 4:17).

In all your habitations the cities shall be devastated, also the high places (Ezek. 6:6).

The end is come, the end upon the four corners of the land; I will send my anger upon thee, and I will judge thee according to thy ways. The end is come, the end is come, the mourning is come upon thee, O inhabitant of the earth, the time is come, the day of tumult is near (Ezek. 7:2–12).

(They shall eat their bread with solicitude, and drink their waters with astonishment, that her land may be devastated from the fullness thereof; the cities that are inhabited shall be devastated, and the land shall be a desolation [Ezek. 12:19, 20].)

The vision which the prophet seeth after many days, and prophesying it in times that are far off (Ezek. 12:27).

That [he is against] the pillows under the hands, through lies, etc. (Ezek. 13:20–23).

Let the land of Egypt be a solitude and a waste; it shall be made an utter waste and desolation; a solitude in the midst of desolate lands, and its cities shall be a solitude in the midst of cities that have been devastated (Ezek. 29:9, 10, 12, concerning Egypt).

(They shall be devastated in the midst of the lands that are devastated, and her cities in the midst of the cities that are desolate; I will lay waste the land and the fullness thereof [Ezek. 30:7, 12].)

(When I shall extinguish thee I will cover the heavens, and will make the stars thereof black; I will cover the sun with a cloud; I will make black all the luminaries of light in the heavens above thee, and will set darkness upon the land [Ezek. 32:7, 8].)

(The violent of the nations shall devastate the pride of Egypt, so that all the multitude thereof may be destroyed. I will make the land of Egypt a waste, so that it is a land desolated of that whereof it was full [Ezek. 32:12, 15].)

25. A day of cloud and thick darkness (Ezek. 34:12).

(I will make Mount Seir and the cities thereof into a waste and devastation, into a waste of eternity (Ezek. 35:3, 4, 7, 9, 12, 14, 15).

Then the cities shall be inhabited, and the wastes shall be built (Ezek. 36:10).

When I shall sanctify myself among you, then I will give you a new heart, and I will give a new spirit in the midst of you and I will take away the heart of stone, and will give you a heart of flesh, and I will give a new spirit in your midst, and ye shall be my people, and I will be your God (Ezek. 36:23, 26–28).

In the day that I have cleansed you from all your iniquities, I will make you to dwell in cities, and the waste places shall be built; they shall say, This land that was devastated is become as the garden of Eden, and the desolate and devastated cities are fortified and inhabited (Ezek. 36:33–38).

Behold I will open your graves and cause you to come up out of your graves, O my people, and I will lead you upon the land of Israel, and I will put my spirit in you that ye may live (Ezek. 37:12–14). Concerning the dry bones: by the inflowing of the breath among them, and their living again, regeneration is described.

After many days thou shalt be visited, and in the latter days they shall come upon the land that was made a waste (Ezek. 38:8, 16).

They shall bury Gog in the day in which I shall be glorified (Ezek. 39:11, 12, 13). Gog is one who is in external worship, but not in internal.

Of the great sacrifices upon the mountains of Israel, and that thus he will set his glory among the nations that they may know that Jehovah is their God from that day, and hence-forward (Ezek. 39:17–22).

Of the new church which is described by many things in Ezek. 40–48: of the city which is the new Jerusalem, and of its gates (40): of the temple, etc. (41): of the court and of the chambers there (42): of the eastern gate where the glory of the God of Israel is seen, and of his worship (43): next of his worship and of ministration (44): of the statutes for the prince (45, 46): of waters from the house (47) of the allotment of the land according to tribes (47, 48). That the name of the city is, Jehovah there (48:35).

26. (In Hosea from beginning to end falsification is treated of, which is described by whoredom and Ephraim.)

[The sons of Israel shall abide many days: there shall be no king, no prince, no sacrifice, no image, no ephod, and no teraphim.] Then shall the sons of Israel return and seek Jehovah their God, and David their king, and come with fear to Jehovah, and to his goodness, in the last days (Hos. 3:4, 5).

(I will return to my place, and they will seek me in the morning [Hos. 5:15]. Jehovah will revive us after three days, in the third day he will raise us up so that we shall live before him; his going forth is prepared as the dawn [Hos. 6:2, 3].)

(Woe unto them because they have wandered away from me! destruction unto them! because they have transgressed, and I have redeemed them [Hos. 7:13].)

Devastation shall stand among thy people, there shall be laying waste, as in the day of battle (Hos. 10:14).

Ephraim feedeth on wind and followeth after the east wind, every day he increaseth lies and desolation, they make a covenant with the Assyrians, and oil is carried into Egypt [Hos. 12:2].

27. A nation is come up upon my land and hath laid waste my vine [Joel 1:6, 7.]

(Alas for the day! for the day of Jehovah is at hand, as vastation from the thunderer shall it come. The storehouses are devastated, the garners are destroyed, even the flocks of sheep are made desolate, the fire hath devoured the habitations of the wilderness [Joel 1:15–20].)

Before him the earth was moved, the heavens trembled, the sun and moon were blackened, and the stars withdrew their shining. Jehovah uttered his voice before his army, for the day of Jehovah is great and very terrible; who shall abide it? (Joel 2:10, 11.)

Afterwards the great and terrible day is treated of (Joel 2:1–11). The coming of Jehovah and then the new church is treated of (12–27) and it is said that it shall come to pass afterwards, I will pour out my spirit upon all flesh so that your sons and your daughters shall prophesy, etc. (2:28), and it is said, the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah come. But it shall come to pass that everyone who shall call upon the name of Jehovah shall be delivered, for in Mount Zion and in Jerusalem shall be escape (2:31, 32).

Heaps, heaps in the valley of decision, for the day of Jehovah is near in the valley of decision. The sun and the moon were blackened and the stars withdrew their shining. Jehovah shall roar out of Zion, and utter his voice from Jerusalem so that the heavens and the earth shall shake, but Jehovah will be the refuge of his people; then will Jerusalem be holiness. It shall come to pass in that day that the mountains shall drop down must, and the hills shall flow with milk. Judah shall dwell forever and Jerusalem to the generation of generations (Joel 3:14–20).

28. (He who turneth the dawn into the shadow of death and day into night [Amos 5:8].)

(And it shall come to pass in that day that I will cause the sun to set at noon, and I will darken the earth in the day of light [Amos 8:9].)

Behold the days will come in which I will send a famine in the land, not a famine of bread, nor a thirst for waters, but for hearing the words of Jehovah (Amos 8:11). In that day they shall run to and fro to seek the word of Jehovah and shall not find it. In that day shall the beautiful virgins and the young men faint for thirst (verses 12, 13).

In that day will I raise up the tent of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I

will build it as in the days of old; behold the days come that the mountains shall distil must, and all the hills shall melt; they shall build the devastated cities, then will I plant them upon their land nor shall they be pulled up any more out of their land (Amos 9:11–15).

29. Jerusalem is called the gate of the people (Micah 1:9).

(Thus said Jehovah against the prophets that seduce my people, Whosoever does not fondly kiss their mouth, against him they sanctify war. Therefore it shall be night unto you instead of vision, and darkness shall arise upon you instead of divining, and the sun shall set over the prophets, and the day shall grow black over them (Micah 3:5, 6). The “prophets” are those who teach the things of the church.)

In the last days it shall come to pass that the mountains of the house of Jehovah shall be established in the top of the mountains, and people shall flow into it. Many nations shall come and say, Come, and we will go up to the mountain of Jehovah that he may teach us of his ways, and we may walk in his paths, for out of Zion shall go forth doctrine, and the Word of Jehovah from Jerusalem. Then they shall sit every man under his vine and under his fig tree, none making them afraid. All peoples will walk in the name of their God, and we will walk in the name of Jehovah our God for ever and to eternity. In that day Jehovah shall reign over them in Mount Zion from henceforth and forever. Thou hillside of the daughter of Zion, the former kingdom shall come unto thee, the kingdom of the daughter of Jerusalem (Micah 4:1–8).

The day for building thy walls; this day the statute shall be far removed; this day when they shall come thence to thee from Assyria, to the cities of Egypt, from sea to sea, from mountain to mountain (Micah 7:11, 12).

30. (Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah keep thy feasts, for

Belial shall no longer pass through thee; everyone shall be cut off [Nahum 1:15].)

It is called the day of cold (Nahum 3:17).

(I will utterly consume all things from off the surface of the earth; I will consume man and beast; I will consume the bird of the heavens, and the fishes of the sea; I will cut off man from the surface of the earth [Zeph. 1:2, 3].)

Whilst the fierce anger of Jehovah come not yet upon you; whilst the day of the anger of Jehovah come not yet upon you; it may be ye shall be hid in the day of the anger of Jehovah. Gaza shall be forsaken and Ashkelon a waste, when Jehovah their God shall visit them (Zeph. 2:2-4, 7).

(Moab shall be as Sodom, the sons of Ammon as Gomorrah, a place left for the nettle, and a pit of salt, and a waste to eternity [Zeph. 2:9].)

After the vastation and the last judgment which are treated of in the preceding passages, these words follow: Then at last will I turn to the peoples with a pure language, that they may all call upon the name of Jehovah to serve him with one shoulder. The remnant of Israel shall not do perversity, nor speak a lie, nor shall the tongue of deceit be found in their mouth. Shout, be glad, and exult with all the heart, O daughter of Jerusalem. The King of Israel, Jehovah, is in the midst of thee, thou shalt not fear evil any more. In that day it shall be said to Jerusalem, fear thou not. Jehovah God is in the midst of thee; he, mighty, will save, he will be glad over thee with joy, he will rest in his love, he will exult over thee with shouting. At that time I will bring you, in it I will gather you, for I will make you a name and a praise among all the peoples of the earth (Zeph. 3:9-20).

Yet once a little while, when I will shake the heavens and the earth, the sea and the dry land; then will I shake all nations that the

choice of all nations may come, that I may fill this house with glory. The glory of this latter house shall be greater than that of the former, for in this place he will give peace (Hag. 2:6–9).

31. I am returned to Jerusalem with mercies: my house shall be built in it. Jehovah of Hosts shall yet choose Jerusalem (Zech. 1:16, 17).

I saw a man with a measuring line in his hand. He said, I go to measure Jerusalem to see what is the breadth thereof and what is the length thereof. For I, saith Jehovah, will be unto Jerusalem a wall of fire round about, and I will be the glory in the midst of her. Jehovah shall choose Jerusalem again (Zech. 2:1–12).

Jehovah chooseth Jerusalem; is not this a brand snatched from the fire (Zech. 3:2)?

Jehovah said, I will remove the iniquity of the land in one day. In that day shall ye call, a man to his neighbor, under the vine and under the fig tree (Zech. 3:9, 10).

Thus said Jehovah; I will return to Zion and dwell in the midst of Jerusalem; therefore Jerusalem shall be called a city of truth, and the mountain of Jehovah of Hosts the mountain of holiness. The streets of the city shall yet be filled with boys and girls playing in the streets thereof. I will bring them that they may dwell in the midst of Jerusalem, that they may be my people, and I may be their God, in truth and justice. Thus many people shall come to seek Jehovah of Hosts in Jerusalem, to entreat the faces of Jehovah (Zech. 8:2–5, 8, 12, 15, 20–22).

In that day all the nations of the earth shall be gathered together against Jerusalem. In that day shall Jehovah protect the inhabitant of Jerusalem. The house of David shall be as God, as the angel of Jehovah before them. In that day I will seek to destroy all the nations that come against Jerusalem. But I will pour upon the house of David, and upon the inhabitant of Jerusalem the spirit of

grace and of prayers, that they may look upon me whom they pierced (Zech. 12:3, 8–10).

In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem. In that day I will cut off the names of the idols out of the land, and I will cause the unclean spirit to pass out of the land (Zech. 13:1, 2).

It shall be one day which is known unto Jehovah, not day nor night; for about evening time it shall be light. And it shall be in that day that living waters shall go out from Jerusalem, in summer and in winter. And Jehovah shall be king over all the earth: in that day shall Jehovah be one, and his name one. There shall be no more curse upon the earth, but Jerusalem shall dwell securely (Zech. 14:6–9, 11). In that day there shall be no more the Canaanite in the house of Jehovah (verse 21).

(All the gates of Zion are devastated (Lam. 1:4). Jehovah hath turned me back; he laid me waste (verse 13). My sons are devastated (verse 16). Devastation and breaking are come upon us (Lam. 3:47).

Thine iniquity is consummated, he will visit thine iniquity. He will manifest thy sins (Lam. 4:22).

32. (Let destruction come upon him before he knows, and into that devastation let him fall. Lord, rescue my soul from the devastators [Ps. 35:8, 17].)

A day of famine and a time of evil (Ps. 37:19).

(I understood their end, thou hast cast them down to wasteness, and they are brought into wasteness suddenly, they are consummated [Ps. 73:17–19].)

For a thousand years in thy sight are as yesterday when it is past (Ps. 90:4).

Thou hast laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure, and all shall grow old like a garment; as a garment shalt thou change them and they shall be changed: but thou art the same, thy years are not consumed; the son of thy servants shall dwell, and their seed shall be established before thee (Ps. 102:26–29).

Our feet were standing within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together. There are set thrones for judgment. Seek the peace of Jerusalem, let them be quiet that love thee (Ps. 122:1–9).

A song of Jehovah. If I forget thee, Jerusalem, let my right hand forget. Let my tongue cleave to the roof of my mouth, if I remember thee not, if I do not set Jerusalem above the beginning of my joy (Ps. 137:5, 6).

(A full consummation was made, that is, was completed, when the Lord exclaimed upon the cross, It is finished [John 19:28-30; Ps. 35:7, 8, 17].)

5. *Faith*

1. Faith which is in Christ hath given him soundness before you all; of the lame man healed by Peter and John (Acts 3:16). The eunuch before he was baptized by Philip said that the Son of God was Jesus Christ (Acts 8:37).

Believing in the Lord Jesus Christ (Acts 11:17).

Paul said to the keeper of the prisoners who asked what he should do to be saved, Believe in the Lord Jesus Christ, so thou shalt be saved, and thy house (Acts 16:30, 31).

Paul testified both to the Jews and Greeks repentance towards God and faith in our Lord Jesus Christ (Acts 20:21). Felix the governor heard Paul concerning faith in Christ (Acts 24:24).

The Lord said to Paul that he would deliver him from the people, to open their eyes, and to receive remission of sins by faith in me (Acts 26:17, 18).

God presents faith to all men (Acts 17:31).

2. The just live by faith (Rom. 1:17).

The justice of God by faith of Jesus Christ unto all and upon all them that believe (Rom. 3:22). He who through faith is in Jesus (verse 26).

God hath set forth Jesus Christ, a propitiation through faith in his blood, to show his justice (Rom. 3:25).

Where is then the glorying? It is excluded. By what law? of works? Nay: but by the law of faith (Rom. 3:27).

Therefore we conclude that a man is justified by faith with out the deeds of the law (Rom. 3:28).

God justifies circumcision (that is the Jews) out of faith, and uncircumcision (that is the nations) through faith (Rom. 3:30).

Do we then make void the law? Not so: but we establish the law (Rom. 3:31).

Abraham believed God, and it was imputed to him for justice (Rom. 4:3, 9).

To him that worketh not, but believeth in him that maketh just the ungodly, faith is imputed for justice (Rom. 4:5). Abraham was

made heir of the world by the justice of faith, but not by the law (Rom. 4:13, 14).

That not through works but through faith is justice imputed (Rom. 4:2–24). See Works.

Through Christ we have access to God and grace by faith (Rom. 5:2).

The nations attained to justice, justice which is from faith. Whosoever believeth in Christ suffers [not] from shame (Rom. 9:30, 33).

The Scripture saith, Everyone that believeth in him shall be saved (Rom. 10:11).

Faith cometh by hearing, and hearing by the Word of God (Rom. 10:17).

Let everyone be prudently wise, as God hath dealt a measure of faith (Rom. 12:3).

Everything that is not from faith is sin (Rom. 14:23). He understands the faith of eating this or that.

Since we have the same spirit of faith (2 Cor. 4:13). That he reproved Peter because he Judaized, although knowing that a man is justified by the faith of Jesus Christ and not by the works of the law (Gal. 2:11–16).

I live in the faith which is in the Son of God (Gal. 2:20). This I wish to hear, whether you have received the spirit by the works of the law or by the hearing of faith? (Gal. 3:2, 5.) Ye shall know that they which be of faith are the sons of Abraham: that God justifies the nations by faith. That no man shall be justified by the law in the sight of God is evident: for the just shall live by faith. Now indeed the law is not of faith: but the man that doeth them shall live by them. The law was our schoolmaster unto Christ, that we

might be justified by faith: for ye are all the sons of God by faith in Jesus Christ, etc. (Gal. 3:5–26).

In Jesus Christ neither circumcision nor uncircumcision availeth anything, but faith working by love (Gal. 5:3–6; 6:15).

3. That Christ may dwell in your hearts by faith, that ye may be rooted and grounded in love (Eph. 3:17, 18).

To believe in Christ (Phil. 1:29).

I have not justice which is of the law, but that which is from the faith of Christ, justice which is of faith from God (Phil. 3:9).

Faith in Jesus Christ and love (Col. 1:4).

Faith in Christ (Col. 2:5).

Faith and charity (1 Thess. 3:6; 1 Tim. 1:5, 14; 2 Tim. 1:13; Titus 2:2).

The faith of the truth (2 Thess. 2:13).

By faith which is in Jesus Christ (2 Tim. 3:15).

Without faith it is impossible to please God (Heb. 11:6 to the end). Faith means to believe what God has said.

Jesus the leader and perfecter of faith (Heb. 12:2). Faith without works is dead. Show me thy faith without works, and I will show thee my faith by works; that faith must cooperate with works; wherefore a man is justified by works and not by faith alone (James 2:14–26).

Demons believe but shudder (James 2:19).

Have the faith of our Lord Jesus Christ, of glory (James 2:1).

4. These are they that keep the commandments, and the faith of Jesus (Rev. 14:12).

Christ says, he that loseth his soul for my sake shall save it. Beside many other passages (Mark 8:34–38; Matt. 10:37–39; Luke 9:23, 24).

He that believeth and is baptized shall be saved, but he that believeth not shall be condemned, that is to say, that he rose again and was the Son of God. It is said, “baptized,” because the apostles did not baptize any one unless they received the Holy Spirit; and these are regenerated (Mark 16:16).

No one having drunk the old straightway desireth the new; for he saith, the old is more useful (Luke 5:39). But that they do not agree together (verse 36–38).

He says to the woman, thy sins are forgiven, thy faith hath saved thee (Luke 7:49, 50; 8:48, 50; 17:19; 18:42). When the Son of man cometh shall he find faith in the earth? (Luke 18:8.)

Jesus said, believe in God, believe also in me (John 14:1). Jesus said, they who believe in me through the word of the apostles (John 17:20).

That believing they may have life in his name (John 20:31).

6. *Charity and Good Works*

1. They had all things in common, and divided them with all, and broke bread (Acts 2:42, 44, 45; 4:32–37).

The charity of the Primitive Church, afterwards described in a few words (Acts 11:28–30).

Bless them that persecute you, curse not, being of the same mind one toward another, not minding high things, recompensing to no one evil for evil, providing things honest in the sight of all men. If thine enemy hunger, feed him; if thou doest this thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good (Rom. 12:14–21).

Render to all their dues, tribute to whom tribute; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything except to love (Rom. 13:7, 8).

He that loveth another hath fulfilled the law. For this, thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not be a false witness; thou shalt not covet; and if there be any other commandment it is comprehended in this word, thou shalt love thy neighbor as thyself. Love worketh no ill to the neighbor; therefore love is the fulfilling of the law (Rom. 13:8–10).

Let us lay aside the works of darkness, and let us put on the arms of light (Rom. 13:12).

Let everyone of us please his neighbor in good to edification (Rom. 15:2).

2. If I have all things (which are enumerated), and have not charity, I am nothing (1 Cor. 13:1–3).

What charity is, is described (1 Cor. 13:4–7).

But now abideth faith, hope, charity, these three, but the greatest of these is charity (1 Cor. 13:13).

In Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by charity. The law is fulfilled in one word, in this, thou shalt love thy neighbor as thyself (Gal. 5:6, 14).

Of love through faith in Jesus Christ (Eph. 3:18; 5:2). Whatsoever things are true, weighty, just, lovely, of good report, virtue, think these things (Phil. 4:8).

That they may walk being fruitful in every good work (Col. 1:10, 11).

That they may put on the new man, and love, and the things that belong to it (Col. 3:10, 12, 14).

That they may be rich in good works, laying up a store of good for themselves (1 Tim. 6:17, 18).

Concerning charity (1 Thess. 5:13; 2 Thess. 1:3).

3. That from good works that may glorify God in the day of visitation (1 Peter 2:12).

Charity is described in various ways (1 Peter 3:8, 9, 11). Charity covers a multitude of sins (1 Peter 4:8). Whoso shall keep his Word and his commands, in him is the love of God; hereby we know that we are in him (1 John 2:4–6).

He that loveth his brother abideth in the light, and he that hateth his brother is in darkness (1 John 2:9–11). Similar is the case of him who loves the world (verses 15, 16).

Whosoever doeth not justice, and loveth not his brother is not of God (1 John 3:10, 11, 14, 15).

Let us not love in word and tongue, but in deed and in truth (1 John 3:18).

Let us love one another, for love is of God, for God is love, etc. (1 John 4:7–9).

No one hath seen God at any time. If we love another, God abideth in us (1 John 4:12).

If any one say I love God, but hateth his brother, he is a liar, for he who loves God loves his brother also (1 John 4:19–21).

Everyone that loveth him that begat him loveth him that is born from him (1 John 5:1, 2).

By this we know that we love the sons of God, when we keep the commandments of God; and he loves God (1 John 5:2, 3).

This is love, that we walk according to his commandments (2 John 5, 6; 1 John 5:2).

He that doeth good is of God: he that doeth evil hath not seen God (3 John 11).

If God so loved us, we ought to love one another (1 John 4:11).

4. Various things concerning charity and good works (Rev. 2:4, 5, 19, 26; 3:15).

Their works follow with them (Rev. 14:13).

That all are judged according to their works (Rev. 20:12, 13).

The works of charity are taught in fullness by the Lord (Matt. 5, 6, 7).

That the Son shall come in the glory of the Father, and he shall render to everyone according to his works (Matt. 16:27).

Thou shalt love God with the whole heart and the neighbor as thyself (Matt. 22:35–39).

Iniquity shall be multiplied and the love of many shall grow cold (Matt. 24:12).

Charity is to do rightly in every work, and no more, is clear from the teaching of John to those who asked questions (Luke 3:10–14).

They asked, What shall we do that we may work the works of God? He answered, It is the work of God that ye believe in him whom the Father hath sent (John 6:28, 29).

A commandment of the Lord that they should love one another (John 13:34, 35).

The Father is the husbandman, Jesus the vine. Everyone not bearing fruit in me, he taketh him away, etc.; and thus that as branches in the vine they should abide in the Lord, and the Lord in them. Otherwise they shall be cast out (John 15:1–6).

Continue ye in my love: he who keeps my commandments abides in my love (John 15:9, 10, 12, 14, 17).

That the love wherewith thou hast loved me may be in them and I in them (John 17:26).

That the Lord gave the mother to John, and he took her unto his own (John 19:26, 27), signifies that the church is where the goods of charity are. Mary signifies the church, and John the works of charity.

That John followed Jesus, and Jesus said, If I will that he tarry till I come (John 21:20, 22, 23) signifies if the works of charity remain till the coming of the Lord.

Jehovah, thou hast wrought all our works in us (Isa. 26:12).

7. *Law and Works*

1. Everyone will be judged according to works (Rom. 2:5–10, 12). See Judgment.

As many as have sinned without the law shall perish without the law; and as many as have sinned in the law shall be judged by the law. For not the hearers of the law shall be justified by God, but the doers of the law shall be justified (Rom. 2:12, 13).

The nations, which have not the law, do by nature the things of the law; these are the law unto themselves; which show the work of the law written in their hearts, their conscience bears witness for them (Rom. 2:14, 15).

By the deeds of the law there shall no flesh be justified before God (Rom. 3:20). The reason why all are sinners is given in the preceding verse.

Boasting is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Do we then make void the law through faith? Not so, but we establish the law (Rom. 3:27, 28, 31).

If Abraham was justified by works, he hath glory, and not from God. The Scripture saith, Abraham believed in God, and it was imputed to him for justice. Now to him that worketh, the reward is not imputed of grace but of debt. But to him that worketh not but believeth, on him that justifies the ungodly, faith is imputed for justice. David says, Happy is the man to whom God imputeth justice without works: Happy are they whose iniquities are remitted, and whose sins are hidden; happy is the man to whom the Lord imputeth not sin (Rom. 4:2–9, 13, 22).

How we are to understand that we are not under the law, but under grace (Rom. 6). See Regeneration.

The law has revealed what sin and lust are (Rom. 7:7–11, 13 seq.).

The law is spiritual, man is carnal. Not what I wish I do, but what I hate, that I do. I see another law in my members which wars against the law of my mind; I consent to the law of God according to the internal man. For with my mind I serve the law of God; but with the flesh the law of sin (Rom. 7:14–25). If by grace, then it is no more of works, since grace is no more grace; but if it be of works, then it is no more grace, since work is no more work (Rom. 11:6).

Charity is the fulfilling of the law (Rom. 13:8–10). See Charity.

He that soweth sparingly shall reap also sparingly; but he that soweth with blessings shall also reap with blessings (2 Cor. 4:6).

2. Be ye doers of the Word, and not hearers only. The state of him who is a hearer only is described (James 1:22–25).

Of faith without works, what it is, from James. See Faith.

Whosoever shall keep the whole law and yet fall away in one matter, is made guilty of all (James 2:10, 11).

What the works done by the Scribes and Pharisees are, and yet they impose them upon men to do them (Matt. 23:2–7). Everyone who doeth evil deeds hateth the light, lest his deeds should be reproved (John 3:19–21).

They that have done good shall come forth unto the resurrection of life; they who have done evil unto the resurrection of judgment (John 5:29).

8. *The Gospel*

The gospel of the Son of God (Rom. 1:9). The gospel of Christ (1 Cor. 9:12, 18).

9. *The Last Judgment*

See also Consummation and Redemption.

1. (Luke 17:22–33.)

Impenitent heart, thou treasurest up unto thyself anger against the day of anger and revelation of the just judgment of God, who will render to every man according to his deeds: to those who by patience in good works [he will give] eternal life: and affliction and anguish to everyone that doeth evil, both Jew and Greek: for as many as have sinned without the law shall perish without the law, and as many as have sinned under the law shall be judged by the law (Rom. 2:5–10, 12).

In the day when God shall judge the hidden things of men by Jesus Christ, according to my gospel, through Jesus Christ (Rom. 2:16).

God hath appointed a day in which he will judge the world in justice (Acts 17:31).

We shall all stand before the judgment seat of Christ, wherefore everyone of us shall give an account of himself to God (Rom. 14:10, 12).

Do not judge anything before the time, until the Lord come, who will throw light on the hidden things of darkness, and will make manifest the counsels of the hearts, and each one shall have praise of God (1 Cor. 4:5).

The saints shall judge the world, and they shall judge the angels also (1 Cor. 6:2, 3).

We must all be made manifest before the judgment seat of Christ, that everyone may receive the things [done] in the body,

according to that he hath done, whether it be good or evil (2 Cor. 5:10).

Whatsoever good thing any man doeth, that shall he receive from the Lord, whether he be bond or free (Eph. 6:8).

God who judges according to the work of each one (1 Pet. 1:17).

That the world will perish by fire (2 Pet. 3:7, 10). See Consummation.

The Lord cometh with ten thousands of saints to do judgment upon all the impious (Jude 14, 15).

Of the last judgment (Rev. 6:13–17). See Consummation.

The time of judging the dead (Rev. 11:18).

Adore God, for the hour of his judgment is come (Rev. 14:7).

Of the last judgment. That they are judged according to their works, and are cast into the lake of fire and brimstone (Rev. 20:10–15).

He will raise up the good in the last day (John 6:39, 40, 44, 54), because before that the heaven of Christians was not in order (John 12:48).

From the Prophets

2. The day of Jehovah of hosts shall be upon everyone that is proud and haughty. In that day shall a man cast away his idols,

when he arises to terrify the earth (Isa. 2:12–21). Concerning the last judgment.

Jehovah of hosts shall be exalted in judgment, and God that is holy shall be sanctified in justice (Isa. 5:16, 17). In the first part desolation is treated of (verses 3–15), afterwards the curse upon the evil (verses 18–30).

When thou shalt be visited of Jehovah God with thunder and with earthquake, and a great voice, with storm and tempest, and the flame of devouring fire (Isa. 29:6).

It is called a day of vengeance (Isa. 61:2).

Of the Lord's battle with the hells and of their subjugation, and thus of the redemption of the faithful (Isa. 63:1–14).

As an east wind will I scatter them; I will regard them from the back and not from the face in the day of their calamity (Jer. 18:17).

They have been driven before thee; in the time of thine anger deal with them (Jer. 18:23).

Concerning the day of judgment, which is called the day of revenge, of vengeance, of ruin, of anger. See many places in the section on Redemption.

3. That the Lord Jehovih would pour out his anger against them to consume them (Ezek. 20:8–13).

That Jehovah will execute great vengeance, and take vengeance in wrath (Ezek. 25:12, 14, 15, 17).

I will make thee a desolate city, and I will cause thee to go down into the pit, to the people of old time, and cause thee to dwell in the land of the lower places, in the desolation of old, with them

that go down to the pit, that thou mayest not dwell; then will I set glory in the land of the living (Ezek. 26:19, 20) Concerning Tyre.

The day of its fall (Ezek. 26:18). Concerning Tyre.

Howl ye, alas the day! for the day is near, the day of Jehovah is near, a day of cloud (Ezek. 30:2, 3). Concerning Egypt.

In the day when Pharaoh shall go down into hell, I will cover the deep upon him; when I shall cause him to go down into hell with them that go down into the pit, and into the lower earth (Ezek. 31:15–18; 32:18, 27, 29). Hell in this place is called a grave where they lie (32:22, 23, 25, 26), and a pit.

That they will cause terror in the land of the living (Ezek. 32:24, 25).

After many days thou shalt be visited, and in the latter years thou shalt come upon the land (Ezek. 38:8, 16). In that day there shall be a great earthquake in the land of Israel (Ezek. 38:19).

4. In that day I will visit, and make an end of the kingdom of Israel (Hos. 1:4, 5).

The days of visitation will come, the days of retribution will come, he will visit their sins (Hos. 9:7, 9).

They shall say to the mountains, Cover us; and to the hills, Fall on us (Hos. 10:8).

They shall be laid waste as in the day of battle (Hos. 10:14).

The controversy of Jehovah with Judah, to visit upon Jacob, according to his ways, according to his doings will he recompense him (Hos. 12:3).

The day of Jehovah is great and very terrible, who then shall sustain it (Joel 2:11; 3:4).

A day of battle and a day of tempest (Amos 1:14).

Then the powerful one shall not deliver his soul, and the strong of heart among the heroes shall flee away naked in that day (Amos 2:14, 16).

He will visit upon them all their iniquities, in that day (Amos 3:2, 14).

If they dig into hell, if they ascend to the heavens or in the depth of the sea, etc., thence will I draw them out (Amos 9:2–6).

Woe unto you that desire the day of Jehovah; to what end is the day of Jehovah for you? it is a day of darkness and not of light. Shall not the day of Jehovah be darkness and not light? and thick darkness and no brightness in it? (Amos 5:18, 20.)

The end is come upon my people Israel. Wherefore the songs of the temple shall be howlings in that day: there shall be many a dead body (Amos 8:2, 3).

It is called the day of destruction, the day of straitness (Obad. 12–14, 18).

The day of Jehovah is near upon all the nations; as thou hast done, it shall be done unto thee: thy retribution shall return upon thy head. But upon Mount Zion shall be deliverance, and there shall be holiness (Obad. 14, 15, 17).

5. Thine hand shall be lifted up upon thine adversaries, all thine enemies shall be cut off. It shall come to pass in that day that I will cut off the horses, I will destroy the chariots, I will cut off the cities, also juggling tricks from thine hand, graven images, statues, groves, and cities. And I will execute vengeance in anger and wrath upon

the nations, who have not obeyed (Micah 5:9–14). He who is from Bethlehem Ephratah will do this, etc. (verses 1–7).

The day of thy watchmen, thy visitation cometh (Micah 7:4).

The mountains shall quake before him, and the hills shall melt, and the earth shall be burned before him. Who shall stand up before his indignation, or who shall stand in the wrath of his anger? (Nahum 1:5, 6.)

Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy feasts, perform thy vows, for belial shall no more pass through thee; everyone shall be cut off. The shield of his mighty men is made red, the men of might are in purple; the chariots shall be in the fire of torches in the day in which he hath prepared himself (Nahum 1:15; 2:1–3).

6. He stood and measured the earth: he beheld and drove asunder the nations; aye, the mountains of eternity were scattered, and the hills of an age did bow themselves. The sun and moon stood still in their seat; at the light thine arrows went at the splendor the shining of thy spear: in anger the earth will go away, thou shalt thresh the nations in the nostrils. Thou wentest forth for the salvation of thy people, for saving thine anointed; thou didst strike off the head from the house of the impious; I will rest in the day of trouble; when he shall come up against the people who plunder him (Hab. 3:6, 11–13, 16).

Hold thy peace at the presence of the Lord Jehovih, for the day of Jehovah is at hand. It shall come to pass in the day of the sacrifice of Jehovah I will visit the princes, I will visit them that fill their masters' houses with violence and deceit. Whence there shall be in that day a noise of a cry, howling and a great breaking (Zeph. 1:7–10).

It shall come to pass in that time that I will search Jerusalem with lamps, and I will visit the men that are settled upon their lees. Then shall their wealth be for a prey, and their houses a

devastation. The great day of Jehovah is near, it is near, it hasteneth greatly, the voice of the day of Jehovah crying out bitterly, a day of wrath is this day, a day of trouble and distress, a day of waste and devastation, a day of darkness and thick darkness, a day of cloud and cloudiness, a day of trumpet and alarm upon the fenced cities. Their silver and gold shall not be able to deliver them in the day of the wrath of the anger of Jehovah; and the whole land shall be devoured by the fire of his zeal: for he shall make a speedy consummation of all them that dwell in the land (Zeph. 1:12–18).

Jehovah in the morning, in the morning will he bring judgment to light, nor will he fail. Therefore wait ye upon me, saith Jehovah, until the day that I rise up to the prey, to pour upon them mine indignation, all the wrath of mine anger, for the whole land shall be devoured in the fire of my zeal (Zeph. 3:5, 8).

Of the city their corners shall be devastated, I will desolate their streets, their cities shall be devastated, so that there is no man, nor an inhabitant (Zeph. 3:6).

It shall come to pass in all the land, two parts in it shall be cut off, they shall expire, but the third shall be left therein (Zech. 13:8, 9).

7. Behold the day of Jehovah cometh. I will gather all the nations against Jerusalem to battle. Then shall Jehovah go forth, and fight against those nations. His feet shall stand in that day upon the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives shall be cleft, part of it toward the east and toward the sea, with a very great valley, and part of the mountain shall remove toward the north and part toward the south. It shall come to pass in that day, there shall not be light, brightness, nor condensation. And there shall be one day which shall be known to Jehovah, not day nor night: for at evening time there shall be light (Zech. 14:1–7; especially Ps. 9:5–9, 18).

A day of anger (Lam. 1:12; 2:1). A time of anger (Ps. 21:10). For his anger shall burn up quickly: spoken of the Lord (Ps. 2:12). Of the last judgment (Ps. 9:5–9,18).

The earth shook, and the earth trembled, and the foundations of the mountains were shaken when he was wroth. There went up a smoke in his nostrils. He bowed the heaven, he came down: and thick darkness was under his feet (Ps. 18:7–11 seq.). By all these things the last judgment is described.

The judgment is described (Ps. 9:5–9, 18, also Ps. 18:8–20). Here are described the destruction of the impious, and the salvation of the faithful.

Of the judgment wrought by the Lord (Ps. 45:4–6), and then his kingdom (verse 7 seq.). See article concerning desolation.

Out of Zion God shall shine. Our God shall come and shall not keep silence; a fire shall devour before him, and about him a storm shall rage vehemently. He shall call to the heaven above, and to the earth, to judge his people. Gather to me my saints. The heavens shall declare his justice. God is judge (Ps. 50:2–6). Thou, Jehovah, God of armies, the God of Israel, awake to visit all nations (Ps. 59:5).

Concerning the judgment, and, after it, concerning the kingdom of the Lord (Ps. 72:1–17).

The day of battle (Ps. 78:9).

Jehovah cometh, he cometh to judge the earth; he shall judge the peoples in uprightness, and the world in justice (Ps. 96:10, 13; also 98:9). In this Psalm the coming of the Lord is treated of.

In the dawn Jehovah will cut off all the impious of the earth; he will cut off from the city of Jehovah all that do iniquity (Ps. 101:8).

The saying of Jehovah to my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power. The Lord at thy right hand hath struck down kings in the day of his anger. He shall judge among the nations; he hath filled with dead bodies; he hath stricken down the head over many lands (Ps. 110:1-7).

That there will be a judgment as of Sodom upon all when the Son of man shall be revealed (Luke 17:22-37).

10. [*Baptism*⁶

Something concerning baptism (1 Peter 3:20, 21).]

[See Acts 1:5; 2:38, 41; 8:16, 36, 37; 10:48; 13:24; 19:4-6; Gal. 3:27; 1 Peter 3:20, 21; John 13:8, 12. Jesus said to Peter, If I wash thee not, thou hast no part with me. He washed the feet of the apostles.]

11. *The Holy Supper*

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, one body; for we are all partakers of one bread (1 Cor. 10:16, 17).

6. In this section on baptism all after the first sentence is in another handwriting, with the observation that it is "copied from a leaf presented to Mr. Clover of Norwich."—Translator

Many things are said of the Holy Supper; of those who approach it worthily and unworthily (1 Cor. 11:23–29).

12. *Predestination*

1. We know that to them that love God all things work together for good, to them who are called of God according to his purpose. For whom he foreknew, he also predestined to be conformed to the image of his Son. Moreover, whom he predestined and whom he called, them he also justified; and whom he justified, them he also glorified. Who shall accuse God's elect? It is God that justifieth (Rom. 8:28–30, 33).

Concerning predestination. Shall the thing formed say to the former, why hast thou made me thus? Many other things in addition (Rom. 9:8, 11, 15, 18–23; 11:7–10, 32, 33).

That the elect are in Christ before the foundation of the world, according to the good pleasure of his will (Eph. 1:3–13). A universal election of those who believe in Christ is meant, as is clear from verses 10, 11, 13.

According to the purposes of the ages which God hath accomplished in Christ Jesus our Lord (Eph. 3:11).

Something concerning what was purposed by God before the ages (2 Tim. 1:9, 10).

Foreknown before the foundation of the world (1 Peter 1:20). God hath called us to eternal glory in Jesus Christ (1 Peter 5:10).

Give diligence to make your calling and election sure: thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ (2 Peter 1:10, 11). If we

confess our sins, the Lord remits them for us and cleanses us from unrighteousness (1 John 1:9).

From the Prophets.

The elect are said to be those who, after the separation has been made between the good and the evil, are raised up; the rejected, those who have done evil; the elect, those who have done good. In this sense they are called the elect (Isa. 65:9, 15, 22).

13. *Repentance.*

1. Do repentance and be baptized (Acts 2:38).

Do repentance and be converted that your sins may be blotted out for you (Acts 3:19).

To give repentance to Israel and the remission of sins (Acts 5:31).

Paul said to the Athenians that God commanded all men everywhere to repent (Acts 17:30).

That those who have once earnestly repented and tasted of the heavenly gift, etc., and then fall away again, cannot again be renewed unto repentance (Heb. 6:4–8).

Various things about repentance (Rev. 2:5, 16, 22; 3:3, 19).

Except ye repent ye shall all perish (Luke 13:3, 5). The joy of the angels over one that repents (Luke 15:7, 10): and of the lost son who repented (verses 11 to the end).

From the Prophets

That worship and prayer are vanity unless they purify themselves from evils, and what they are when purified (Isa. 1:11–20).

Is not this the fast? to loose the bands of wickedness? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: thy justice shall go before thee; the glory of Jehovah shall gather thee. Thy light shall rise in darkness, and thy thick darkness be as noonday. Jehovah shall lead thee continually, and satisfy thy soul in drought, so that thou shalt be as a watered garden, and as a spring of waters. And thou shalt delight thyself in Jehovah (Isa. 58:6, 10, 11, 14).

14. Justification, Regeneration, the Church

1. Of justification and regeneration; see Faith, Charity, Works, Law.

Since we are not under the law, but under grace, is it permitted to sin? Be it far from us. Since we are dead to sin, how shall we live in sin? but in newness of life. Wherefore sin shall not reign in your mortal body, that ye should obey the lusts thereof; but present your members as servants of justice unto holiness (Rom. 6:1, 2, 4, 10–16, 19, 20, 22; 7:4–7). See also Law.

That there is another law in the members, or in the body, which wars against the law of the mind (Rom. 7:12–25). See Law.

There is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. God sent the Son that the justification of the law might be fulfilled in those who walk not after the flesh but after the spirit. To be carnally minded is death, but to be spiritually minded is life and peace. For if ye live after the flesh ye shall die, but if ye through the Spirit mortify the

deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are the sons of God. The Spirit itself beareth witness with our spirit that we are the sons of God (Rom. 8:1–6, 13, 14, 16).

The nations have attained to justice, justice which is of faith (Rom. 9:30).

2. The animal man receiveth not the things of the Spirit of God, for they are foolishness unto him, and he cannot know them (1 Cor. 2:14).

The wisdom of this world is foolishness with God (1 Cor. 3:19).

Know ye not that ye are a temple of God, and the Spirit of God dwelleth in you (1 Cor. 3:16; 6:19, 20)?

Ye are washed, sanctified and justified in the name of the Lord Jesus by the Spirit of our God (1 Cor. 6:11).

God doth not suffer you to be tempted above that ye are able, but will with the temptation make also a way of escape, that ye may be able to endure it (1 Cor. 10:13).

Not that we are sufficient of ourselves to think anything as of ourselves; but that we are sufficient is from God, who hath made us sufficient as ministers of the New Testament; not of the letter but of the spirit: for the letter killeth but the spirit giveth life (2 Cor. 3:5, 6).

The god of this age hath blinded the sense of the unbelieving that the light of the glorious gospel of Christ, who is the image of God, should not shine unto them (2 Cor. 4:4).

If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (2 Cor. 5:17).

Ye are a temple of the living God; as God hath said, for I will dwell in them and walk around in them; and I will be their God, and they shall be my people (2 Cor. 6:16).

I have espoused you to one man, that I might present a pure virgin to Christ (2 Cor. 11:2).

3. That we are the sons of God through Christ, and thus heirs (Gal. 4:4–7).

Exult, O barren, thou that didst not bear (Isa. 54:1; Gal. 4:19–27).

The flesh lusteth against the spirit, and the spirit against the flesh (Gal. 5:16, 17).

The works of the flesh and the works of the spirit are enumerated (Gal. 5:17–23).

They that are Christ's have crucified the flesh with the passions and lusts. If we live in the spirit, let us also walk in the spirit (Gal. 5:24, 25).

Bear ye one another's burdens, and so fulfill the law of Christ (Gal. 6:2). In Jesus Christ neither circumcision availeth anything, nor uncircumcision, but a new creature (Gal. 6:15).

As any man soweth, so shall he reap (Gal. 6:7–10).

Ye are saved through faith, not by works, lest any one should boast. For we are his workmanship, created in Jesus Christ unto good works, which God hath prepared that we should walk in them (Eph. 2:8–10).

Through Christ [all the building] groweth into a holy temple in the Lord: and is builded for a habitation of God in the Spirit (Eph. 2:20–22).

Ye ought to put off the old man and put on the new (Eph. 4:22, 24).

Ye were once darkness, but now are ye light in the Lord, walk as sons of light (Eph. 5:8).

Be ye strong in the Lord and in the power of his might. Put on the armor of God for this, that ye may be able to stand against the wiles of the devil. For us the contest is not against flesh and blood, but against principalities, etc. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God (Eph. 6:10–13, 17).

They profess to know God, but in works they deny him (Titus 1:16).

God saves us by the washing of regeneration and the renewing of the Holy Spirit; which he poured out on us through Jesus Christ; that being justified by his grace, we might be heirs according to the hope of eternal life (Titus 3:5–7).

That they who are fully regenerated, if they shall fall away, cannot again be regenerated (Heb. 6:4–8).

That he will inscribe the law in their heart, etc. (Heb. 8:10, 11; 10:16).

The heavenly Jerusalem, the city of the living God (Heb. 12:22, 23).

4. The state of him who is not in faith but in doubt, is described; that he is double minded, unstable (James 1:6–8).

Happy is the man that endureth temptation; for it is such that no one is tempted of God, but by his own lust (James 1:12–14).

It pleased God to beget you by the word of truth (James 1:18).

Draw nigh to God, then he will draw nigh (James 4:8). Cleanse your hands and purify your hearts, men of double mind (James 4:8).

He who knoweth to do good, and doeth it not, to him it is sin (James 4:17).

Regenerated through the living Word of God (1 Peter 1:23).

The Lord is a living stone; that ye as living stones may be built up into a spiritual house (1 Peter 2:4, 5).

Whosoever is born of God, doth not sin, for his seed remaineth in him (1 John 3:9, 10; 5:18).

Whosoever believeth that Jesus is the Christ is born of God and everyone that loveth him that begat, loveth him that is born of him (1 John 5:1).

Look ye that we lose not, but receive a full reward (2 John 8).

Whosoever abideth not in the doctrine of Christ, hath not God. He that abideth hath both the Father and the Son (2 John 8–10).

5. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you (Matt. 7:7, 8).

Of the sower also this; he who received the seed on stony places, the same is he that heareth the Word and straightway with joy receiveth it. He hath no root, but dureth for a while (Matt. 13:20, 21; Mark 4:5, 16; Luke 8:13).

Jesus said to the disciples, Ye are they who have followed me in the regeneration (Matt. 19:28).

6. A man is regenerated as he is born, and grows up, compared with the seed which grows gradually into an ear (Mark 4:26–29). Also with a grain of mustard seed (verses 30–32).

Unless a man believes in God, God cannot give him faith, and contrariwise; this is confirmed by what the Lord says, If thou believeth, thou shalt be saved; and he could not do miracles in his own country because they did not believe (Mark 6:4, 5); besides many other places where reciprocal faith is treated of.

Whosoever hath, to him shall be given; whosoever hath not, from him shall be taken that which he thinketh that he hath (Luke 8:18). Many other places in the margin. Of those who from the external man know many things, and yet are not internal men. No man looking back is fit for the kingdom of God (Luke 9:62).

He that is not with me is against me; and he that gathereth not with me scattered (Luke 11:23; Matt. 12:30).

As many as received him to them gave he power to become the sons of God, to them that believe on his name (John 1:12, 13). Of his fullness have we all received (John 1:16).

Behold the Lamb of God who taketh away the sin of the world! (John 1:29) who baptized with the Holy Spirit (verse 33).

Hereafter ye shall see heaven opening itself, and the angels ascending upon the Son of man (John 1:51).

Man must be born again of water and the Spirit that he may enter into the kingdom (John 3:5).

Jesus gives living water; that water will become a fountain of water springing up unto eternal life (John 4:10–14).

Jesus saith, Ye will not come to me that ye may have life (John 5:40).

Jesus said, I am come into the world that they which see not may see, but they which see may become blind (John 9:39). Of him that was born blind.

Jesus is the good shepherd, and the sheep hear his voice; and he is the door (John 10:1–17, 27, 28).

They should abide in Christ, and Christ in them (John 15:1–6). See Charity.

From the Prophets

See also Redemption.

7. Thus said Jehovah, thy maker and thy former from the womb, For I will pour waters upon the thirsty and streams upon the dry land: I will pour out my spirit upon thy seed and my blessing upon thine offspring: and they shall spring up among the grass, and as willows by the rivers of waters (Isa. 44:2, 3, 4). I have formed thee; thus said thy redeemer and thy former from the womb, I am Jehovah that maketh all things; that stretcheth forth the heavens alone; and spreadeth abroad the earth by myself. I will blot out as a cloud thy transgressions and as a cloud thy sins: return unto me; for I have redeemed thee (Isa. 44:21–24).

Drop down, ye heavens, from above, and let the clouds flow down with justice: let the earth open that they may bring forth salvation, and let justice spring forth together. Thus said Jehovah, the holy one of Israel and his former, I have made the earth and I have created man upon it: my hands have stretched out the heavens, and all their hosts have I commanded (Isa. 45:8, 11, 12).

Jehovah said, my former from the womb (Isa. 49:5).

That regeneration, which will take place in the new church, is described by dry bones (Ezek. 37:1–15), and also by the two sticks of Judah and Joseph, which were to become one stick (verses 15–20). That this is done by the Lord, who is there meant by David (verses 24–28).

Create in me a clean heart, O God; and renew a steadfast spirit in the midst of me. And take not the spirit of holiness from me. Restore unto me the joy of thy salvation; and let thy free spirit uphold me (Ps. 51:10–12).

Jehovah is nigh unto all them that call upon him, and he will hear their cry (Ps. 145:18, 19).

15. *Free Will*

[See *True Christian Religion*, n. 466–500.]

16. *Imputation*

See Faith and Works, especially Judgment.

Each one shall receive his own reward, according to his own labor (1 Cor. 3:8).

17. *Heaven and Salvation*

After the resurrection Jesus spoke to the disciples of the kingdom of God (Acts 1:3).

The Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both (Acts 23:8).

The kingdom of God is not food and drink, but justice, and peace, and joy in the Holy Spirit. Let us therefore follow the things of peace, and the things whereby we may edify one another (Rom. 14:17–19).

Some things concerning the resurrection (1 Cor. 15:49–53).⁷

18. *Condemnation and Hell*

That no whoremonger, nor unclean, nor covetous man hath any inheritance in the kingdom of Christ and of God (Eph. 5:5).

19. *Redemption.*

See Judgment and Regeneration.

1. We are justified freely by his grace through the redemption that is in Christ Jesus. The justice of God by faith of Jesus Christ in all and upon all that believe (Rom. 3:22, 24, 25). To be justified by law, by works, by faith. See Law, Works, Faith.

To this end was the Son of God manifested, that he might destroy the works of the devil (1 John 3:8).

Now is the judgment of this world: now is the prince of this world cast out (John 12:31).

7. In the original manuscript this section is in the handwriting of the Rev. Manoah Sibby. —Translator

The Comforter will reprove the world of judgment, because the prince of this world is judged (John 16:8, 11).

Be of good cheer; I have overcome the world (John 16:33, 34).

From the Prophets

2. Like as the lion roareth and the young lion over his prey; so shall Jehovah of Hosts come down to fight upon mount Zion and upon the hill thereof. As birds flying, so will Jehovah of Hosts protect Jerusalem; in protecting also he will deliver it; and in passing over he will free it (Isa. 31:4, 5).

Fear not, thou worm, Jacob, and ye men of Israel about to perish, saith Jehovah, and thy redeemer, the holy one of Israel. Behold, I have made thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains and beat them small, and make the hills as chaff. Thou shalt disperse that the wind may carry them away; but thou shalt exult in Jehovah, thou shalt glory in the holy one of Israel (Isa. 41:14–16). Concerning the last judgment and the subjugation of the hells. I will open rivers upon the hillsides and place fountains in the midst of the valleys; the wilderness I will make a pool of waters, and the dry land springs of water. I will place in the desert the cedar of Shittah; that they may see and know and attend, and understand together, that the hand of Jehovah hath done this, and the holy one of Israel hath created it (Isa. 41:18–20). Concerning the new church and the understanding of truth after that time.

Jehovah shall go forth as a mighty man; as a man of wars he shall stir up zeal: he shall cry, yea, he shall shout aloud; over his enemies he shall prevail (Isa. 42:13).

3. Thus said Jehovah thy creator, O Jacob, and thy former, O Israel: Fear not, for I have redeemed thee, and I have called thee by thy name; thou art mine (Isa. 43:1).

I am Jehovah thy God, the holy one of Israel, thy savior (Isa. 43:3).

I, I am Jehovah; and besides me there is no savior (Isa. 43:11).

Thus said Jehovah, your redeemer, the holy one of Israel (Isa. 43:14).

I Jehovah am your holy one, the creator of Israel, your king (Isa. 43:15).

The people which I have formed for myself: they shall set forth my praise (Isa. 43:21).

Thus said Jehovah, the king of Israel and his redeemer, Jehovah of hosts; I am the first and I am the last: and besides me there is no God (Isa. 44:6).

Break forth into singing, ye mountains; for Jehovah hath redeemed Jacob, and will glorify himself in Israel. Thus said Jehovah thy redeemer, and thy former from the womb: I am Jehovah that maketh all things; that stretcheth forth the heavens alone, that spreadeth forth the earth by myself (Isa. 44:23, 24). I will blot out as a cloud thy transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee (Isa. 44:22).

Surely God is in thee, and there is none else. Verily thou art a hidden God, O God of Israel, the savior. Israel is saved by Jehovah with an everlasting salvation: ye shall not be touched by shame even to the eternities of eternity (Isa. 45:14, 15, 17). Am not I Jehovah? and there is no God else beside me; a just God and a savior; there is none beside me. Look unto me that ye may be saved, all the ends of the earth, for I am God, and there is none else (Isa. 45:21, 22).

As to our redeemer, Jehovah of hosts is his name, the holy one of Israel (Isa. 47:4).

Thus said Jehovah thy redeemer, the holy one of Israel; I am Jehovah thy God which teacheth thee to profit, which leadeth thee in the way that thou shouldest go. O that thou hadst hearkened to my precepts, for then thy peace would have been as a river, and thy justice as the waves of the sea (Isa. 48:17, 18).

4. Make this to be heard, utter it even to the end of the earth: Jehovah hath redeemed his servant Jacob. Then they will not thirst; he will lead them in the waste places; he will make the waters to flow out from the rock for them; then he will cleave the rock, that the waters may flow out (Isa. 48:20, 21). Thus said Jehovah, the redeemer of Israel, his holy one (Isa. 49:7).

That all flesh may know that I Jehovah am thy savior and redeemer, the mighty one of Jacob (Isa. 49:26).

Jehovah said, Is my hand shortened at all that there is no redemption? or is there no power in me to deliver? I clothe the heavens with blackness, and I make sackcloth their covering (Isa. 50:2, 3). Redemption is to snatch the good from the evil, and to separate the evil from the good, otherwise the evil would destroy the good.

Art not thou he who hath made the depth of the sea a way for the redeemed to pass over? So shall the redeemed of Jehovah return, and they shall come with singing unto Zion, so that the joy of eternity shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away (Isa. 51:10, 11). Redemption is represented by the crossing of the Egyptians through the Red Sea against the children of Israel.

Ye have sold yourselves for naught; so that ye shall not be redeemed by silver (Isa. 52:3).

Sound ye forth, sing together, ye waste places of Jerusalem; for Jehovah hath consoled his people, he hath redeemed Jerusalem (Isa. 52:9).

Jehovah of Hosts is his name; and thy redeemer the holy one of Israel; the God of the whole earth shall he be called (Isa. 54:5).

With the mercy of eternity will I have mercy on thee, said thy redeemer, Jehovah (Isa. 54:8).

Then he shall come, the redeemer of Zion (Isa. 59:20). The combat of the Lord with the hells is treated of (verses 16–19).

That thou mayest know that I, Jehovah, am thy savior and thy redeemer, the mighty one of Jacob (Isa. 60:16).

They shall call them the people of holiness, the redeemed of Jehovah (Isa. 62:12). Concerning the new Jerusalem or church, throughout the chapter.

The combat of the Lord with the hells, and thus the last judgment upon the evil who had vastated the church, and thus redemption, is described in Isaiah (63:1–10). Wherefore it is there said, For the day of vengeance is in mine heart, and the year of my redeemed is come (verse 4). And concerning the redeemed, Surely, they are my people so that he became a Savior for them. Also, The angel of the faces of Jehovah hath freed them, for the sake of his love he hath redeemed them, and carried them all the days of eternity (verses 8, 9). Here it is clear that redemption is to subjugate the hells, by fighting with them, and thus the faithful are to be saved, from whom are formed the new heaven and the new church.

Thou art our Father, Abraham knoweth us not, and Israel doth not acknowledge us; thou, O Jehovah, art our Father, our redeemer; from everlasting is thy name (Isa. 63:16).

5. I will deliver thee out of the hand of the evil, and I will redeem thee out of the hand of the violent (Jer. 15:21).

Jehovah will gather Israel, and keep him, as a shepherd doth his flock. For Jehovah hath redeemed Jacob, and freed him from the hand of him that was stronger than he (Jer. 31:10, 11). Throughout the whole of this chapter, and also Chapter 33, the redemption and liberation of men of the church is treated of. But in the former chapters from the first up to this one the vastation of the church is treated of.

Behold the days come in which I will make a new covenant; not according to the covenant that I have made, for they have made void this covenant. But this shall be the covenant that I will make after those days, I will put my law in their midst, and I will write it upon their hearts, and I will be their God, and they shall be my people. Nor shall they teach, a man his companion, nor a man his brother; Know Jehovah: for they shall all know me, from the least of them unto the greatest of them (Jer. 31:31–34, 38). This is said of the new church after redemption.

N. B. That is the day of the Lord Jehovih of hosts, a day of vengeance, that he may take vengeance on his adversaries (Jer. 46:10).

Because the day of calamity shall come upon Egypt, the time of their visitation (Jer. 46:21).

Their redeemer is strong, Jehovah of hosts is his name (Jer. 50:34).

Concerning the day of the visitation upon Babylon, in which vengeance must be taken upon it (Jer. 50:18, 27, 28, 31).

The time of the vengeance of Jehovah, and of retribution (Jer. 51:6).

Jehovah of hosts is the former of all things, and of the rod of his inheritance by which he will do judgment (Jer. 51:19–23).

It is also called the time of the harvest of Jehovah of hosts, the God of Israel (Jer. 51:33).

The day of the vengeance of Jehovah, the vengeance of his temple (Jer. 51:11).

The days in which he will visit upon Babylon (Jer. 51:44, 47, 52).

It is called the day of evil (Jer. 51:2).

6. Concerning the last judgment (Ezek. 7:2–12). See Desolation.

A day of tumult (Ezek. 7:7), a day of anger (verse 19).

The visitations of the city draw near (Ezek. 9:1).

To stand in the battle in the day of Jehovah (Ezek. 13:5).

That Jehovah hath redeemed them, and yet they have gone astray (Hos. 7:13).

I am Jehovah thy God, thou shalt not acknowledge any god beside me, and there is no Savior beside me (Hos. 13:4).

I will redeem them from the hand of hell; I will free them from death; I will be thy plague, O death: O hell, I will be thy destruction (Hos. 13:14).

There shalt thou be delivered; there Jehovah shall redeem thee from the hand of thine adversaries (Micah 4:10).

I caused thee to go up out of the land of Egypt; and out of the house of bondage have I redeemed thee (Micah 6:4).

I will gather them, for I will redeem them (Zech. 10:8).

7. Jehovah my rock, and my Redeemer (Ps. 19:14).

Let the meditation of my heart be before thee, O Jehovah, my rock and my Redeemer (Ps. 19:14).

O Jehovah, redeem me and pity me (Ps. 26:11).

Thou hast redeemed me, Jehovah, God of truth (Ps. 31:5).

Jehovah will redeem the soul of his servants (Ps. 34:22).

Arise for our help, redeem us for thy mercy's sake (Ps. 44:26).

A brother shall by no means redeem a man: but God will redeem my soul from the hand of hell (Ps. 49:7, 15).

Jehovah shall redeem my soul with peace (Ps. 55:18).

Jehovah, draw nigh unto my soul, deliver it, redeem me from mine enemies (Ps. 69:18).

I will sing to thee, and my soul, which thou hast redeemed (Ps. 71:23).

Thou hast redeemed the tribe of thine inheritance (Ps. 74:2).

Thou hast with thine arm redeemed thy people (Ps. 77:15). Here, and in what follows, judgment upon the evil is treated of.

They remembered not that God was their rock, and the High God their Redeemer (Ps. 78:35).

Jehovah, who redeemeth thy life from the pit (Ps. 103:4).

He redeemed them from the hand of the enemy (Ps. 106). Here the destruction of the Egyptians in the Red Sea is treated of.

The redeemed of Jehovah whom he hath redeemed from the hand of the adversary (Ps. 107:2).

Jehovah sent redemption to his people (Ps. 111:9).

Let Israel hope in Jehovah, for with him there is plenteous redemption. And he shall redeem Israel from all his iniquities (Ps. 130:7, 8).

For more from the prophets concerning redemption, see Regeneration.

20. *Sin*; also *Original Sin*

1. The apostles commanded that they should abstain from idol sacrifices, blood, a thing strangled, and whoredom (Acts 15:20–29). By these four things are signified the falsities of evil and things falsified. Similarly in 21:25.

Many crimes and sins are enumerated of which they who do not know God, and do not believe in him, are full (Rom. 1:28–32).

There is none just, not even one. There is none that is intelligent; none that seeketh God. They have all turned aside, at the same time they have become useless; there is none that doeth good, not even one (Rom. 3:10–12 seq.).

They are called the dead who are in sins (Rom. 5:17; 6:2, 10–13; 7:10).

Sins are enumerated (1 Cor. 6:9, 10).

The works of the flesh are enumerated (Gal. 5:19–21; 1 Tim. 1:9, 10).

The dead in sins (Eph. 2:1, 5). Awake, arise from the dead (Eph. 5:14; Col. 2:13).

Ye are dead, and your life is hid with Christ in God (Col. 3:3).

That they were to put off all things unclean, and the old man, and put on the new (Col. 3:5–10, 12).

Avarice is the root of all evils (1 Tim. 6:9, 10).

They profess to know God, but deny him by works (Titus 1:16).

Repentance from dead works (Heb. 6:1; 9:14).

To judge the living and the dead (1 Peter 4:5, 6).

Watch: because the devil as a roaring lion goeth about (1 Peter 5:8).

That he is dead; and that the things about to die should be strengthened (Rev. 3:1, 2).

The dead are judged (Rev. 20:12, 13).

Evils proceeding out of man, enumerated by the Lord (Mark 7:21, 22).

The Precepts
of the
Decalogue

1762

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Precepts of the Decalogue

1

After the last judgment was accomplished, a new church was promised, which is meant by the new Jerusalem in Revelation

1. Explain chapter 21 from verse 1 to the end. Also chapter 22:1–5.

2. From other parts of the Word, that by Jerusalem is meant the church; as in the following passages:

Isa. 1:1; 4:4; 9:1; 2:1; 3:8; 5:4; 7:1; 10:10–12, 32; 22:10; 31:5; 33:20; 36:2, 7, 20; 37:10, 22, 32; 40:2; 41:27; 44:26, 28; 62:1, 7; 64:10; 65:18; 66:10, 20; 27:13; 30:19; 2:3; 3:1; 4:3, 4; 24:23; 28:14; 31:9; 65:19; 66:13; 5:3; 8:14; 22:21; 11:9; 51:17; 52:1, 2, 9; 57:6.

The daughter of Jerusalem, Lam. 2:13, 15; Micah 4:8; Zeph. 3:14; Zech. 9:9.

Jer. 1:3, 15; 2:2; 3:17; 4:3, 10, 11; 5:1; 6:1; 7:17, 34; 8:5; 9:10, 11; 11:6, 13; 13:9; 14:2, 16; 17:19, 21, 26, 27; 19:7, 13; 22:19; 23:14, 15; 25:18; 26:18; 27:3, 20, 21; 29:2; 32:2, 44; 33:10, 13, 16; 34:19; 35:11; 36:9, 31; 37:5, 11, 12; 38:28; 39:1, 8; 40:1; 44:2, 6, 9, 13, 17, 21; 51:35, 50; 52:12–14; 4:16; 6:6; 34:1, 7, 19; 52:4; 27:18; 29:25; 34:8; 35:11; 24:1, 8; 27:20; 29:1, 2, 4, 20; 4:5; 15:4; 34:6; 52:1, 3; 4:4; 8:1; 11:2, 9, 12; 13:13; 17:20, 25; 18:11; 19:3; 25:2; 32:32; 35:13, 17; 42:18; 4:14; 6:8; 52:29, 13:27; 15:5.

Lam. 1:7, 8, 17; 2:10; 4:12.

Ezek. 4:1, 7; 5:5; 8:3; 9:4, 8; 13:16; 14:21, 22; 16:2, 3; 17:12; 21:2, 20, 22; 22:19; 23:4; 33:21; 36:38; 24:2; 26:2; 4:16; 12:10; 11:15; 12:19; 15:6.

Dan. 1:1; 6:10; 9:2, 12, 16, 25; 5:2, 3; 9:7.

Joel 3:1, 5, 6, 16, 17, 20.

Amos 2:5; 1:2.

Obad. 11, 20.

Mic. 1:1, 5, 9, 12; 3:10, 12; 4:2.

Zech. 1:12, 14, 16, 17, 19; 2:2, 4, 12; 3:2; 7:7; 8:3, 4, 8, 15; 12:2, 3, 6; 14:4, 10, 11, 17; 12:2, 9; 14:2, 12, 16; 14:8, 14; 9:10; 8:22; 12:6, 11; 14:21; 12:5, 7, 8, 10; 13:1.

Mal. 3:4; 2:11.

Zeph. 1:4, 12; 3:16.

David, Ps. 51:18; 79:1, 3; 122:3, 6; 125:2; 128:5; 137:6, 7; 147:2; 68:29; 135:21; 102:21; 116:19; 122:2; 137:5; 147:12.

3. Something concerning the things that precede in Revelation; as concerning the dragon and the scarlet beast, and concerning their destruction.

4. Concerning the last judgment; it has been described, and is further to be described.

5. Why a new church is established, when the last judgment is accomplished.

6. It was not done before, lest holy things should be profaned.

7. It was then promised, that the spiritual sense of the Word was to be disclosed; and that the Lord alone is the Word.

8. Concerning his coming at that time.

9. On this account heaven has been opened to me.

2

Now is the end of church, and with few at this day is there any religion

1. It is not known concerning the Lord, that he is the only God, who governs heaven and earth; thus that God is one in person and essence, in whom is a trinity, when yet all religion is founded upon a knowledge of God, and upon the adoration and worship of him.

2. It is not known that faith is nothing else but truth; and it is not known whether that which they call faith is truth, or not. Take certain things from the small work concerning the Lord.

3. There is a faith at this day; and tell what it is; . . . also there are degrees of justification; whether they are truths may be concluded from the following:

4. If this is faith, there is no need of truths, nor any need of charity, nor indeed of the knowledge of them.

5. It is not known what charity is.

6. Neither are evil and good known.

3

Every man is a man after death, and then he is his love; and his love is his life, which remains to everyone to eternity

1. Everyone is examined after death as to what his love is.

2. Every spirit is his affection.

3. The whole heaven is distinguished into societies according to the varieties of the affections, and the whole hell according to the varieties of the lusts.

4. Such as a man's affection is, such is his thought.

4

The devil dwells with man in the evils of his life, and the Lord in the goods of his life

5

To shun evils is to do good, and this is religion itself

1. Some things concerning combats and temptations.

2. To shun evils is nothing else but to shun the devil; and as far as a man does this, he is conjoined to the Lord, and heaven is opened; and until then he is in hell.

6

The man who shuns evils because they are sins has faith, and so much of faith as he shuns them

1. There are truths of faith and truths of life. As far as the truths of life are made to be of one's life, so far the truths of faith are made to be of one's faith, and not in the least more or less.

2. Enumerate the truths of faith, which otherwise are science, and not faith.

3. On the exhortation of the English before the holy supper, and also that of the Swedes, also from *obotfärdigas förhinder*.

4. Therefore there are two tables, and they are called a covenant; as far as the one is done by man, so far the other is opened.

7

The ten precepts of the decalogue contain all the things of religion in a summary

1. Many things concerning the sanctity of the Decalogue.

Recapitulation

A recapitulation of the seven articles, and that it can be denied by no one, but that they are religion itself.

Marriage
(*De Conjugio*)

1766

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Marriage

(De Conjugio)

The representation of conjugal love by most beautiful things

1. Love truly conjugal is represented in heaven by various things. It is represented by adamantine auras; sparkling as if from rubies and carbuncles; also by most beautiful rainbows and golden rains, which, when they are beheld, fill the bystanders with such pleasurable and such delights, that they affect the inmosts of the mind. I have heard the angels, when conjugal love was so represented in the paradises of heaven, say that they were filled with such delight, that they could not express it otherwise than that it was delight itself, from which, as from their origin, all the rest of delights arise; and this delight was said to be a pure delight of the mind without any excitation of lust, for such is conjugal love in its origin.

2. Since love truly conjugal is in its origin pure delight itself of the mind, and that love is the fundamental of all loves, and from love is all the beauty of the angels in heaven, for love or the affection of love forms everyone, wherefore every angel is as to his face the image of his love or affection, hence it is that all the beauty of the angels in heaven is from their conjugal love; for the inmost of their life which shines through is thence. An angel was seen by me, who was in pure conjugal love (he was from the third heaven); such was his beauty that the bystanders were carried away with admiration, saying that it was beauty itself in its essence.

3. That love truly conjugal is such beauty, and also such delight, is from its first origin, which is the union of the Divine love of the Lord with his Divine wisdom; then the marriage of the Lord with heaven, and with the church, and thence with everyone the

marriage of good and truth, concerning which origins of love truly conjugal it shall be spoken in their places.

In love truly conjugal there is nothing whatever of lasciviousness

4. Those who do not know what love truly conjugal is, and who are not in it, may think that it is not given without lasciviousness, but yet the difference is such as is between heaven and hell; for their delight appears in externals as if the same, but every external derives its quality and its essential nature from internals. The internal of conjugal love is from the Lord, and thence from heaven, and from everything auspicious and happy there; but the internal of lasciviousness or of adultery is from the devil, thus from hell and from everything inauspicious and unhappy. Every external derives its essence from internals; therefore neither are the external of conjugal love and the external of adultery alike. The external of conjugal love is filled with all the delights of heaven, and the enjoyment of heaven which is in that love expels all the enjoyment of hell; hence those two enjoyments in external form are, because of their internals, altogether dissimilar. The angels also clearly perceive from the sphere of the love of two consorts whether what is lascivious is in it, and its quality and quantity, and so far remove themselves from them. The reason that the angels so far remove themselves is, that the lasciviousness of adultery communicates with the hells, but the chastity of marriage with heaven.

Love truly conjugal is chastity itself

5. Celibacy is not called chastity in the heavens, nor is a girl called chaste, neither is an unmarried woman, nor a virgin, but a wife who turns away from adultery is called chaste; likewise a husband who turns away from it, because love truly conjugal is what is called in heaven chastity.

Conjugal love is innocence itself

6. Consorts who are in conjugal love appear in heaven like the innocent.

Conjugal love is love to the Lord

7. All who are in love truly conjugal are in love to the Lord, because it descends from the marriage of the Lord with the church; hence it is that they who are in the third heaven, who are all in love to the Lord, are in love truly conjugal. Love truly conjugal cannot be given except by the Lord.

Two consorts in heaven make one angel

8. There is between two consorts in heaven a similar conjunction as there is in every man between the will and the understanding, or between the good which is of the will and the truth which is of the understanding; because the female by nature is affection, which is of the will, and the male is by nature thought, which is of the understanding; more concerning these in the work on *Heaven and Hell*.

Those who have for an end in marriages lasciviousness such as is of adultery

9. There appeared to me as if in a kitchen, wherein was a dark fireplace, without fire on the hearth, [women] with knives in their hands with which they, as it were, wished to slay infants; they were crafty, cunning, and malicious, all harlots, secretly alluring men to themselves from every quarter. These being inspected by the angels, appeared like intestines in pairs of balls, one of which was filthily bloody, the other foully yellow; thus were represented their lusts when they were inspected by angels. All were such women as seek matrimony solely for the sake of adultery with others, because then they do not fear scandal on account of illegitimate offspring, which they attribute to the husband; their lot is most cruel; all things there are filthy; they dwell in caves, and on account of their ugliness and deformity they fear to be seen, nor can they longer allure any adulterer because they are deformed and have a foul smell; men, also, with whom adulteries are the end of matrimony, and afterward have lived with adulteresses, acquire such a nausea

for a wife that they fly from them. They become at length impotents, and with them the life of thought and speech perishes in the society of wives, and especially in the society of their own wives.

Mice

10. Lascivious wives, and also unmarried women who make light of whoredoms, dwell in two kinds of places, some in the western region in front, and some behind. All that are there knew how to insinuate themselves with men by simulated affections, by which they acquired the lascivious love of some male, caring nothing whether they were good affections or whether evil affections. Those who dwell in front were crafty and cunning, and of such a genius that they could perceive of what nature, disposition, inclination, and cupidity were the men whom they wished to allure, especially in depriving a man of his wealth, and in the meantime that they may live luxuriously. They dwell there in caves wherein all things are fetid, and the places where they dwell smell like the smell where mice are; they even appear when seen by angels like great mice. I have heard certain ones, who had been in their caves, saying that the smell was that of mice, and that their places were fetid and filthy; but that they knew how, by fantasies, to render themselves beautiful, and also to decorate these places with various articles, but this only for some moments; for when the fantasies cease the appearances cease, and then all things are foul. It is said even that they delight in those foul and filthy things, the more so the more interiorly they are in them. That they are thus delighted is from correspondences with such a life. They were often seen by me, sometimes when by fantasies they had assumed beauty, appearing then magnificent in dress and charming in countenance, but as soon a fantastic thought was removed from them, which is done by a good spirit and by an angel, they appear deformed altogether like devils, some black, some horribly flamy, some like corpses, and also they were often seen by me like great mice with long tails.

Their concupiscences appeared thus. What is wonderful, there are some spirits of both sexes who in the appearance of their

passions appear like cats, and those mice fear them just as mice fear cats on earth; they appear like cats because they cared nothing for religious things, except that they heard them but retained nothing of them. I saw that in those caves are noble wives, yea, of such men as were of the first nobility; but all there are compelled to labor, but no one of them can go out, nor is it permitted to let them out, because they are cunning beyond the rest of spirits, and enter the affections of men secretly and draw away their minds; in this they are more skillful than the rest, and so they are shut up, that at last they do not open a finger to let them out.

11. They, however, who dwell below in the western region are similar and in greater number. They are unmarried females who have given themselves to whoredom and passed their whole life in whoredom; there is a similar smell of mice there, not so strong, and they also appear like mice, but smaller. The caverns where they are appear winding and subterranean, one cavern below another, and a great multitude is there.

12. I have seen the larger mice, when a preacher came to them, hold by fantasy a book of psalms in their hand, and look towards certain from whom they draw what to answer, and answer as from themselves; this by cunning, and then they feign devotion, when yet they have no devotion at all; so they deceive the preachers, but they do this in the gates; but within in the caverns they answer nothing, because they cannot look to those from whom they draw the answers.

Various things concerning marriage and adulteries

13. (1) Heaven is marriage and adultery is hell.

14. (2) Marriage descends from the marriage of good and truth, and adultery from the marriage of evil and falsity.

15. (3) Therefore there is given priestly adultery which in external appearance is similar.

16. (4) In heaven they abhor adulteries, and therefore heaven is closed to adulterers; and hell is opened wide according to the quality and quantity of the adultery.

17. (5) A man by conjugal love receives the form of love in the mind, and therefrom in the body, thus the form of heaven.

18. And a man by adulteries receives the form of adultery, thus the form of hell.

19. (6) Conjugal love is the fundamental love of all heavenly loves, and it is the image of heaven, thus of the Lord.

20. (7) Heavenly joy is founded upon conjugal love.

21. (8) Hence the heavenly joys which the angels have solely from thence are innumerable; and scarcely one of those innumerable joys is known in the world, because at this day adultery reigns there even from falsity of doctrine, but that they were known in part to the ancients.

22. (9) Angelic wisdom grows by marriages, and it is in the place of procreation to them; for which reason it is a procreation of wisdom, whence daughters, sons, father, and mother in the Word signify such things as are of good and truth, thus which are of wisdom; passages may be adduced from the Word.

23. (10) From adulteries all ignorance and stupidity in spiritual things grow, because it is the marriage of falsity and evil. That falsification and adulteration of the truth and good of the Word is signified by whoredoms there, may be proved from the Word.

24. (11) To love the consort is to do good before the Lord, because this is chastity itself; and the church itself is called virgin and daughter, as the daughter and the virgin of Zion and Jerusalem. Passages may be quoted.

25. (12) Conjugal love has communication with heaven, and the organs of generation have correspondence with the third heaven; especially the womb, concerning which correspondence.

26. Sexual intercourse from conjugal love also communicates.

27. (13) That love arises from the Lord's influx alone through the third heaven.

28. (13a) The third heaven is the conjugal of heaven; thus marriages are held as most holy in heaven, and adulteries profane.

29. (14) What adulteries are, considered.

30. (15) Conjugal love increases in potency and effect to eternity, insomuch that it is love as to all power and effect, thence is the life of their souls; but with adulteries love decreases as to power and effect, even so that it becomes impotence and a stock, and scarce of any life.

31. (16) No one can be in conjugal love unless he be spiritual by combat against evils and their falsities, and unless he acknowledges the Lord and his Divine.

32. (17) The wife and husband are consociated as to mind as one flesh.

It is my bone and my flesh, as Adam said.

33. (18) Conjugal love continually unites, that they be (one man).

34. (19) Conjugal love depends on the love of the wife, and such is the love of the husband in reciprocation, and the love of the wife does not depend on the love of the husband; the reason is, because like as the will actuates the understanding, good actuates truth, hence it is that it is said that the husband ought to cleave to the

wife; the contrary is the case with those who are not in conjugal love.

35. (20) The wife wills to think and will as the husband, and the husband as the wife, and because each wills this, each is led by the Lord as one, and the two are one angel; for when the will and the understanding are not one's own, but the other's, and this mutually and reciprocally, it cannot be otherwise than that they be led by the Lord as one.

36. (21) Hereditary evil becomes by adulteries continually more malignant, which is on account of adulteries which are considered allowable.

37. (22) Adulteries are most filthy may appear only from this, that the seed of the man as to its spiritual, and also as to its interior natural, adds itself to the body of the woman, for the man's life is in it; what, then, can it be, when the lives of several men are introduced at the same time, but filthiness and interior putridity.

38. (23) An example that one acquires such a nausea and disgust against his wife, as not to be able to look at her, merely when he doubted about God and the Word; he was a priest . . .

39. (24) Conjugal love is such love, such delight, and such wisdom to those, that heaven is in it; that so far they are men, is confirmed by angels of heaven by a living voice. Afterwards they looked into hell, and said that there was all filthiness, and that especially adulterers and adulteresses appear like swine and hogs, and those who are like swine and hogs delight in ordure; and they said that one of them delighted in it so much that he wished to eat it. This coincides with the prophet who was ordered to make for himself a cake with dung.

40. (25) By conjugal love the interiors of the mind are opened, because the influx into it is from the Lord through the third

heaven; thence a man becomes receptive of all celestial loves and likewise of truths.

41. (26) In conjugal love is the inmost of conscience.

Conjugal love with the angels

42. I have spoken concerning conjugal love with angels, and they said that it is the inmost of all loves, and that it is such that a consort sees his consort in his soul and in his mind, so that his spiritual image is there; and thus that a consort has the consort as if in himself, and this is cohabitation in the spiritual sense. This also was represented by angelic ideas which cannot be expressed. Hence their conjunctions are delicious.

To one man one wife

43. In the Christian world, where interior things of the church are revealed, and where the Lord is worshiped, and it is known that from him is heaven and the church, and the church is conjoined with him, as a wife with a husband, and that there is but one church, and that with those who are of that church there will be the conjunction of good and truth, it is not allowed to take several wives, for this would be to pervert the spiritual which is or can be in marriage. Wherefore, if a Christian man should take several wives, it would be as if he had with himself two churches; also as if truth should take its essence from two goods, with which marriage is not given; for good is the *esse* of truth, and the *esse* or essence of one truth from two goods is not given. Whence it is that love truly conjugal can by no means be given in the case of one man with several wives, for thus it would be lasciviousness that would enter; besides, love cannot be divided, since it is from the affection of one, which is of the will, concordant with the thought of another, which is of the understanding, and this unanimity and cohabitation, which makes the essence of conjugal love, cannot be given (in the case of several wives). In a word, with them there is not the Christian Church, wherefore when an angel in heaven only thinks

of several wives, the celestial and angelic perishes, and joy as well as wisdom with him, and he falls from heaven.

44. There have been seen those from Christians who have confirmed themselves about polygamy, they were several thousands in one society; for those who are alike as to love form a society, and conjugal love is the fundamental of all, and when the last judgment took place, that region appeared as if swallowed up by hell, and afterwards it was said that they knew nothing about their members of generation, just as if they had been without them; they had confirmed themselves in this from the Judaism of the Old Testament, because it was then lawful to take several wives; but it is lawful in Mohammedanism everywhere. It was permitted to the Jews because the Jews were external men, inwardly idolaters, with whom the interiors of the church were not, nor were opened; wherefore they did not recognize the Lord. What it is with Mohammedans shall be told hereafter.

45. In a word, several consorts and one husband cannot become one flesh, that is, one mind, which consists of will and understanding, the marriage of which, as far as relates to the mind in its existence, presents a marriage; for all things in the universe relate to the marriage of good and truth; thus to marriage, in order that they may be anything, and produce anything, and marriage itself in its very form and its very essence, is presented in man with his compeer; likewise in an angel.

A plurality of wives among Mohammedans

46. I have spoken with Mohammedans about the spiritual marriage, that it is the marriage of good and truth, and that good loves truth, like two consorts, and that they desire to be conjoined, and to produce goods and truths, like daughters and sons, and to procreate families as it were. This they understood well, and also that conjugal love descends from that spiritual origin, and that all the spiritual with man undergoes a change, so that it may scarcely be recognized when it descends into the natural, but is known only by correspondences. From which it appears that those who have

several wives conceded to them from their religion, cannot have love truly conjugal.

And it is said that a plurality of wives was conceded to them, or polygamy was permitted, because those who are in warm countries, more than those who are in cold countries, burn with libidinous heat; therefore if polygamy had not been permitted them, many of them would rush into adulteries more than Europeans, and would thus act contrary to their religious persuasion, and to act contrary to that is to profane what is holy. It was shown further that all their love of marriage is lascivious, thus not spiritual, and cannot become spiritual unless they acknowledge the Lord.

47. The lot of those in the other life is such, that first, as in the world they there take several wives besides concubines [*pellices*]; but because in the spiritual world the conjunction is of souls, and they are of different souls, they cannot be together, but separate from each other spontaneously, and are finally conjoined to a woman who is of similar soul; thus gradually they separate from their women, and thus finally are united with one with whom their soul accords; moreover, they who persist in polygamy, in the course of time become so feeble and impotent that they are disgusted with marriage, for lasciviousness brings this with itself.

48. Those of them who are in their heaven have but one wife, and have rejected more, for there is a Mohammedan heaven distinct from the Christian heaven; but they who at last, as do many, acknowledge the Lord as one with the Father, are separated into heavens, which communicate with the Christian heavens, and with them there is conjugal love.

49. They have heard from the angels conjugal love described as to its delights and pleasantnesses, and that it endures to eternity with an infinite variety of delights and pleasantnesses, and they wondered; many of them therefore received faith in the Lord, and were sent among the angels of the Christian heavens, and instructed concerning the Lord and in the doctrine of love and faith towards him.

The state of consorts after death

50. Almost everyone who has lived in marriage in the world, after death either meets with his wife, if she died first, or awaits her. When they meet, they mutually explore each other as to what their mutual affection was; and if there had not been mutual affection, they separate spontaneously, for two dissimilar affections and thoughts cannot consociate, for there is a communication of all affections and thence of thoughts; if there is not a concordance, a great uneasiness begins, then difficult breathing, like a discordant panting, so that they cannot but be separated, and then they are conjoined with others according to similitude.

51. They who have lived in celibacy, live also in celibacy for a long time; but, if they have desired marriage in the world, they also at length enter into marriage.

52. Those who cannot await the other consort, whether male or female, are conjoined in the meanwhile to another similar one; but then there is given them a perception that it is the same consort they had in the world, but this is dissolved, because there were no betrothing and nuptials, when the true consort arrives, for then from cohabitation in the world they know each other well, and they who wish remain with their own, as was said before.

53. The marriages of the angels of heaven are all provided by the Lord, who alone knows the similitude of souls which is to endure to eternity; and then a consort from the first glance recognizes his consort, which is because the similitude of souls conjoins.

54. But in hell there are not marriages, but there are adulteries; in infernal societies there the men are separated from the women, and when they think that they are to speak with a wife, from a habit acquired in the world, he goes to the women and a persuasion is given him then that this or that one is his woman, with whom he then consociates himself; but that persuasion is varied, because it makes no difference, since in hell there is no marriage but adultery.

Those who live modestly and chastely in outward form, but think lasciviously

55. Afar off were seen women concerning whom it was said that they had lived in the world as virgins, and had avoided matrimony for the sake of chastity, saying that matrimonies were in themselves unchaste, comparing them to allowed whoredoms; it was said also that many of them were from convents, professing chastity for the sake of heaven or eternal salvation. They appeared from afar as naked, because chastity and innocence is represented in the spiritual world by nakedness, which also signifies a life blameless and free from whoredom; but it was perceived that from afar off, in a secret place, they dealt, after death, with men, adulterers, taking care sagaciously not to be seen; but when they were manifestly caught, then they escaped with mocking and fled away. Then was felt the ardor of the men who desired them for wives, because they thought them more chaste and innocent than others. It was said that they were more obscene than others, having delighted in heinous lasciviousness; they were such women as had thought lasciviously within themselves.

56. It was said of them that after a space of time they acquire such an aversion for matrimony that nothing can exceed it, and conjugal love perishes, and they become disgusting, and this after they have been for some time foul prostitutes, having cast aside all shame, because the external being removed, the internal acts, and their internal without the external is then without any bond from shame.

57. Those who have affected external sanctity, and also have been given to devotion, and thus are religious, because they become profane and have mingled adulteries with the delight of sanctity, whence comes profanation, appear at length like bony skeletons.

To dominate in marriages takes away conjugal love, and concerning the Dutch women

58. Concerning the love of dominating in marriages, that it takes away all love truly conjugal, since conjugal love is such that the

one wills to think and will as the other, and thus mutually and reciprocally, so neither one dominates, but the Lord; thence is the delight of conjugal love.

59. That wives may not dominate their husbands is taken care of there in societies; there the men dwell on one side and the women or wives on the other, and when the men desire they send to them and summon them, and then they are separated, or live separately; if the wives are indignant and become angry on account of it, and attack the men because of serving and obeying when they are called; then they are sent forth from the society and wander over various places, and a desire is given to them of going away and deserting the husband; then when they wander, everywhere they encounter an inclosure or obstacle, as it were a marsh, water, or a wall, and so forth; and while this lasts the desire of going away diminishes, and they do this until they are tired out, and then they return to the society and to the mansion there where they had been before; thus the Dutch women are amended.

The torment of those who are of hell, from the influx of conjugal love

60. All influx from heaven torments the infernals, wherefore hell is removed from heaven and is also everywhere shut up, so that influx may not at all be felt; the reason is, that they are in contrary love, and just as infernal love torments the celestials, so celestial love torments the infernals; but the celestial prevails, wherefore hell is removed as far as possible; this is meant in the Evangelist, in Abraham's saying that there is a gulf, so that there is no passing over.

61. But the influx of conjugal love from heaven especially torments the infernals; I have seen spirits in hell brought even into the world of spirits, which is the middle, when these perceive the influx of conjugal love, they come into fury so as to act like furies and also as if they were tormented like serpents in tamarisks [*myrica*], twisting hither and thither their bodies and intestines like one who is twisted miserably by torment within; they compared

their suffering with the greatest sufferings; the reason is that the love of marriage and the love of adultery are altogether opposite, and conjugal love itself is heaven, and the love of adultery is hell. The love flows into their externals and torments their internals.

The infernal marriage

62. The infernal marriage is when one wills to command and the other wills not to serve; thence is deadly hatred interiorly. This was represented by the most direful things, which on account of direfulness cannot be described. They breathe nothing else than slaughter, and also torment of each other; wherefore they are separated and live separated in hell and adultery, concerning which above, concerning Charles XII.

Those who plot against conjugal love

63. I have heard from such, many plots and secret arts of alluring chaste wives to adultery. I have seen more arts than in the world, gaining the favor of them as well as of the husband, by flattering both, and especially the husband; putting on the appearance of interior friendship, exploring the desires and cupidities of the wife, whether she wishes openly or unwillingly, besides a thousand other things. But such are sent not long after death into a hell, situated under the hinder part of the province of the knee, and are there very deep and altogether shut up, that there may be no aperture whatever to look out of that prison, for they are dangerous against conjugal love, which is most holy, and there they are compelled to labor, and have a harlot in place of a wife.

64. But they who have the rage of violation, and perceive a delight in violation, are let down into a cadaverous hell whence exhales a smell as from corpses, which excites vomiting; it excites it with me.

65. They plot by means of love towards infants; they were seen to rise from the earth over in front of Gehenna, almost invisible, continually removing obstacles, so that they might come into chaste homes; these they love, but not unchaste ones. They can put on various countenances, and also by arts send themselves forth through thoughts as if they were elsewhere, and thus enter. They put on also a countenance of innocence, and preach chastity; they extol it with praises; they enter into friendships in various ways, even so that they are praised and loved, and if the wife is conscious and desirous, she is praised. They spoke with me, saying, that they wondered that there could be any so conscientious as to say that this is against conscience, charity, and religion; they were in such persuasion, that they saw no evil in it, much less anything filthy. They also spoke sanely concerning marriage; their hell also is under the buttocks, in front, in the foul excrementitious smell there; and because they are crafty, feigning chastity, innocence, and friendships, and many other things, therefore when they come to their internals, which are adulteries, they are vastated until they appear deformed devils; as to internals little of the human remains. They become stupid because they are against the holiness of heaven. They mock and laugh at those who call marriages holy, and adulteries profane or even unlawful.

Love truly conjugal is naked

66. The angels of the third heaven are those who are in celestial marriage more than others, for they are in love to the Lord, and thence in the marriage of good and truth; whence also they are in conjugal love more than other angels, and in innocence and chastity. These walk with a cincture around the loins when abroad, and without the cincture when at home; and yet in their nakedness, they look upon the consort as a consort, nor is there anything lascivious therein. They say that to look at a consort clothed detracts from the idea of marriage, and what is wonderful, nakedness does not excite or stimulate; it is, however, as an internal bond of conjugal love. In bed they lie conjoined as they were created, and sleep so.

They say that they cannot do otherwise, because conjugal love itself, which is perpetual, conjoins; thus also the life of the one is communicated with the life of the other, and the life of the husband becomes appropriated to the wife; that it may be as we read of Adam when he saw Eve his wife: "Behold my bone and my flesh," and also that "they were naked and not ashamed," that is not lascivious; but as soon as Adam through his wife receded from love to the Lord, which is meant by "the tree of life" in Paradise (of which there, and Rev. 2:7), which happened because they acted from themselves and their own proprium, namely, from the science and delight of the natural man, then the marriage of good and truth perished, then nakedness became lascivious, and the chastity of marriage failing, they were ashamed of nakedness, and were clothed with fig leaves, and afterwards with woolen garments; thence by nakedness in the Word is meant lasciviousness, like that of adultery.

67. In the other heavens under the third, all appear clothed, and also blush at nakedness before the eyes of others, because it excites lasciviousness; to them marriage is not such a delight as in the third heaven; in the lowest heaven there is also something of cold but not indeed as in the world.

68. I was carried by the Lord through changes of state towards the left to a certain mountain, where all were naked, wives and husbands, at a distance I spoke with them, and they said that all are naked there, and nevertheless no lascivious appetite or desire was caused to anyone from seeing nakedness, and that each consort loved the consort tenderly; also that they could not be united with them clothed; they told the reason, that all were chaste in mind, because they were such in the world.

When any newcomer of such a nature arrives from the world, they explore him, which is done by his putting off his garments and stripping himself; then they perceive immediately whether he has a genuine conjugal; if not, he is driven away with punishment; they drive him with blows until he appears no more, and this to the depth. There was a certain one who thought he was in like

conjugal love, because in the world he had lived chastely with his wife, nor had he ever had anything in common with harlots; he at first could look upon naked women without any emotion of mind, but when his sight had been fixed for some time he was deprived of his senses at the sight, and finally at the touch of nakedness, and stood without speech as if half dead, wherefore, he was driven away; the reason was that he was not in love to the Lord nor in the marriage of good and truth. They said that few could approach, because the sphere of conjugal love is such, that others cannot bear it; they said that they live in houses with men servants and maid servants who are all in marriage.

69. The angels of the third heaven dwell upon mountains, not rocky but of earth, upon which are paradises and gardens with trees; the mountains appear elevated to a point; in the highest part of the mountains are the best and most chaste; below, according to degree in marriage, are the spiritual and the spiritual natural; also their distinctions are according to the quarters, the eastern quarter where they are in love, the south where they are in wisdom.

Conjugal love descends from the marriage of good and truth

70. From much experience it has become known to me that no one has conjugal love unless he be in the love of truth from good, and in the love of good through truth, that is, in celestial marriage; and that no one can be in any mutual love of good and truth except they who shun adultery and are averse to it as infernal; and this although they may have lived in marriage in the world, and loved their consort on account of cohabitation and the delight of earthly life, and for the sake of children. For celestial things ought to flow into conjugal love, and man after death comes into his celestial or spiritual things, and then becomes such altogether as he was with regard to them, nor can it be otherwise.

Conjugal love causes a man to be love

71. Man was created to be love and thence wisdom, since the Lord is Divine love and Divine wisdom, and it is from creation that a man is the image and likeness of the Lord (Gen. 1:26, 27). And

this cannot be without genuine conjugal love. From that everything of man can be turned into love, for in marriage it is lawful for each to love even the body from the heart, and thus to dispose the soul and all things thence to the form of love, which otherwise is not possible. The inmost and outermost there make one, and induce that form, and that form is a form of heaven.

The exploration of spirits by conjugal love

72. Spirits who have recently come into the spiritual world are explored, first of all, as to whether they are against conjugal love; they are led to places where the sphere of conjugal love passes by, or to chaste consorts; if then they change countenance and indignation appears, and more, if they then think lasciviously, and still more if they speak so, it is a sign that they are of infernal mind; but if they then rejoice and are exhilarated, that they are of a celestial mind; it is a test whether they are of heaven or of hell; those who are against conjugal love are of hell; they who are with it are of heaven.

Adulteries from faith separated from charity

73. I was with those who had confirmed themselves in faith separated from charity, not only in doctrine but also in life, believing that they were to be saved by faith alone even in the hour of death, howsoever they had lived; and thus that all evils were either not regarded by God the Father, or excused on account of the infirmity of man, or remitted, and that when remitted, they were also washed away; they looking to the merit of the Lord from the fulfillment of the law, and that by the passion of the cross he had taken away the sins of the world, and the condemnation of the law, and various things which their doctrine teaches.

I perceived when they were in the company of those, or among those with whom they communicated, when we were speaking of that faith, there existed the most obscene representations of heinous adultery, such as that of a son with a mother. The sphere itself was

such that it could be perceived by spiritual communication. They act into the occiput, and thus enter into the thought. From their presence also comes pain in the left knee.

74. The reason that such adultery is perceived from them is that they think of God, of the Lord, of salvation, and of eternal life, and they confirm those things from the Word, which thence are spiritual, and because there can be nothing of faith unless it be conjoined with some love, and with them this is conjoined with love merely natural and with its cupidities, and the conjunction of faith with evil love makes that adultery. They think concerning faith from an evil life, and when they are in the delights of terrestrial and corporeal love, thence is the conjunction of faith or truth with evil. The spiritual which is of faith is as a mother, and the son is evil.

75. I have seen cohorts of them cast out into the hells, and many of them into deserts, where everything of faith is taken away from them, and there they live like wild beasts, and when everything of faith is taken away from them, they are almost deprived of rationality.

Why in the Christian world, more than elsewhere, adulteries are not abhorred

76. The gentiles wonder why in the Christian world adulteries and whoredoms are accounted allowable by many and even by most, when yet their religion from the Word of both testaments condemns them to hell; but the reason was told, that few live according to their religion, but have embraced the doctrine that faith saves; that is, that thinking and not living [saves]; and because thus truth is conjoined with evil, thence from the influx from hell adulteries are loved and received, and also they excuse them. For the influx of hell prevails with them over the influx of heaven. The sphere of adultery also closes heaven, and when heaven is closed, hell is opened; hence its origin comes from the falsity of religions. It is otherwise with those who place religion in life and doctrine at the same time.

The sphere of adultery

77. When they speak against the truths and goods of faith and charity, a sphere of whoredom and adultery is produced, and then adulterers rush thither as crows to a carcass, and delight in that stench; thence the sphere is filled with such and other obscene things, that a good person would be horrified.

Adulterers and their hells

78. Their hells are under the buttocks, which are excrementitious; they desire to emerge thence and come into the world, but in vain, because they had loved terrestrial and corporeal things. Thence appeared, as it were, a vomiting and heaving, in such an effort are they.

Adulteries in the Christian world

79. There are many there of family and of illustrious condition, and thus not of the common people, because they adopted the principle that marriages are for the sake of offspring, and it matters not whether they are violated by others; and they laugh at the sanctity of marriage, calling them silly. Such were brought up out of the hells in great numbers, and being let into the state in which they were in the world, they inquired where there were beautiful wives, and when it was pointed out, they rushed like insane persons and like furies, wishing to enter into houses; but in their blind heat they were carried away to a place where the earth opened, and the crowd was cast into a hell which was behind the back.

The influx of adultery from genii

80. I have passed through the hell where were crafty and interiorly vastated adulterers, and then it was permitted them to flow into the affections of my will, and with such subtlety and art and skill to invert, pervert, and extinguish my thoughts in favor of chastity, and to induce the enjoyment and lust of adultery. They

turned themselves to every particle of thought from affection, persuading silently; this was done with me, that I might know that man of himself could in no way resist the delight of adultery except from the Lord; for they act into the hereditary life within the thought, insomuch that man can in no wise observe it; but there was then given me by the Lord an interior perception of their effort.

Priestly whoredom

81. This is especially committed by those who have confirmed the falsities of doctrine from the Word, and thus have falsified and adulterated it; the reason is that the Word is marriage, corresponds to marriage, and in itself is spiritual; and the delight of natural love falsifies it, especially in preachers.

82. They who read the Word without doctrine cannot but fall into many fallacies from the sense of the letter which is according to appearances with man, and at the same time they have acquired many falsities and confirmed themselves in them, and at the same time are thence in the pride of their own intelligence; these produce adulteries as of a father with a daughter-in-law.

83. They who confirm themselves that all evils are remitted by the holy supper, without other repentance and without conversion of life, and who do evils, and are in the belief that afterwards evil or sins are taken away by the holy supper, their adultery is with the maternal aunt.

84. Because the Jewish nation had by traditions falsified all things of the Word, it is called by the Lord an adulterous nation.

85. When charity is acknowledged and not faith, and yet the life of charity is not lived, and they still read the Word, it is the adultery of sister and brother. There are those who frequent the temple, and then pray devoutly and care nothing for evils of life, as

thefts, secret robberies, adulteries, hatreds, revenges, cursings of enemies and those who do not favor them. This is with a sister.

86. The love of self, especially of ruling and yet thinking from the Word, is such as that of Sodom, wherefore they demanded the angels from the house of Lot.

87. Those who speak much concerning God, and yet care nothing about deceiving men and depriving them of their goods, commit adultery with maid servants, whom they change frequently.

The hells of adulterers

88. There are many hells of these, according to the kinds of adultery, which are various.

89. I have seen harlots who hid themselves in the western region and obstructed the roads, that none might approach except they were willing; I was taken thither; and they were harlots who were all cast into a marshy pool, remote at the back, in the west; they were such as were openly harlots.

90. Those who had exercised whoredom secretly, without the knowledge of others, and were such to the end of life, were cast into a dark cavern in the west.

91. Some harlots of noble family who excelled in genius, and also could reason about God, are cast into a marshy pool in the southern region.

92. Other harlots who were able to steal men by arts not known in the world, compelling them into their proprium by praises and by the immersion of their mind into themselves, and because then being without protection from the Lord, they were delivered over to them, such women are cast into a place burning as it were with sulphur and fire, according to appearance. They dwell in the

southwestern quarter, and similar men are cast into a dark abyss sloping under the pool of the women. Women fascinate men, and men women, by diabolical arts, which are many and which it is not allowed to recount.

93. Those who are adulterers spiritually are distinguished from adulterers naturally; the latter, if they perceive delight in adulteries, and no delight in marriages, are excluded from heaven, and are all sent into hells; but the adulterers spiritually, although they perceive nothing unlawful in adulteries, are yet explored and even amended, and others are allotted places according to life.

94. There are some in excrementitious hells who are addicted to variety, and by it have extinguished the conjugal; and at the same time are voluptuous; they are in the province of the intestines, under the former, where are everywhere sinks and a foul odor; and everywhere there are caverns from which such an odor exhales.

95. Those who had a communion of wives are bound as it were into a bundle, and the bundle is tied together by a stretched-out serpent and they are cast into a whirlpool which is beyond the spiritual world of this earth.

96. They who seduced by the appearance of piety, and thence persuade themselves that adulteries are not contrary to the Christian life, are sent into Gehenna, whence is perceived a stench as of burnt bones and hair, and are there in the fantasy that they are bitten by serpents; when in heat they are on fire, and when they approach heaven they become frozen like ice, and are miserably tortured.

97. Monks and Jesuits who have acted thus under the pretext of piety, and on account of pity towards them, with the promise that they would remit sins, are also committed to Gehenna.

The correspondence of the members dedicated to generation in both sexes

98. Those societies which correspond to the genitals are distinct from others, because that region in the body is also distinct.

99. Those who love infants, and educate them in heaven, constitute the province of the genital members, especially of the testicles and the neck of the womb, and live the most sweet and happy life.

100. There are societies of the third heaven, which especially correspond to those members, because they have conjugal love.

101. In general it is to be held that the loins, and the members appertaining thereto, correspond to genuine conjugal love, consequently to those societies where there is such love; the angels there are more celestial than others, and more than others live in a state of innocence and peace, and in its delights which are inmost.

102. There appeared to me trees planted in a nursery, one of which was taller, the other lower, and two small ones. The lower tree delighted me greatly; and at the same time the most pleasant quiet, which I cannot express, affected my mind. The angelic spirits interpreted this sight, saying, that conjugal love was represented, the quiet and peace of which were also felt in the mind. By the higher tree was signified the husband, by the lower one the wife, and by the two small ones children. They added that in such pleasantness of peace were those who belong to the province of the loins.

103. There appeared to me a great dog, such as he who is called Cerberus among the most ancient writers; he had terrible jaws. It was said that such a dog signifies a guard, that man may not pass from celestial conjugal love to the infernal love of adultery. When there is a passing from that love to this opposite one, the delight

appearing almost similar, then there is set such a keeper, as it were, that opposite delights may not communicate.

104. The inmost heaven through which the Lord insinuates conjugal love, consists of those there who are in greater peace than others. Peace in the heavens is comparatively like spring in the world, which delights and vivifies all things; it is celestial delight itself in its essence. The angels who are there are the wisest of all, and from innocence appear to the others like infants; they love infants even more than their fathers and mothers have loved them. They also preside over those who are with young.

105. There are celestial societies with which each and all the members and organs dedicated to generation in either sex correspond. Those societies are distinguished from others, just as that province in man is altogether distinct from the rest. Those who have loved infants most tenderly, as such mothers, are in the province of the womb and the surrounding organs, namely, in the neck of the womb and the ovaries; and those who are there are in a most sweet and tranquil life, and in celestial joy more than others.

106. But what and of what quality those societies are which belong to each organ of generation, is not given to know, for they are interior. They refer also to the uses of those organs which are hidden and also removed from knowledge; for the reason, which is providential, that such things which are in themselves most celestial may not be injured by filthy thoughts, which are of lasciviousness, whoredom, and adultery; which thoughts are excited with many when those organs are only named. From *Arcana Coelestia* [n. 5055].

107. It is enough to know that love truly conjugal has immediate communication with the third heaven, and also that love itself with its celestial delight is there preserved in all its variety, and also its acts, such as kisses, embraces, and many other things which delight that heaven, for that heaven is in the communication of good affections, when the spiritual heaven is in

the communication of the thoughts of truth; hence it is evident that filthy affections and thoughts altogether close both heavens.

108. A tritulating vessel was seen by me, and by it stood a man with an iron instrument, who from his fantasy seemed to himself to triturate men in the vessel, torturing them in direful ways; the man did this with great delight. The delight itself was communicated, that I might know what and how great was the highest infernal delight with those who were such. It was told me that such a delight reigned with the posterity of Jacob, and that they perceived nothing more delightful than to treat the Gentiles cruelly, to expose them when killed to the wild beasts and birds to be devoured, to cut them while living with saws and axes, to cast them into a brick furnace (2 Samuel 12:31), to dash to pieces and cast forth infants. Such things were never commanded nor ever permitted, excepting to those the sinew of whose thigh was out of joint, as Jacob's when he wrestled with the angel (Gen. 32:26, 32, 33). Such dwell under the right heel, where are adulterers who are also cruel. Among the adulterers who are both cruel and the most unmerciful, are many of the Jesuits and monks who were adulterers; their delight is similar when they behold the punishment of death, especially on those who derogate from their despotic power over the church and heaven, and over the souls of men, and also who infringe on their privileges.

109. Those who have lived in things contrary to conjugal love, namely, in adulteries, when they approached me, infused a pain into the loins, severe according to the life of adulteries which they had led, from which it appears that the loins correspond to conjugal love; their hell also is under the hinder parts of the loins, under the buttocks, where they live in filthy and excrementitious things; these also are delightful to them, for such things in the spiritual world correspond to their pleasures.

110. Those who are in things contrary to conjugal love, strike pain also into the testicles; they are those who lay an ambush by love, friendship, and good offices, concerning which the following: There arose from the region of Gehenna, as it were, a certain inconspicuous air; it was a band of such spirits, but it appeared

then to me as one only, although they were many; against whom were interposed, as it were, bundles, which nevertheless they seemed to themselves to remove, by which was signified that they desire to remove obstacles, for in such manner do the thoughts and efforts of the mind appear representatively in the world of spirits, and when they appear, it is immediately perceived there what they signify; afterwards it seemed as if there proceeded from that body someone small and snow white, who came to me, by which was signified their thought and intention, that they wished to put on the state of innocence, that no one should suspect anything of their quality; when he came to me he let himself down towards the loins and seemed to bend himself, as it were, around both of them, by which it was represented that they were in chaste conjugal love; then around the feet by spiral turns, by which was signified insinuation by such things as are in their nature delightful; finally that little one became almost invisible, by which was signified that he wished to be altogether hidden; it was told me that such was the insinuation of those who plotted against conjugal love: namely, who in the world had insinuated themselves for the end of committing adultery with wives, talking chastely and sanely concerning conjugal love, caressing infants, praising the husband in every manner of speech, so that they might be thought friendly and innocent, when yet they were cunning adulterers; it was shown me what such become, for after these things were done, that little snow white person who represented the band arising from Gehenna was made conspicuous, and appeared dusky and very black, and very much deformed besides, and was cast forth into a deep hell under the middle part of the loins, where they live in excrements. I afterwards spoke with similar ones, and they wondered that anyone should have conscience about adulteries, and on account of conscience should not lie with the wife of another when it was allowed; and when I spoke with them about conscience, they denied that anyone had conscience. It was told me that such were mostly from the Christian world, and rarely any from other parts.

Marriages

111. What genuine conjugal love is, and whence is its origin, few at this day know, because few are in it; nearly all believe that it

is inborn, and thus flows from a certain instinct, as they say, and the more so because the conjugal exists also with animals; when yet there is such a difference between conjugal love with men and the conjugal with beasts as there is between the state of a man and the state of a brute animal.

112. Conjugal love takes its origin from the marriage of the Lord with heaven and with the church, and thence from the marriage of good and truth. That conjugal love draws its inmost essence from thence, does not appear to the sense and comprehension, but yet can be proved from influx and from correspondence, and besides from the Word; from influx, because heaven is from the union of good and truth which inflows from the Lord, and is compared to marriage and called marriage; from correspondence, because when good united with truth flows down into a lower sphere, it presents there a union of minds, and when into one still lower, it presents a marriage; wherefore the union of minds from good united to truth from the Lord is conjugal love itself.

113. That genuine conjugal love is from thence may also be proved from this, that no one can be in it unless he be in good through truth, and in truth from good from the Lord, also from this, that celestial blessedness and happiness are in that love, and all they who are in it come into heaven or into celestial marriage; also from this, that when there is speech with the angels concerning the union of good and truth, there is presented in the lower region among good spirits a representative of marriage, and among the evil spirits is presented a representative of adultery; hence it is that the adulteration of good and the falsification of truth is called adultery and whoredom.

114. The men of the most ancient church more than others on this earth lived in genuine conjugal love; they are those who were described by the ancients as those who lived in the golden age where innocence, love, and justice reigned. In that love there was heaven to them, but later, after the knowledge of the Lord, and thence love towards him, perished, conjugal love perished, love

towards children remaining; but children can be loved by the evil, but a consort cannot be loved except by the good.

115. I have heard from the most ancient people that conjugal love is such, that each one wishes to be altogether the other's, and this reciprocally, thus mutually and interchangeably, and then that the conjunction of two minds is such, that this mutual and interchangeable is in all and everything of the thought.

116. I have spoken with the angels concerning this mutual and reciprocal, and it was described that the image of one is in the mind of the other, and that thus they cohabit, not only in the single things but also in the inmosts of life; and that the Divine love of the Lord can flow into such a one with what is happy and blessed. They said also that they who have lived in such conjugal love in the world, are together, and cohabit in heaven as angels, also together with their children; but that very few are from Christendom at the present day, but all from the most ancient church which was celestial, and many from the ancient church which was spiritual.

117. It was told me that the kinds of celestial and spiritual happinesses, that is, only their universals, are indefinite in number and ineffable, and scarcely any one of them is known in the Christian world, because they are not in the marriage of good and truth, nor in love to the Lord; they know not whence is good, and thus what is truth, and they know not that the Lord alone is the God of the universe.

118. With those who live in conjugal love, the interiors of the mind are open through heaven, even to the Lord, for that love inflows from the Lord through the inmost of man; they thence have the kingdom of the Lord in themselves, and thence genuine love towards infants, which is for the sake of the Lord's kingdom, and thence they are more receptive of celestial loves than others, and are in mutual love more than all, for this comes thence as a stream from its fountain; for from the marriage of good and truth

descend and are derived all loves, which are like the love of parents towards children, the love of brothers between themselves, and love towards relatives, thus according to degrees in their order, which loves are only from the marriage of good and truth; from this marriage are formed all celestial societies, according to all their consanguinities and affinities, and at the same time in each society, whence heaven is called a marriage.

119. Genuine conjugal love is not possible except between pairs, that is, in the marriage of one man with one wife, but not with many; because conjugal love is mutual and reciprocal, and the life of one interchangeably in that of the other, so that they are as one. Such a union is given between pairs, but not between many, for many destroy that love. The men of the most ancient church, who were celestial and in the perception of the union of good and truth like angels, had one wife only; they said that they perceived with one wife celestial delights and happinesses, and when marriage with several was only named, they were horrified. That the marriage of one wife and husband descends from the marriage of good and truth is evident from the words of the Lord in Matthew 19:3–12, which may be seen and adduced; also from the words of Adam concerning his wife. By “Adam and his wife” there is signified in the internal representative sense the most ancient church, which was the golden age, the age of Saturn, concerning which the ancient authors wrote.

120. I have perceived the contrary with adulterers, that they are nauseated at marriage and all things which are of marriage, so that they see a wife but do not speak with her from any life; they are averse to all things of it which consorts formerly loved with delights. But as soon as they see the beautiful wife of another as the wife of another, they burn with cupidity; a fiery life kindles the countenance and eyes, and they take delight in everything of her which the husband is averse to, and thus he does when he sees other women.

121. There was a certain spirit in middle altitude, who in the life of the body had lived lasciviously, being delighted with variety, so

that he had loved no one woman constantly, but in brothels, and thus had committed whoredom with many and afterwards rejected each one, whence it happened that he had extinguished the desire for marriage, and had contracted an unnatural nature; all these things were disclosed, and when he attempted a like thing in the spiritual world he was miserably punished, and this in sight of the angels, and then cast into a hell, which is such that they appear there like scum such as is on the surface of the sea; they are the mucus of the nostrils and almost without life, because they have lost everything human, because everything of heaven, which is founded upon conjugal love.

122. That they cannot be in heaven is evident, for they are as it were contrary to the love of marriage, thus they are contrary to the affections of good and truth from which heaven originates; for when marriage is mentioned there, filthy ideas immediately come in from influx into the contrary. In their ideas are obscene, yea heinous things. They are also in the purpose of destroying heavenly societies. Their religion is to say that they acknowledge the Creator of the universe, Providence only universal, and salvation from faith alone, and that it cannot be worse with them than with others; but when they are explored as to what they are in heart, which is done in the other life, they do not believe those things at all, but in nature instead of the Creator of the universe; and instead of a universal Providence, in none at all; religion they believe to be for a restraint on the common people to make them live morally. With those who by adulteries have acquired a disgust and nausea for marriages, when anything pleasant, blessed, and happy flows down from heaven, it is turned into what is nauseous and loathsome, then into what is painful, and finally into what is noisome; with others into what is obscene.

123. They desire to obsess man, and with man to return into the world; but they are shut up that they may not speak with man.

124. The conjugal is represented everywhere in the kingdoms of nature, as from the transformation of worms into nymphs and chrysalises, and thus into winged insects; for when the time of their

marriages arrives, which is when they put off earthly forms, which is their worm form, they are distinguished with wings and become flying insects; then they are elevated into the atmosphere as into a certain heaven of theirs, and there they sport among themselves, transact marriages, lay their eggs on leaves, and are nourished with the juice of flowers. They are then also in their beauty, for they have wings of golden, silvery, blue, and shining white colors, and some beautifully distinguished and variegated. Such things does the conjugal produce with such lowly small animals.

125. There are those who have the cupidity of deflowering young virgins, or to whom virginites and thefts of virginites are the greatest pleasures, without the end of marriage, and when they have stolen the flower of virginity, they afterwards desert them. Those who have led such a life, because it is contrary to their spiritual and celestial nature, and because they destroy the conjugal, are interior murderers, who undergo the most grievous punishment in the other life, for they regard this only from the flower of virginity, which being bereft, they love them no longer, and because it is contrary to innocence, which they wound and kill by leading into a life of harlotry innocent women who otherwise would be chaste, who might be imbued with conjugal love, and thus are destroyers of marriages. It is known that it is the first flower of love which initiates virgins into chaste conjugal love and conjoins the souls of consorts, and because the sanctity of heaven is founded upon conjugal love, thus upon innocence. They are led into fantasies, the actions in which appear as it were real and sensible, and they seem to themselves to sit upon a furious horse which throws them upwards, so that they are thrown down from the horse as if with risk of life, such a terror is struck into them; afterwards they appear to themselves to be under the belly of a furious horse, and shortly it seems to them as if they went through the posteriors of a horse into his belly, and then it appears to them as if they were in the belly of a filthy harlot, which harlot is changed into a great dragon, and there they remain wrapped up in torments; this punishment returns as often as they are in that cupidity, and approach young virgins with their craft. Others are punished by disjointings and unjointings, or by contortions and retortions, from which

punishments they are so torn to pieces that they seem to themselves as if cut into bits or fragments with cruel pain, and if then they do not desist, they are cast into a hell of foul-smelling odor.

126. Those who in the life of the body think lasciviously, and whatsoever others speak convert it into lasciviousness, even holy things, do not cease to think and speak thus in the other life; and there, because their thoughts are communicated, those things come out into obscene representations, whence are scandals. Their punishment is to be stretched out horizontally in the presence of the spirits whom they have injured and whirled around like a roller from left to right rapidly, and then in a reverse direction in another position, and then in another, and so naked in the presence of all or half naked according to the quality of their lasciviousness, and at the same time they are struck with shame. Then they are whirled around by the head and feet transversely like a wheel; resistance is caused, and at the same time pain, and again resistance and at the same time pain, for two forces act, one around, the other back, and so with the drawing apart pain is caused.

N. B. N. B.

More concerning these subjects may be seen in the first extracts: in adultery, harlot, lasciviousness, marriage; also in notes from *Arcana Coelestia*. Especially from notes on Revelation, and in extracts from *Heaven and Hell*, and also from other places.

Indexes to
the “Missing Treatise”
Angelic Wisdom
concerning Marriage

1767

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Translator's Note

The two indexes which follow belong to a work usually referred to as the missing treatise on conjugal love. The manuscript of this work has not been found. It was probably the first draft of the work *Conjugal Love*, published by Swedenborg in 1768. It comprised about 2,050 short paragraphs. It was divided into two parts, with sixteen chapters in the first part and ten chapters in the second part. The subjects and wording of the indexes closely agree with those in the published work *Conjugal Love*.

The Latin text prepared from the photolithographed manuscript by Dr. Samuel Howard Worcester has been compared with the photolithograph, and a number of corrections have been made. We desire to acknowledge our indebtedness to the Rev. Alfred Acton for a list of corrections of the Latin text of these indexes, and of the Latin text of *Last Judgment (Posthumous)*, published in Vol. 1.

Some references to paragraphs in the indexes do not agree; but as the original work is not extant, we have retained the figures as they are given in the original manuscript.

John Whitehead
Editor and Translator

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Part 1

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8. [Author's marginal notes, from the photolithograph, p. 20:]

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12. Betrothals and Nuptials [*Conjugal Love*, n. 295–314].
13. Repeated Marriages [*Conjugal Love*, n. 317–325].
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16. The Love of Infants, or Parental Love, and its Conjunction with Conjugal Love [*Conjugal Love*, n. 385–414].

Part 2

1. The Opposition of Conjugal Love and Scortatory Love [*Conjugal Love*, n. 423–443].

9. [Author's marginal notes:]

They are conjoined as to minds, and at length as to souls; which conjunction is this:

They are conjoined as to duties [*officia*] [*Conjugal Love*, n. 174–176].

They are conjoined as to internals more and more, even so that they wish to be one [*Conjugal Love*, n. 185, 196].

This union was inscribed on them by creation [*Conjugal Love*, n. 66].

The more they are united, the more do they become sensible of the state of blessedness, through the delights of peace [see also n. 854.3, 854.4; n. 2007, 2023, 2036, 2047, 2048].

At the same time rational wisdom and moral wisdom are conjoined. What each of these is [*Conjugal Love*, n. 102, 163, 168, 293].

2. Fornication; Also concerning Keeping a Mistress [*Conjugal Love*, n. 444–460].
3. Concubinage [*Conjugal Love*, n. 462–476].
4. Adulteries and Their Degrees [*Conjugal Love*, n. 478–499].
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General Contents

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2. The origin of conjugal love (n. 31–76 [*Conjugal Love*, n. 83–102]).
3. The delights of love truly conjugal (n. 77–146 [*Conjugal Love*, n. 183; see also n. 69, 144, 155, 293, 294]).

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6. The marriage of good and truth (n. 304–407 [*Conjugal Love*, n. 83–102, 122, 123]).
7. The differences and the variety of conjugal love, according to the states of the church with men (n. 408–568 [*Conjugal Love*, n. 130]).
8. The increments of love truly conjugal, and the decrease of love not truly conjugal (n. 769–763 [*Conjugal Love*, n. 162, 184–200, 213, 214, 432, 433]).¹⁰
9. Conjugal similitude and dissimilitude (n. 564–8522 [*Conjugal Love*, n. 227–229, 246]).
10. The causes of coldnesses, separations, and divorces from consorts (n. 853–1018 [*Conjugal Love*, n. 234–260]).
11. Polygamy, or plurality of wives (n. 1019–1110 [*Conjugal Love*, n. 332–352]).
12. Betrothals and nuptials (n. 1111–1193 [*Conjugal Love*, n. 295–314]).
13. The difference between the love of the sex with beasts and the love of the sex with men (n. 1194–1251 [*Conjugal Love*, n. 94,

10. [Author's marginal note:]

See the universals concerning conjugal love, n. 569–763; especially the last part of n. 723, concerning masculine love and feminine; also n. 564–852.

137, 230, 416; see also the posthumous treatise, Concerning Divine Love, 21]).

14. The change of state of woman and of man by marriage; from which change the virgin becomes a wife, and the young man a husband (n. 1252–1286 [*Conjugal Love*, n. 184–200]).

15. The state of widowers and of widows; also concerning repeated marriages (n. 1287–1300 [*Conjugal Love*, n. 317–325]).

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19. The causes of love, friendship, and favor, between consorts (n. 1586–1641 [*Conjugal Love*, n. 180, 214, 290]).

20. The love of infants, or parental love (n. 1642–1700 [*Conjugal Love*, n. 176, 211]).

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Scortatory Love (n. 1738 seq.)

1. Jealousy (n. 1739–1791 [*Conjugal Love*, n. 357–379]).

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(a) Concerning keeping a mistress (n. 1806 seq. [*Conjugal Love*, n. 459, 460]);

(b) Concerning the lust of varieties (n. 1811 [*Conjugal Love*, n. 506–510]);

(c) Concerning the lust of defloration (n. 1814 [*Conjugal Love*, n. 501–505]);

(d) Concerning the lust of violation (n. 1419 [*Conjugal Love*, n. 511, 512]);

(e) Concerning the lust of seducing innocences (n. 1823 [*Conjugal Love*, n. 513, 514]).

3. Concubinage (n. 1849–1873 [*Conjugal Love*, n. 462–467]).

4. Adulteries (n. 1874–1909 [*Conjugal Love*, n. 478–499]).

5. The opposition of conjugal love and scortatory love (n. 1910–1949 [*Conjugal Love*, n. 423–443]).

6. The correspondence of whoredoms and adulteries with the violation of spiritual marriage, which is the marriage of good and truth (n. 1950–2001 [*Conjugal Love*, 515–520]).

Contents of the Remaining Articles

1. The perception and the wisdom proper to man and proper to woman, also the conjunction of man and woman by them (n. 2007 [*Conjugal Love*, n. 163–173]).

2. Duties proper to man and proper to woman; also the conjunction of man and woman by them (n. 2023 [*Conjugal Love*, n. 174–176]).
3. The transcription of the love of his own [*proprii*] with the man, into conjugal love with the wife (n. 2036 [*Conjugal Love*, n. 32, 88, 156, 193, 293, 353]).
4. The faculties, inclinations, affections, and qualities of men and of women, and their conjunction by marriage (n. 2047 [*Conjugal Love*, n. 163–180]).
5. Proprium in man, and proprium in woman; and their transcription into conjugal love (n. 2048 [*Conjugal Love*, n. 32, 156, 163–173]).
6. Coldnesses in marriages (n. 2049 [*Conjugal Love*, n. 234–260]).
7. Difficulties in understanding the conjunctions of consorts, and the varieties therefrom (n. 2050]).

Memorabilia

Consorts from the third heaven were seen, borne in a chariot, and descending; described as to face and as to garments; having spoken with me, they let down a parchment on which were inscribed arcana of conjugal love (n. 1, p. 16 [*Conjugal Love*, n. 42, 43]).

The correspondence of conjugal love with fire, with the colors of the rainbow, with fragrant things, with rose gardens and arbors, with winged things and animals, represented by angels (n. 29, p. 42, 43 [*Conjugal Love*, n. 76, 293, 294, 316]).

The nuptial garden which appears round about the houses while nuptials are celebrated; and the Divine Providence which

encompasses marriages, from the discourse of a certain wise person in the garden (n. 76, p. 49 [*Conjugal Love*, n. 316]).

There were seen consorts from the third heaven; at first appearing as infants decked with garlands, afterwards of their proper stature. They had lived a thousand years in conjugal blessedness. Conjugal love, as it is in that heaven, is described; it is from wisdom and from the love of wisdom, and it is with those who do uses, etc. (n. 146, p. 50 [*Conjugal Love*, n. 137]).

Something about the magnificent and splendid things in heaven; next it is told whence angels have perpetual potency; confirmed by reasons, given by an angel (n. 222, p. 46, 47 [*Conjugal Love*, n. 12–20, 355, 356]).

A paper on which was inscribed, "The Marriage of Good and Truth"; how it appeared on the way, when let down to the earth by an angel, and how it was changed; also many things about that marriage, in the whole heaven and in the church (n. 301, p. 46 [*Conjugal Love*, n. 115]).

Adulterers seen like satyrs, in the company of harlots, in a wood and in a cavern there; afterwards in a house, where they were speaking heinous things about marriages, nature, and religion (n. 407 [*Conjugal Love*, n. 521]).

A discussion concerning God and nature: (1) Whether nature is of life, or life of nature; (2) Whether the center is of the expanse, or the expanse of the center; (3) Concerning the center and the expanse of nature and of life (n. 568, p. 79 [*Conjugal Love*, n. 380]).

Concerning a certain garden, in which there were several married pairs; also conversations there respecting love, wisdom, and use; that the three proceed from the Lord, and that hence are conjugal love and its ineffable delights; much concerning these and their origin (n. 763, p. 41 [*Conjugal Love*, n. 183]).

Concerning a young man who boasted of his whoredom; he was conducted into heaven, and there he was held by turns in his externals and his internals; while in externals he saw heavenly things, but while in internals he saw the opposite (concerning which see n. 852, p. 77 [*Conjugal Love*, n. 477]).

While following the light, I came to the Temple of Wisdom, around which there dwelt those who were wise; there I conversed with them concerning the cause of the beauty of the female sex (n. 1018, p. 45 [*Conjugal Love*, n. 56]).

Of the new things revealed by the Lord, as concerning the spiritual sense of the Word, and concerning correspondences, concerning heaven and hell, concerning the spiritual world and the sun there; also concerning conjugal love, as being according to religion; but that these things are not received in the world was testified by experience (n. 1108, p. 48, also 50 [*Conjugal Love*, n. 532–534]).

Discussions, by the wise, of the following subjects: (1) What the image of God is, and what the likeness of God; (2) That man is not born into love and into knowledge, as the beasts are, but only into capacity to know and inclination to love; (3) Concerning the tree of life, and the tree of the knowledge of good and evil (n. 1193, p. 60 [*Conjugal Love*, n. 132–136]).

Concerning Athenaeum, Parnassium, and Heliconeum: conversation with ancient wise men, and with two newly come from the earth, about men who had been found in the forest; also concerning things that were said in favor of nature and the life of beasts, compared with the life of men (n. 1251, p. 64 [*Conjugal Love*, n. 151–154]).

Again three newcomers were conducted to Athenaeum: a priest, a politician, and a philosopher; who reported, as news from the earth, that a certain person had written various things about the life of men after death and about the spiritual world; and they told how

these subjects were discussed on earth (n. 1286, p. 66 [*Conjugal Love*, n. 182]).

A tumult against three priests, who preached that with adulterers there is no acknowledgment of God, and consequently that they have not heaven; also what happened to them, out of heaven (n. 1300, p. 75 [*Conjugal Love*, n. 500]).

Concerning a novitiate who meditated about heaven and hell, and who was told to make inquiry, and to learn what delight is; he was led to three assemblies, in which he learned what the delight of heaven is, and what the delight of hell (n. 1344, p. 54 [*Conjugal Love*, n. 461]).

A disputation by spirits concerning God and concerning nature; in favor of nature from devils, and in favor of God from angels; also that man may confirm himself in favor of God, more than for nature, from the things that he can see; those things are adduced which were written on this subject in *Angelic Wisdom concerning Divine Love and Wisdom* (n. 1458, p. 62 [*Conjugal Love*, n. 415–422]).

A melody was heard concerning chaste love of the sex; and that they have that love who are in love truly conjugal, and thence in fullest potency (n. 1585, p. 64 [*Conjugal Love*, n. 55]).

Various reasonings about the soul; and finally that the soul is the man living after death, because it is the form of all the affections of love, and of all the perceptions of wisdom, and is their receptacle (n. 1641, p. 70 [*Conjugal Love*, n. 315]).

After this there was a conversation about the spiritual and the natural; and it was shown what differences there are between them, as to languages, writings, and thoughts; the conversation was renewed when looking at a moth, and observing that when divided it was more and more multiform, and not more and more simple (n. 1699, p. 72 [*Conjugal Love*, n. 326–329]).

Wise men were called together from nine kingdoms of Europe, to give their opinion concerning the origin of conjugal love, and concerning its virtue and potency; and at last the prize, which was a turban, was given to an African (n. 1718, p. 30 [*Conjugal Love*, n. 103–114]).

Three orators from France discoursed concerning the origin of the beauty of the female sex; one said that it was from love, another from wisdom, and the third from the conjunction of love and wisdom (n. 1737, p. 57, 58 [*Conjugal Love*, n. 381–384]).

Concerning two angels, who had died in infancy, and who could not perceive what whoredom is, because it is not from creation. Conversation about it, and concerning evil; how evil exists, when from creation there is only good (n. 1738, p. 86 [*Conjugal Love*, n. 444]).

Exclamations were heard, "O how just," "O how learned," "O how wise"; and it is here said of those called just, that they were those who gave judgment from friendship, and were able skillfully to pervert all things; they had no understanding of things that were just; their assemblage is described (n. 1791, p. 37 [*Conjugal Love*, n. 231]).

Preliminary statements concerning the joys of heaven, and concerning nuptials there (n. 1826–1848, p. 1 [*Conjugal Love*, n. 1–25]).

Concerning the love of dominion from the love of self; with politicians, that they wish to be kings and emperors; with canons, that they wish to be gods. Concerning devils that were seen, who had been in such love; also concerning two popes (n. 1873, p. 56 [*Conjugal Love*, n. 261–266]).

Again in Athenaeum; where three newcomers were heard to say that they had believed that in heaven there were no administrations and works, because there was eternal rest; and it was shown that

doing uses is that rest; there was also mention of books and writings; and it was said that there are these also in heaven, for all substantial things which are called spiritual are there (n. 1909, p. 68 [*Conjugal Love*, n. 207]).

Of those concerning whom was the exclamation, "O how learned": they were those who go no farther in their reasoning than to question whether a thing is so, and who are called reasoners (n. 1948, p. 38 [*Conjugal Love*, n. 232]).

Of those concerning whom was the exclamation, "O how wise": they were those who were able to make whatever they pleased to be true, and were called confirmers (n. 1949, p. 30 [*Conjugal Love*, n. 233]).

A conversation of angels with three novitiates concerning nuptials in heaven (various things, n. 2001, p. 17 [*Conjugal Love*, n. 44]).

Golden rain was seen; I was conducted to a hall where husbands and wives instructed me concerning conjugal love; also concerning its delights, from the wives there (n. 2002, p. 34 [*Conjugal Love*, n. 155]).

Conversation with those who lived in the golden age, concerning conjugal love, and in regard to their marriages (n. 2003, p. 20 seq. [*Conjugal Love*, n. 75]).

Conversation with those who lived in the silver age; this, too, concerning conjugal love (n. 2004 [*Conjugal Love*, n. 76]).

Conversation with those who lived in the copper age (n. 2005 [*Conjugal Love*, n. 77]).

Conversation with those who lived in the iron age; they were polygamists (n. 2006 [*Conjugal Love*, n. 78]).

Conversation with those who lived after those four ages; they were whoremongers and adulterers (n. 2034 [*Conjugal Love*, n. 79, 80]).

Of the conversion of this age into a golden age by the Lord; concerning which the angels glorified the Lord (n. 2035 [*Conjugal Love*, n. 81]).

Concerning one's own intelligence or prudence, that it is not [anything] (n. 2051, p. 59 [*Conjugal Love*, n. 353]).

Whether conjugal love and love of, their own beauty coexist in women; and whether conjugal love and the love of their own intelligence coexist in men (n. 2052, p. 52 [*Conjugal Love*, n. 330, 331]).

Again the golden rain was seen, and some arcana respecting conjugal love in women were disclosed (n. 2053, p. 35 [*Conjugal Love*, n. 208]).

Spiritual coldness has its seat in the highest region (n. 2054, p. 51 [*Conjugal Love*, n. 270]).

Concerning those who are in the love of the world (p. 90 [*Conjugal Love*, n. 267–269]).

The delights of conjugal love are delights of wisdom (p. 91 [*Conjugal Love*, n. 293]).

And the pleasures of scortatory love are pleasures of insanity (p. 92 [*Conjugal Love*, n. 294]).¹¹

11. [A memorandum of the author here follows:] Concerning adulterers as satyrs; this has not been written out, see before n. 407—and let it be allowed.

First Index

Adulteries [*Adulteria*]. (See also Lasciviousness.)

Concerning the three degrees of adulteries (n. 386–388 [*Conjugal Love*, n. 432, 485–499]). (See Degrees.)

Concerning adulterers seen as satyrs, in company with harlots, in a wood, and in a cavern there; and afterwards in a house, where they were conversing together about marriage, nature, and religion (Memorabilia, n. 407 [*Conjugal Love*, n. 521]).

They who have no religion have not conjugal love; but lust which is worse than the lust of a wild beast (n. 439–445 [*Conjugal Love*, n. 79, 239, 240]).

Of the closure of the mind with adulterers and the evil (various things, n. 562–565 [*Conjugal Love*, n. 203]).

Conjugal similitude and dissimilitude are not regarded with those who are in scortatory love (n. 818–822).

Conjugal love and scortatory love are altogether opposite to each other (n. 847–851 [*Conjugal Love*, n. 423–429]).

Concerning a young man who boasted of his whoredom; he was conducted into heaven; he was held by turns in externals and internals; and thus he saw opposite things (Memorabilia, n. 852 [*Conjugal Love*, n. 477]).

An internal cause of coldness between consorts is, that the evil of whoredom is not believed to be sin; still more, if it is confirmed that it is not sin (n. 913–917 [*Conjugal Love*, n. 240]).

A cause of coldness is, whoredom before marriage with the wives of others; also meretricious love and concubinage after marriage; in general, all libidinousness by which the conjugal perishes (n. 918–928).

A cause of coldness between consorts is, that conjugal love is believed to be one with scortatory love (n. 958–961 [*Conjugal Love*, n. 247]).

Whoredom is the genuine cause of divorce (n. 985–993 [*Conjugal Love*, n. 255]).

Adulterers do not acknowledge God (Memorabilia, n. 1300 [*Conjugal Love*, n. 500]).

Whoredoms in general correspond to falsifications of truth and profanations of good, by means of the Word (n. 1399–1403 [*Conjugal Love*, n. 77, 80, 517, 518]).

Heinous adulteries within the prohibited degrees correspond to certain heresies confirmed by the Word (n. 1405–1407 [*Conjugal Love*, n. 519]).

The internal and spiritual cause of conjugal love is to shun adulteries from religion (n. 1602–1606 [*Conjugal Love*, n. 147–149]).

An external or natural cause of love and friendship between consorts, is abstinence from whoredom from any cause, excepting impotence only (n. 1611–1614).

Concerning angels of innocence, who did not understand what scortatory love is (Memorabilia, n. 1738 [*Conjugal Love*, n. 444]).

Concerning fornication (see Fornication, Mistress).

There are several kinds of adulteries; there are those that are mild, those that are grievous, and those that are most grievous (n. 1876 [*Conjugal Love*, n. 479, 487, 491, 493]).

Simple adultery is that of an unmarried man with the wife of another, or of an unmarried woman with another's husband (n. 1877–1879 [*Conjugal Love*, n. 480]).

It can be seen from reason that adultery is unjust (various things, n. 1778 [*Conjugal Love*, n. 481]).

Duplicate adultery is the adultery of a husband with the wife of another, or of a wife with another's husband (n. 1880–1885 [*Conjugal Love*, n. 482]).

With whom there is such adultery (various things, n. 1882 [*Conjugal Love*, n. 483]).

There is such in England (n. 1883 [*Conjugal Love*, n. 483]).

Triplicate adultery is with blood relations (n. 1884, 1885 [*Conjugal Love*, n. 484]).

There are adulteries of will, and there are adulteries of deed; and adulteries of the will in themselves are like those that are actual when opportunity offers and various fears do not prevent (n. 1886, 1887 [*Conjugal Love*, n. 490]).

There are actual adulteries which are of the will, and there are adulteries which are not thus of the will; the latter are mild, but the former grievous (n. 1889–1892 [*Conjugal Love*, n. 486, 491–494]).

Causes that certain adulteries are not committed in man's interior will (n. 1892 [*Conjugal Love*, n. 486]).

Adulteries that are actual and of the will make man natural, sensual and corporeal, as to the will, its inclinations and affections (n. 1894–1896 [*Conjugal Love*, n. 495, 496]).

Their effect is, that man does not acknowledge God, the divinity of the Lord, the holiness of the Word, and consequently the other things that belong to the church and to religion (n. 1897–1903 [*Conjugal Love*, n. 497]).

Adulterers have the capacity to understand, equally with those who are not adulterers; but they abuse their rationality to confirm their adulteries (n. 1904–1908 [*Conjugal Love*, n. 498, 499]).

How adulterers converse in favor of adulteries and against marriages (n. 1908 [*Conjugal Love*, n. 500]).

The opposition of conjugal love and scortatory love (n. 1910–1947 [*Conjugal Love*, n. 423–443]).

Scortatory love is opposite to celestial love, because scortatory love is infernal, and conjugal love is heavenly (n. 1911–1914 [*Conjugal Love*, n. 429]).

Scortatory love is in the enjoyment of evil and falsity, but conjugal love in the enjoyment of good and truth (n. 1915–1919 [*Conjugal Love*, n. 427]).

The uncleanness of hell is from scortatory love, and the cleanness of heaven is from conjugal love (n. 1920–1924 [*Conjugal Love*, n. 430]).

So with what is unclean and what is clean, in the church (n. 1925–1931 [*Conjugal Love*, n. 431]).

Scortatory love begins from the flesh, but conjugal love from the spirit (n. 1932–1938 [*Conjugal Love*, n. 440, 441]).

Scortatory love makes a man [*homo*] not man; yea, the man not a man; but conjugal love makes a man [*vir*] more and more a man; yea, the man more and more a man (n. 1939–1942 [*Conjugal Love*, n. 432, 433]).

The delights of scortatory love are pleasures of insanity, and the delights of conjugal love are enjoyments of wisdom (n. 1943–1947 [*Conjugal Love*, n. 442, 443]).

Correspondence of whoredoms and adulteries with the violation of spiritual marriage, which is that of good and truth (n. 1950–2000 [*Conjugal Love*, n. 515–520]). (See Correspondence.)

Adulteries are infernal (various things, n. 1999 [*Conjugal Love*, n. 356, 477, 483]). (See Correspondence.)

Some things respecting adulterers and adulteries in hell (n. 2000 [*Conjugal Love*, n. 500, 520]).

Concerning those who lived after the four ancient ages; they were whoremongers and adulterers (Memorabilia, n. 2034 [*Conjugal Love*, n. 79, 80]).

Concerning the hells of adulterers in the west; where they appear like lakes of fire and brimstone (Memorabilia, n. 2035 [*Conjugal Love*, n. 79, 80]).

Affection. (See Love in General.)

The affections of the love of good are infinite in number; so too the affections of the love of evil, which are called lusts (n. 766 [*Conjugal Love*, n. 427]).

Affections which are of love distinguish men from each other; affections of good distinguish the good, and affections of evil distinguish the evil (n. 773–779 [*Conjugal Love*, n. 427]).

The affections of the love of good and the affections of the love of evil are internal and external (n. 780–784 [*Conjugal Love*, n. 272]).

With some the internal and the external affections of love are concordant and act as one, and with others they are discordant (n. 785–802 [*Conjugal Love*, n. 272]).

Nearly all in the natural world can be conjoined as friends as to external affections, but few as to internal affections (n. 803–813 [*Conjugal Love*, n. 272]).

In the spiritual world, however, all are conjoined as to the internal affections of love (n. 814–823 [*Conjugal Love*, n. 273]).

With men there are internal affections, and with women external affections (n. 824–832 [*Conjugal Love*, n. 32, 88, 89]).

There is an infinite variety of internal affections with men, and an infinite variety of external affections with women (n. 833–840 [*Conjugal Love*, n. 36]).

There is given a similarity and a dissimilarity between the internal affections of men and the external affections of women (n. 841–844 [*Conjugal Love*, n. 195, 227]).

Several articles concerning the inclinations and affections, or the qualities of men and of women, and concerning the conjunction of these by marriage (n. 2047 [*Conjugal Love*, n. 88–91, 218]).

Angel. (See the other index.)

Beast. (See the other index also.)

Various things concerning the state of beasts (n. 676 [*Conjugal Love*, n. 94–96, 133, 134]).

Love of the sex with men and with beasts (n. 1194–1251 [*Conjugal Love*, n. 48, 94–96]).

Differences between beasts and men (n. 1194, 1197, 1198 [*Conjugal Love*, n. 48, 94–96, 133, 134]).

Man acts from the will and from its freedom, and from the understanding and according to its reason; but the beast acts not from a will, thus not from freedom, neither from an understanding, thus not according to its reason; but from connate loves, through knowledges that promote them (n. 1196–1199 [*Conjugal Love*, n. 133, 134]).

Because man has will and understanding, he knows the order according to which he ought to live; he knows this from the Divine laws which are those of the church, from the civil laws which are those of society, and from the laws of reason; but the beasts know not any order from those laws, but are carried along by knowledges that are born to their loves, and of which they are wholly ignorant, to do what they do (n. 1200–1211 [*Conjugal Love*, n. 133, 134]).

The influx into men and into beasts (n. 1200 [*Conjugal Love*, n. 94, 137]).

Man is born with the faculty to become rational and spiritual, and the beast is born with no faculty for these things (n. 1212–1218 [*Conjugal Love*, n. 96, 151–153]).

From these three considerations it follows, that in all which a man thinks, speaks, wills, and does, there is the rational and the spiritual, in their own way; but that in all that a beast expresses by sound or by act, there is not the rational nor the spiritual in any way (n. 1219–1221 [*Conjugal Love*, n. 94, 133, 134]).

In the love of the sex with men there consequently is the rational and the spiritual, and thence imputation; but in the love of the sex with beasts there are not those (n. 1220–1235).

In everything that man does, there is imputation; but there is no imputation in anything done by a beast (n. 1222–1227 [*Conjugal Love*, n. 96]).

Therefore if the love of the sex with men were as it is with beasts, man would not from this be as a beast, but viler than a beast (n. 1234, 1235).

There are many other distinctions between the love of the sex with men and with beasts; but they can be seen by those only who are familiar with the differences between man and beast (n. 1236–1238).

Man is not born into the knowledge that pertains to love of the sex, but the beast is born into it all; but this knowledge is knowledge to man, but to the beast it is not knowledge (n. 1239–1242 [*Conjugal Love*, n. 133, 134]).

Since the knowledge into which the beast is born is void of reason, a beast cannot be said to have any love for the sex; but only something analogous thereto, which is nothing else than desire from the heat of the flesh (n. 1243–1246).

All things that have been said of marriages and whoredoms, have been said concerning men; they cannot be said of beasts, for these have neither marriages nor whoredoms (n. 1247–1250).

Conversation with ancient wise men about men found in the forest, and concerning the state of men in comparison with the state of beasts (Memorabilia, n. 1251 [*Conjugal Love*, n. 151, 154]).

Beauty. Discourse of the wise concerning the beauty of the female sex (Memorabilia, n. 1018 [*Conjugal Love*, n. 56]).

Three orators from France, on the beauty of the female sex (Memorabilia, n. 1737 [*Conjugal Love*, n. 381–384]).

Whether conjugal love and love of one's own beauty can exist together; also whether conjugal love and love of one's own intelligence can exist together (Memorabilia, n. 2052 [*Conjugal Love*, n. 330, 331]).

Betrothal. (See Bridegroom.)

Betrothals. Betrothals and Nuptials (n. 1111–1192 [*Conjugal Love*, n. 295–314]).

Selective choice belongs to the man, and not to the woman (n. 1113–1117 [*Conjugal Love*, n. 296]).

The man ought to court and to solicit the woman respecting marriage with himself, and not the woman the man (n. 1118–1121 [*Conjugal Love*, n. 297]).

The woman ought to consult her parents, or those who are in place of parents, and deliberate with herself, before she consents (n. 1122–1125 [*Conjugal Love*, n. 298, 299]).

After a declaration of consent, pledges are to be given (n. 1126–1128 [*Conjugal Love*, n. 300]).

Consent is to be confirmed and established by solemn betrothal (n. 1129–1136 [*Conjugal Love*, n. 301]).

By betrothal the internal man of each is formed for conjugal love (n. 1136–1140 [*Conjugal Love*, n. 301, 302]).

Causes (n. 1139 [*Conjugal Love*, n. 301, 302]).

By betrothal the mind of one is conjoined to the mind of the other, so that a spiritual marriage takes place before the natural and bodily (n. 1141–1150 [*Conjugal Love*, n. 303]).

This is the case with those who think chastely concerning marriage; it is otherwise with those who think unchastely (n. 1150, 1151 [*Conjugal Love*, n. 304]).

Within the time of betrothal it is not allowable to be joined corporeally (n. 1151–1156 [*Conjugial Love*, n. 305]).

After the completion of the period of betrothal nuptials ought to take place (n. 1157–1160 [*Conjugial Love*, n. 306]). (See Nuptials.)

Birth, Nativity. (Spiritual Births Are Meant in the Word by the Many Names of Generation (n. 1335–1337, 133–1341 [*Conjugial Love*, n. 120])).

Bridegroom, Bride.

Cause. (See also the other index.)

How the end progresses through causes to effects, acts reciprocally, and accomplishes its circle (various things, n. 79–81 [*Conjugial Love*, n. 387, 400, 401]).

In every created thing there are end, cause, and effect, also progression through them (n. 82–84 [*Conjugial Love*, n. 400]).

End, cause, and effect act as one (n. 85, 86 [*Conjugial Love*, n. 387, 401]).

Illustrated by soul, spirit, and body (n. 86).

The love is the end, the mediate form of the love is the cause, and the ultimate form of the love is the effect (n. 87, 88 [*Conjugial Love*, n. 387]).

In the Lord is the one only end which is love, the one only cause which is wisdom, and the one only effect which is use (n. 89–96 [*Conjugial Love*, n. 400]).

These three proceed from the Lord as a one (n. 97–100 [*Conjugial Love*, n. 400]).

All who are in love truly conjugal become angels after death; the converse also is true (n. 743–752 [*Conjugal Love*, n. 48–53]).

Center. Whether the center is of the expanse, or the expanse of the center (Memorabilia, n. 568 [*Conjugal Love*, n. 380]).

Chastity. Many things concerning chastity (n. 254–257 [*Conjugal Love*, n. 44, 138, 139, 143, 149, 302, 503]). (See also Lasciviousness.)

Articles on the chaste and the unchaste (n. 2046 [*Conjugal Love*, n. 138–156]).

Church. (See also Spiritual marriage, Religion).

The marriage of the Lord with the church (n. 1301–1344 [*Conjugal Love*, n. 115–131]).

In the Word the Lord is called the "Bridegroom" and "Husband," and the church is called the "Bride" and "Wife"; the conjunction of the Lord with the church, and of the church with the Lord, is called "the marriage" (n. 1304, 1305 [*Conjugal Love*, n. 117]).

The Lord is called "Husband" from the Divine good and the Divine truth united; and the church is called "Wife" from the reception of the Divine good in the Divine truth (n. 1306–1310 [*Conjugal Love*, n. 116–126]).

This marriage is with the Divine Human of the Lord, and through this with the Divine that is called the Father (n. 1311–1317 [*Conjugal Love*, n. 129]).

They make the church, with whom there is that marriage, who go immediately to the Lord and live according to his precepts (n. 1318, 1319 [*Conjugal Love*, n. 129]).

They are in this marriage who are and who will be of the church which is meant by "the New Jerusalem" (n. 1320–1323 [*Conjugal Love*, n. 43, 534]).

They who are in this marriage are in consociation with angels (n. 1304–1328).

All are in this marriage who are being reformed and regenerated by the Lord (n. 1329–1331).

There is Divine celestial marriage, Divine spiritual marriage, and Divine natural marriage; and still the three make one marriage (n. 1332–1334).

Whereas offspring are born from that marriage, which are goods and truths, therefore the Lord is called "Father," and the church is called "mother" (n. 1335–1337 [*Conjugal Love*, n. 118–120]).

Births from the Lord as Father through the church as mother are all spiritual, and they are meant in the spiritual sense of the Word by "sons," "daughters," "brothers," "sisters," "sons-in-law," "daughters-in-law" and by other names designating descent from one father (n. 1338–1341 [*Conjugal Love*, n. 120]).

The means of the Lord's conjunction with the church, and of the church with the Lord, is the Word; for this is from the Lord, and is the Lord (n. 1342 [*Conjugal Love*, n. 128]).

The Word is the means of conjunction to those who read it for the end that they may learn truths and live according to them (n. 1343 [*Conjugal Love*, n. 129]).

Correspondence of the spiritual marriage, which is that of the Lord and the church, with marriages in the heavens and on earth (n. 1345–1458 [*Conjugal Love*, n. 125–127]). (See Correspondence.)

Glorification from the Word by the angels of heaven, because of the advent of the Lord (Memorabilia, n. 2035 [*Conjugal Love*, n. 81]).

Coldness. Causes of coldnesses, separations, and divorces from consorts (n. 853–1018 [*Conjugal Love*, n. 234–260]).

Spiritual heat is love, and spiritual cold is no love (n. 855–857 [*Conjugal Love*, 235]).

Spiritual celestial heat is the love of good and truth, and infernal spiritual heat is spiritual cold (n. 858–864 [*Conjugal Love*, n. 235]).

There is spiritual coldness between consorts when there is not love, because there is not union of souls and is not conjunction of minds; whence there is indifference, contempt, disgust, aversion, enmity, hatred; from which at length with many there is separation as to bed, bed chamber and house (n. 867–869 [*Conjugal Love*, n. 236]).

The causes of coldness are interior, exterior, and accidental (n. 870–874 [*Conjugal Love*, n. 237]).

Of the interior causes of coldness, the first is the rejection of all things of the church (n. 875–891 [*Conjugal Love*, n. 240]):

The second cause is, that one has religion, and not the other (n. 892–897 [*Conjugal Love*, n. 241]);

The third, diversity of religion, or that one has one religion and the other another (n. 898–905 [*Conjugal Love*, n. 242]);

The fourth, falsity of religion imbued (n. 906–912 [*Conjugal Love*, n. 243]);

The fifth, that the evil of whoredom is not believed to be sin; and more if it is confirmed that it is not sin (n. 913–916 [*Conjugal Love*, n. 243]).

The universal interior cause of coldness is, all love of evil, especially the love of whoredom, of which there is variety; there is whoredom before marriage, with the wives of other men, there is meretricious love or love of concubinage after marriage, also the desire of defloration, the lust for varieties, the enticement of violation, and in general all that is lustful, from which the human conjugal perishes (n. 918–928 [*Conjugal Love*, n. 244, 245]).

Of the exterior causes of coldness between consorts, the first is, dissimilitude of external minds [*animorum*] and manners (n. 929–934 [*Conjugal Love*, n. 246]);

The second, inequality of state and condition in externals (n. 935–938 [*Conjugal Love*, n. 246, 250]).

The third, every cupidity of evil, especially that of having dominion on the part of one, and more when there is this desire in both (n. 939–945 [*Conjugal Love*, n. 248]);

The fourth, that cohabitation with a wife from covenant and law seems forced, and not free; and thus a debt, and not free will (n. 946–950 [*Conjugal Love*, n. 257]);

The fifth, that there is no determination to any pursuit; whence comes either stupid slothfulness or wandering cupidity (n. 951–953 [*Conjugal Love*, n. 249]);

The sixth, that conjugal love is believed to be one with scortatory love (n. 958–961 [*Conjugal Love*, n. 247]).

Of the external causes of coldness between consorts the first is a vitiated condition of the mind (n. 962–966 [*Conjugal Love*, n. 252]).

The second, a vitiated condition of the body (n. 967–971 [*Conjugal Love*, n. 253]):

The third, impotence (n. 972–978 [*Conjugal Love*, n. 254]).

Of accidental causes of cold between consorts, the first is the commonness, from being continually allowable (n. 994–1000 [*Conjugal Love*, n. 256]);

The second is, unseasonable solicitation by the wife, and immodest discourse by her respecting love (n. 1001–1006 [*Conjugal Love*, n. 258]);

The third is, the thought of the husband at the side of his wife by night, and at the sight of her by day, that she is willing and he not yet able (n. 1007–1012 [*Conjugal Love*, n. 259]);

A cause of coldness on the part of the wife, that she knows, hears or thinks that the husband is able but not willing (n. 1013–1017 [*Conjugal Love*, n. 259]).

Man does not know of this coldness before the nuptials (n. 1017, end).

Articles concerning coldness (n. 2049 [*Conjugal Love*, n. 234]).

Some causes of coldness (Memorabilia, n. 2053 at end [*Conjugal Love*, n. 208]).

Conjugal cold has its seat in the highest region of the mind (Memorabilia, n. 2054 [*Conjugal Love*, n. 270]).

Concubinage. Concerning concubinage (n. 1849–1872 [*Conjugal Love*, n. 462–476]).

Concubinage is the adjunction of a concubine to a wife (n. 1851 [*Conjugal Love*, n. 462]).

The adjunction of a concubine to a wife, or simultaneous concubinage, is altogether unlawful to Christians, and is detestable (n. 1852–1857 [*Conjugal Love*, n. 464]).

It is polygamy, which has been condemned in the Christian world, and is to be condemned (n. 1858, 1859 [*Conjugal Love*, n. 465]).

It is whoredom, by which the conjugal, which is the jewel of Christian life, is destroyed (n. 1860–1862 [*Conjugal Love*, n. 466]).

There are two kinds of concubinage, which differ very greatly from each other: one kind is simultaneous, or conjointly with a wife; the other is substitutional, and is apart from a wife; and there are causes legitimate, just, and excusatory, which concede this second kind of concubinage (n. 1863 [*Conjugal Love*, 463, 467]).

Legitimate causes which concede concubinage that is substitutional and apart from the wife are the legitimate causes of divorce (n. 1864–1866 [*Conjugal Love*, n. 468, 469]).

Just causes are all the just causes of separation as to bed (n. 1867 [*Conjugal Love*, n. 470]).

The excusatory causes are real and are not real. Excusatory causes that are real are those which are drawn from what is just; excusatory causes which are not real are those which are not drawn from what is just, although from an appearance of it (n. 1868, 1869 [*Conjugal Love*, n. 471–474]).

The love of concubinage and conjugal love are diverse (n. 1870 [*Conjugal Love*, n. 466]).

They who, from causes legitimate, just, and really excusatory, are in the love of this concubinage, may be at the same time in conjugal love; but they who are in the love of concubinage, and not from these causes, are in no conjugal love (n. 1871, 1872 [*Conjugal Love*, n. 475]).

Confirmation. Concerning confirmers who confirm all things, and who do not know whether truth is truth (Memorabilia, n. 1949 [*Conjugal Love*, n. 233]).

Conjugal. The conjugal is chief among the essentials of human life, and it distinguishes man from common animal life; according to it, therefore, man is man (n. 834–838 [*Conjugal Love*, n. 140, 148, 203, 230]).

According to the loss and deficiency of the conjugal, man approaches the nature of the beast (n. 840–846).

Certain causes from which the conjugal perishes (n. 922 [*Conjugal Love*, n. 80]).

Some things regarding the conjugal, and the things which destroy it (n. 1734, 1735 [*Conjugal Love*, n. 238–243]).

The conjugal is the very jewel of human life, and the repository of the Christian religion; it is therefore to be preserved in every possible way (n. 1804, 1805 [*Conjugal Love*, n. 456–458, 466, 531]).

Also, what the conjugal is (n. 1805 [*Conjugal Love*, n. 457]).

The conjugal may be conserved by keeping a mistress (n. 1806, 1807 [*Conjugal Love*, n. 459]).

The conjugal is destroyed by the excessive lusts of varieties (n. 1810–1813 [*Conjugal Love*, n. 456]).

By the lust of defloration (n. 1814–1817 [*Conjugal Love*, n. 504]).

So, too, by the lust of violation (n. 1819–1822 [*Conjugal Love*, n. 511]).

And also by the lust of seducing innocences (n. 1823–1825 [*Conjugal Love*, n. 513, 514]).

Conjugal Love. (See the second index.)

There is a universal sphere of conjugal love, filling both worlds (n. 2 [*Conjugal Love*, n. 90, 222, 225]).

Man after death is his own love and the wisdom therefrom (n. 9–12 [*Conjugal Love*, n. 34, 36]).

Man is his own love, and love is the man (n. 9 [*Conjugal Love*, n. 35, 39]).

The love of the spirit, or of the internal man, remains after death (n. 10 [*Conjugal Love*, n. 34–36, 46]);

But not the external (n. 11 [*Conjugal Love*, n. 35]).

There is not love without knowledge, intelligence, and wisdom (n. 12 [*Conjugal Love*, n. 134]).

Something about the love of heaven and the love of hell (n. 13).

(Concerning the love of the sex, see Sex.)

Love in general is an image of the one in the other, from agreement (n. 18 [*Conjugal Love*, n. 172, 173]).

This is still more the case with conjugal love, which is described as to its quality (n. 19, 20 [*Conjugal Love*, n. 172, 173]).

Conjugal love represented by fire, colors, fragrances, rose gardens, arbors, flying things, animals (Memorabilia, n. 29 [*Conjugal Love*, n. 76, 293, 294, 316]).

Conjugal love has been destroyed on earth, but it can be raised up by the Lord (n. 31 [*Conjugal Love*, n. 69, 81]).

The origin of conjugal love (n. 31–76 [*Conjugal Love*, n. 60, 61, 75, 83, 102, 103, 143]).

Conjugal love is from the Lord, because all the good of love and the truth of wisdom are from Him (n. 34–35 [*Conjugal Love*, n. 60, 84–86]).

How conjugal love flows in with man (n. 51 [*Conjugal Love*, 92, 93]).

Conjugal love again described as to its quality, as to its conjunction and its reciprocation with male and with female; also illustrated from the Word (n. 52–55 [*Conjugal Love*, n. 33, 37, 61, 132, 316]).

The spiritual love of minds internal and external [*mentium et animorum*] descends from the highest origin (illustrated, n. 57–59 [*Conjugal Love*, n. 61, 68, 69]).

Through spiritual conjugal love exists natural conjugal love, which belongs to all things of the body (n. 60–62 [*Conjugal Love*, n. 69]).

The quality of the influx (illustrated, n. 60–62 [*Conjugal Love*, n. 86, 183, 208, 304, 313, 355, 461]).

Hence conjugal love is made full (n. 63–66 [*Conjugal Love*, n. 310]).

Concerning love in the body; in the breast, and in the loins (n. 64, 65, 67, 68 [*Conjugal Love*, n. 76, 171, 179, 183, 224, 305, 310]).

Connected series of causes as to conjugal love, from the first to the last (n. 63–65).

They have conjugal love who go to the Lord, and who are in the marriage of good and truth; thus conjugal love is with those who are in true religion (illustrated, n. 67, 68 [*Conjugal Love*, n. 67, 68, 70, 81, 98]).

(Concerning the delights of conjugal love, see Delights.)

The delights of conjugal love belong to the sense of touch (n. 116–119 [*Conjugal Love*, n. 210, 396]).

The most exalted use is from conjugal love (n. 128–130 [*Conjugal Love*, n. 68]).

Conjugal love is according to conjunction with the Lord (n. 131–135 [*Conjugal Love*, n. 71, 72]).

It is according to religion, and there is none where there is not religion (n. 140–144 [*Conjugal Love*, n. 531]).

Conjugal love is from wisdom and its love, conjoined (Memorabilia, n. 146 [*Conjugal Love*, n. 137]).

Conjugal love is according to uses (Memorabilia, n. 146 [*Conjugal Love*, n. 137]).

They, who have mutually loved each other, and from religion have shunned adulteries as enormous sins, come into the flower of their life (Memorabilia, n. 146 [*Conjugal Love*, n. 137]).

The connection of conjugal love with all the loves of heaven (n. 147–222 [*Conjugal Love*, n. 65–67]).

The more one shuns adultery, the more he loves the consort (n. 185–188).

They become one form (n. 189–197 [*Conjugal Love*, n. 195–201]).

Many things from the angels concerning conjugal love; what the husband has therefrom, and what the wife (n. 193).

Various things from the angels concerning the chasteness of marriage; examination is made as to quality in respect to it (n. 206).

The one form, which husband and wife become, conjoins itself with all of that society (n. 212–216).

Concerning masculine conjugal love and feminine, specifically; also concerning the intelligence of each (n. 223–301 [*Conjugal Love*, n. 184–199, 218]). (See Sex.)

Whence are the delights (*deliciae*) of conjugal love, many things (n. 258–262 [*Conjugal Love*, n. 198]). (See Sex.)

Communication of delights from wives with their husbands (n. 263–265 [*Conjugal Love*, n. 188, 189]). (See Sex.)

From these things may be seen the difference between conjugal love and the love of the sex. The latter is natural, and common to all animals; the former is spiritual, and is peculiar to man (n. 294–300 [*Conjugal Love*, n. 94–100]).

(Concerning the degrees of conjugal love, see Degrees.)

Conjugal love makes one with the church and religion with them (n. 393–406 [*Conjugal Love*, n. 129–131]). (See Religion.)

Conjugal love makes one with the state of the church and of religion with man, and such is heaven to him (n. 393–406 [*Conjugal Love*, n. 129–131, 238, 458]). (See Religion.)

The differences and variety of conjugal love, according to the states of the church with men (n. 408–568 [*Conjugal Love*, n. 130, 434]).

Conjugal love is internal and is external (n. 409–412 [*Conjugal Love*, n. 534]).

That internal love is twofold, spiritual and celestial (n. 413–416 [*Conjugal Love*, n. 305]).

The external also is twofold, rational and natural (n. 417–421 [*Conjugal Love*, n. 305, 310]).

The internal is angelic, and can be given with men (n. 422–425).

The external properly is human (n. 426, 427).

Natural conjugal love, separate from rational conjugal love, properly is ferine (n. 427–430 [*Conjugal Love*, n. 230]).

Internal conjugal love, celestial and spiritual, cannot be separated from external conjugal love, rational and natural; but they are together, and thus act as one (n. 430–434).

Conjugal love in its first origin is the love of good and truth (n. 562–572 [*Conjugal Love*, n. 83–102]).

They have love truly conjugal who are in truths and love to propagate them (n. 513–515 [*Conjugal Love*, n. 220]).

The increments and the decrements of conjugal love (n. 569–763 [*Conjugal Love*, n. 157–181, 211–214]).

Man is man according to the quality of conjugal love with him (various things, n. 575–592 [*Conjugal Love*, n. 140, 432]).

He is man so far as spiritual conjugal love makes one with natural conjugal love (n. 593–597 [*Conjugal Love*, n. 230]).

In love truly conjugal there is the eternal; and conversely (n. 622–629 [*Conjugal Love*, n. 38, 44, 200, 216]).

How spiritual love proceeds from firsts to ultimates (n. 630–638 [*Conjugal Love*, n. 101, 183, 400, 401, 440, 441, 447]).

Conjugal love is without any lasciviousness (n. 630–638 [*Conjugal Love*, n. 143–146]).

Spiritual celestial love between consorts is love truly conjugal; which regarded in itself is union of souls, conjunction of minds, and endeavor in all things of the body to conjunctions in the breast, and delightful conjunction from these (n. 865–870 [*Conjugal Love*, n. 179]).

The states of this love are innocence, peace, tranquillity, inmost friendship, desire of soul and heart to do all good to the other, full trust in each other; in which and in all of which, there is blessedness, satisfaction, delight, and pleasure; and from the eternal fruition of these, there is felicity of life (n. 871–886 [*Conjugal Love*, n. 180]).

Conjugal love seems a debt and not free will; thus forced and not free (n. 946–950 [*Conjugal Love*, n. 257, 466]).

Where conjugal love has its seat (n. 1024 [*Conjugal Love*, n. 238, 270, 457, 466]).

Man is in the state of creation when in that love (n. 1025 [*Conjugal Love*, n. 66, 84–86]).

He is in conjunction with the Lord, and in the reception of all things of good and truth (n. 1026, 1027 [*Conjugal Love*, n. 113, 341]).

He is in potency (n. 1028, 1029 [*Conjugal Love*, n. 55, 113, 207, 355]).

Experience, showing that love truly conjugal flows in through the wife into the husband; also that if the consort is not loved, the wife's love flowing in causes nausea (n. 1178 [*Conjugal Love*, n. 161]).

The quality of conjugal love with the most ancient people is described (n. 1187 [*Conjugal Love*, n. 73, 75]).

Love truly conjugal is reciprocal, the love of the one with the other's love (some things from the angels, n. 1264 [*Conjugal Love*, n. 132]).

Natural and spiritual conjugal love and potency (n. 1459–1585 [*Conjugal Love*, n. 220, 221]). (See Potency.)

Causes of love, of friendship, and of favor between consorts (n. 1586–1640 [*Conjugal Love*, n. 180, 214, 271–292]). (See Friendship.)

Supereminent conjugal love is to regard the good of the consort as one's own (n. 1625).

The conjunction of conjugal love with love of infants (n. 1707–1716 [*Conjugal Love*, n. 385–404]). (See Parental Love.)

Judgments of wise men from the kingdoms of Europe respecting the origin of conjugal love, and concerning its virtue and potency (*Memorabilia*, n. 1718 [*Conjugal Love*, n. 103–114]).

The state of married partners after death (n. 1719–1736 [*Conjugal Love*, n. 45–54]). (See Marriage.)

The opposition of conjugal love and scortatory love (n. 1910–1947 [*Conjugal Love*, n. 423–433]). (See Adultery.)

They who are in the pride of their own intelligence are wholly unable to love the wife (many and various things, (n. 2042–2045 [*Conjugal Love*, n. 88, 193, 331, 353]).

The transcription of the love of proprium with the man into conjugal love with the wife (articles, n. 2036 seq. [*Conjugal Love*, n. 32, 88, 156, 193, 293, 353]).

Inclinations, affections, and qualities of men and women, by which conjunction is effected (articles, n. 2047 [*Conjugal Love*, n. 156–181]).

The difficulties in knowing the conjunctions of consorts (articles, n. 2050).

Again was seen the golden rain; and some arcana were disclosed respecting conjugal love with women (Memorabilia, n. 2053 [*Conjugal Love*, n. 208]).

Concerning love truly conjugal (articles, n. 2055 [*Conjugal Love*, n. 57–73]).

Conversion. (See the second index, s. v. Turning.)

Correspondence. [*Correspondentia*]. Correspondences in the Word (n. 1345 [*Conjugal Love*, n. 127, 515, 532]).

Respecting the correspondence of the marriage of the Lord and the church with marriages in the heavens and on earth (n. 1345–1358 [*Conjugal Love*, n. 125–127]).

There is not any correspondence of the marriage of the Lord and the church with the marriages of the angels and of men (n. 1347 [*Conjugal Love*, n. 125, 126]).

There is a correspondence of conjugal things in angels and men, (which are conjugal love, chastity, seminal potency, procreation, parental love, and the things pertaining to these), with the truths and goods of the church (n. 1348–1350 [*Conjugal Love*, n. 127]).

There is correspondence of conjugal love with the marriage of good and truth, from which marriage the church is the church (n. 1351–1353 [*Conjugal Love*, n. 62, 122–124, 127, 518]).

There is correspondence of conjugal chastity with genuine truths from the Word (n. 1354–1356 [*Conjugal Love*, n. 127]).

There is correspondence of seminal potency with the reception of spiritual truths from the Lord through the Word, and with the affection for propagating them; thus with the spiritual

affection of truth and at the same time with use (n. 1357–1360 [*Conjugal Love*, n. 127, 220, 433]).

The correspondence of spiritual proliferation is with the love of producing, and in the state of creation of conserving the truths and goods of the church (n. 1361, 1362 [*Conjugal Love*, n. 115, 127]).

The correspondence of parental love is with the love of innocence and of protecting it from evils and falsities (n. 1363 [*Conjugal Love*, n. 127, 395 at end]).

There is the correspondence of these conjugal things in marriages of one man with one wife, thus with those who are in the marriage of good and truth from the Lord (n. 1364).

With those who are polygamists from religion, the correspondence of these conjugal things is a remote correspondence; but with polygamists in Christendom the correspondence is with the falsities and evils of hell (n. 1365, 1366).

The correspondence of these conjugal things with those who have confirmed falsities of faith, is with the evils and falsities of hell (n. 1367, 1368).

So, too, with those who are in evils of life (n. 1389–1393).

With those who are in diverse religions, there is not correspondence with goods and truths (n. 1394, 1395).

The correspondence of good and truth cannot be given with those who are in the love of self and in the pride of their own intelligence (n. 1396–1398).

Whoredoms in general correspond to the falsifications of the truth and the profanations of the good of the church from the Word (n. 1399–1403 [*Conjugal Love*, n. 515–520]).

Heinous adulteries within the prohibited degrees correspond to certain heresies confirmed by the Word (n. 1405–1457 [*Conjugal Love*, n. 519]).

There is a correspondence of spiritual marriage, or that of truth and good, with the actual marriage of men, that is, of husband and wife (n. 1952–1954 [*Conjugal Love*, 520]).

Violation of spiritual marriage therefore corresponds to violation of the marriages of men (n. 1955–1958 [*Conjugal Love*, n. 515–520]).

Hence it follows that to violate the truths of the Word and the church by falsifying them, is to commit whoredom spiritually; and that to violate the goods of the Word and the church by perverting them, is to commit adultery spiritually (n. 1959–1962 [*Conjugal Love*, n. 518]).

They, therefore, who are in spiritual whoredom and adultery are also in actual natural whoredom and adultery; the converse also is true (n. 1963–1969 [*Conjugal Love*, n. 520]).

Spiritual marriage is violated when the truth of the church is separated from its good, and when its good is separated from its truth (n. 1970–1976 [*Conjugal Love*, n. 519]).

Spiritual marriage is violated when appearances of truth, in the Word, are taken for genuine truths and are confirmed (n. 1977–1979).

Spiritual marriage is violated by those who with the lips make profession of another church than that which they acknowledge in heart; and it is very greatly violated by those who in heart acknowledge no church (n. 1980–1989).

Spiritual marriage is violated by those who learn the truths of doctrine from the Word but live wickedly; also by those who are devout in worship but do not reflect at all on their lives (n. 1983–1987).

Spiritual marriage is violated by those who study the sense of the letter alone, without doctrine (n. 1988–1991).

The marriage of good and truth is violated when the Word is read for various ends, and not at the same time read for the sake of the knowledges of good and truth (n. 1992–1994).

There are as many genera and species of spiritual whoredoms as there are of natural, for so many are the correspondences (n. 1995–1997).

From these things also it may be seen that marriages are heavenly, and that adulteries are infernal (n. 1998–2000).

Defloration. (See Virginity.)

Degrees. There are three degrees of life, and the three degrees of life are in every man (n. 149–153).

There are three degrees of love and wisdom (n. 154–158).

There are three degrees of substances and forms (n. 154–158).

These three degrees can be opened with man; and they are opened as man receives truths in the understanding and does them in will (n. 159–162).

Differences between those with whom the natural degree has been opened, and those with whom the spiritual degree, and the celestial degree, has been opened (n. 202–207).

The marriage of good and truth descends from the Lord through three degrees, and in each degree it goes on from greatest to least; hence there is infinite variety in that marriage (n. 373–375).

Marriages of the highest degree, which are called celestial, are infinitely more perfect than marriages of the lower degree which

are called spiritual, and these are infinitely more perfect than marriages of the lowest degree which are called natural (n. 376–378).

Marriages of the lowest degree are perfect in the measure of the reception of the influx of the conjugal sphere from the two higher degrees (n. 379–381).

These marriages without the reception of influx from the two prior, do not draw their origin from the marriages of good and truth, but from the connubial relations of evil and falsity, which are adulteries (n. 382–385).

Adulteries also are of three degrees (n. 386–388).

Degrees, and influx according to degrees (n. 433, 434).

Man is a form of the three degrees; celestial, spiritual, and natural (n. 699).

Substance, because it is form, is a subject (n. 700–708).

Delights. (See the other index also.)

The delights of conjugal love (n. 77–146 [*Conjugal Love*, n. 183; compare n. 69, 144, 155, 198, 293, 294, 443]).

All things of joy and of gladness are meant by delights (enumerated, n. 77).

Love through wisdom makes them to be felt (n. 77 [*Conjugal Love*, n. 8 end, 461]).

All delights are from love and its effect (n. 78 [*Conjugal Love*, n. 8 end]).

The delights of love are all in the effect, and by this they are in the means (n. 78 [*Conjugal Love*, n. 8 end]).

Delights follow in order, as end, cause, and effect (n. 82, etc.).

In conjugal love, by it and from it, all delights are in their fullness (n. 104, 105 [*Conjugal Love*, n. 68, 69]).

The highest and inmost delights, which are of peace and innocence, are imperceptible; but they become perceptible as they descend; and at length in ultimates they become a delight that is sensible to the highest degree (n. 106–109 [*Conjugal Love*, n. 69, 183]).

The first reason why delights become in the highest measure perceptible in ultimates, is, that they descend in order from those which are imperceptible, and in ultimates all are together (n. 110–120 [*Conjugal Love*, n. 68, 69]).

The second reason is, that conjugal love affects the most minute particulars of both mind and body (n. 120–123 [*Conjugal Love*, n. 68, 69]).

The third reason is, that there is communication of that love and its delights with the heavens (n. 124–128 [*Conjugal Love*, n. 144]).

The fourth reason is, that those delights are according to use, and the use of conjugal love is the most excellent of all (n. 128–131 [*Conjugal Love*, n. 183]).

The fifth reason is, that they have conjugal love who are in conjunction with the Lord (n. 131–136).

Hence the delights of this love are ineffable and beyond number (n. 136–140).

This is unknown in the world, for the reason that there is not religion (n. 140–145 [*Conjugal Love*, n. 534]).

From this come the delight [*jucundum*], satisfaction, and bliss of consorts (n. 217–221 [*Conjugal Love*, n. 69, 180, 213]).

Some arcana from angels respecting the delights of conjugal love (n. 221 [*Conjugal Love*, n. 69]).

Whence come the delights of conjugal love (n. 258–262 [*Conjugal Love*, n. 180, 198, 221]). (See Sex.)

Principally (n. 261).

Their communication, with husbands (n. 263–265 [*Conjugal Love*, n. 210–225, 294]). (See Sex.)

As conjugal love becomes more interior, it is the more full of delights (n. 522–526).

And thus it is enduring in delights, and they continually increase (n. 527–548).

In respect to its delights and to their exaltations and constancy, conjugal love is according to its origins in minds (n. 549–560).

Various things regarding the delights of conjugal love (n. 560).

In accordance with its origin, conjugal love becomes more or less perceptible to the senses (n. 598–605 [*Conjugal Love*, n. 213]).

With everyone, internal happiness is according to conjugal love (n. 664–676 [*Conjugal Love*, n. 180]).

All who are in love truly conjugal become angels (n. 752 [*Conjugal Love*, n. 48–53]).

Some things respecting the delights of conjugal love (Memorabilia, n. 763 [*Conjugal Love*, n. 183]).

The celestial beatitudes, the spiritual satisfactions, and the natural delights [*jucunditates*] which have been provided from the beginning for those who are in love truly conjugal, can be

given only with one wife (n. 1030–1034 [*Conjugal Love*, n. 335]).

They can be given only by the Lord (n. 1035–1041 [*Conjugal Love*, n. 336]).

The delights of love truly conjugal, even its ultimate delight, are without any lasciviousness (n. 1085 [*Conjugal Love*, n. 144, 346]).

Concerning a spirit who wished to know what heaven and hell are, and to whom it was said, "Inquire what delight [*jucundum*] is, and you will know"; and he made inquiry (Memorabilia, n. 1344 [*Conjugal Love*, n. 461]).

Various things respecting the delights of conjugal love (n. 1731 [*Conjugal Love*, n. 51, 52]).

The joys of heaven, and nuptials there (n. 1826–1848 [*Conjugal Love*, n. 1–25]).

Something respecting conjunction by means of delights [*jucunda*], with the evil (n. 1919).

Concerning the delights of conjugal love, from certain wives in heaven (Memorabilia, n. 2002 [*Conjugal Love*, n. 155]).

Disease. A vitiated state of the mind is a cause of coldness between consorts (n. 9622 [*Conjugal Love*, n. 252]).

These are enumerated (n. 962–966 [*Conjugal Love*, n. 252]).

A vitiated condition of the body and diseases, which are enumerated, are also a cause (n. 967–971 [*Conjugal Love*, n. 253]).

The two are also causes of separation (n. 979–984 [*Conjugal Love*, n. 252, 253]).

Jealousy with some persons comes from various sicknesses of the mind (n. 1779–1785 [*Conjugal Love*, n. 373–375]).

Ill consequences that arise from excessive restraint of venereal heat (n. 1802 [*Conjugal Love*, n. 450]).

Divorce. Causes of coldnesses, separations, and divorces, with consorts (n. 853–1018 [*Conjugal Love*, n. 234–260]). (See also Coldness.)

Vitiated conditions of mind, vitiated conditions of body, and also impotence are causes of separation as to bed (n. 979–984 [*Conjugal Love*, n. 252–254]).

Whoredom is the genuine cause of divorce (n. 985–993 [*Conjugal Love*, n. 255]).

Duties, Offices. The proper duties of men and of women, and conjunction by means of them (articles, n. 2023, etc. [*Conjugal Love*, n. 174–176]).

Effect. (See the other index. See End.)

End. (See the other index. See Cause.)

Erudition. (See Wisdom, Understanding.)

Eternal. In love truly conjugal there is the eternal (n. 622–628 [*Conjugal Love*, n. 38, 44, 200, 216]).

Evil. (See the other index also.)

Man does truths from the will so far as he shuns evils as sins (n. 163–167 [*Conjugal Love*, n. 147]).

External, Extreme. (See the other index also.) New creations, propagations, and procreations are effected from firsts by ultimates (illustrated, n. 75).

The state of the mind depends on the state of the outmost in the body (various things, n. 528–538 [*Conjugal Love*, n. 221]).

So with conjugal love (n. 528–538 [*Conjugal Love*, n. 221]).

Influx of the soul into its ultimates, thus into the organs of generation (n. 539–548);

And the formation of seed, etc. (n. 549–560 [*Conjugal Love*, n. 220]).

How conjugal love progresses from firsts to ultimates (n. 630–638 [*Conjugal Love*, n. 101, 183, 441]).

The internal and the external man (n. 766–844 [*Conjugal Love*, n. 148, 185, 427]). (See Affection.)

Favor. Causes of love, of friendship, and of favor between consorts (n. 1586–1640 [*Conjugal Love*, n. 180, 214, 271–292]). (See Friendship.)

Female and Male. Various things (n. 6). (See Sex.) (See also the other index.)

Form. (See Substance.)

Fornication. Concerning fornication (n. 1792–1810 [*Conjugal Love*, n. 444–460]).

With every man the love of the sex is inborn; and inwardly therein, conjugal love; fornication is the love of the sex that precedes conjugal love, and thus it is lust before marriage (n. 1794–1796 [*Conjugal Love*, n. 445]).

The love of the sex, which is what fornicates, has its beginning together with seminal potency; its commencement is when the understanding lifts itself up, and thence man begins to think

from himself, and when the voice of the boy is changed to that of the young man (n. 1797–1799 [*Conjugal Love*, n. 446]).

The love of the sex grows and strengthens itself earlier and more strongly with one than with another (n. 1800 [*Conjugal Love*, n. 450]).

The love of the sex, with those in whom it strengthens itself earlier and to a greater degree than with others, cannot be totally suppressed without harm (n. 1801, 1802 [*Conjugal Love*, n. 450]).

For this reason brothels are tolerated in large cities in the European world (n. 1803 [*Conjugal Love*, n. 451]).

The greatest care should be taken lest the human conjugal be destroyed by inordinate and immoderate fornications; care must be taken, in every way, that this be preserved; since the conjugal is the very jewel of human life, and the repository of the Christian religion (n. 1804, 1805 [*Conjugal Love*, n. 456–458]). (See, further, the article *Mistress*.)

Friendship. Causes of love, of friendship, and of favor between consorts (n. 1586–1640 [*Conjugal Love*, 180, 214, 290]).

While there is love between consorts, there is also friendship and favor (n. 1588–1590 [*Conjugal Love*, n. 180, 214, 290]).

If between consorts there be not spiritual conjugal love, there still may be friendship and favor, and if there be not friendship between them, there still may be favor, that is, the civility of moral life (n. 1591–1594 [*Conjugal Love*, n. 278, 287–293]).

An internal or spiritual cause of conjugal love and friendship is true religion (n. 1595–1597 [*Conjugal Love*, n. 238, 239, 531]).

And that both have the same religion (n. 1598–1601 [*Conjugal Love*, n. 242]).

Also that from religion adulteries be shunned (n. 1602–1606 [*Conjugal Love*, n. 147–149]).

An internal and spiritual cause of conjugal love is similitude of souls and of minds; and an external or natural cause is similitude of manners and of state and condition in society (n. 1606–1608 [*Conjugal Love*, n. 246, 250]).

An external or natural cause of love or friendship between consorts is potency (n. 1609, 1610).

Also abstinence from whoredom, from any cause excepting impotency (n. 1611–1614).

There is also indifference on the part of the wife to the acts of Venus; and from this, and sometimes from a turning of the back, the husband is persuaded that his wife is without any desire for those acts (n. 1615–1617 [*Conjugal Love*, n. 259, 294]).

There is also the love of infants and children, common to both (n. 1618–1622 [*Conjugal Love*, n. 284, 404, 409]).

There are with each partner, industry, assiduity and intelligence, in their duties; and in some of these there is mutual assistance (n. 1622–1624 [*Conjugal Love*, n. 164, 165, 176, 283]).

There is also prudence in conforming to the nature and genius of the other (n. 1625–1627 [*Conjugal Love*, n. 282, 294]).

Inequality in worldly things that are loved, sometimes conduces to love or to friendship between partners (n. 1628–1633 [*Conjugal Love*, n. 287]).

A cause of apparent favor, as friendship or as love, is the love of peace in the house, and a love for reputation outside of the house (n. 1634–1637 [*Conjugal Love*, n. 285, 286]).

A cause of apparent favor, as friendship or love, is, that the wife does not cease to favor her husband when his potency ceases. This favor may become love when they grow old together (n. 1637–1640 [*Conjugal Love*, n. 290]).

Concerning the state of familiarity between consorts; whence that familiarity comes, and what its quality (n. 1639).

Garden. (See the other index.)

Generation. (See Birth.) (See the other index.)

Good. Good and truth are most universal, thence they are in each and all things in heaven and in earth (n. 306–311 [*Conjugal Love*, n. 84–86]).

Good by itself alone is not given, nor truth by itself alone; but where good is, there is truth; and the converse; wherefore the one without the other is but a thing of reasoning (n. 312–314 [*Conjugal Love*, n. 87]).

There is truth of good and good of truth, which are two distinct things because one is from the other (n. 315–319 [*Conjugal Love*, n. 88, 89]).

Truth of good is masculine, and good of truth is feminine (n. 319 [*Conjugal Love*, n. 90, 91]).

Between these two is the marriage which is properly meant by the marriage of good and truth (n. 324, 325 [*Conjugal Love*, n. 93, 100]).

Between the two there is love, which is called conjugal love (n. 326–429 [*Conjugal Love*, n. 65, 92, 93]).

In that marriage there are reciprocal action and reaction; from which one becomes the other's; whence there is mutuality (n. 341 [*Conjugal Love*, n. 293]).

(See Spiritual Marriage, Marriage, Conjugal Love, Sex.)

Good and truth are not given abstracted from substances; neither are substances given abstracted from forms (n. 341–343 [*Conjugal Love*, n. 66, 186]). (See Substance.)

Heaven. (See the other index also.)

Consorts were seen in heaven who lived in love truly conjugal; by whom truly conjugal love was represented, in its own form (Memorabilia, n. 1 [*Conjugal Love*, n. 42, 43]).

Concerning marriages in heaven (articles, n. 2–28 [*Conjugal Love*, n. 27–41]).

Some things respecting conjugal love in heaven (n. 19, 20 [*Conjugal Love*, n. 37, 38, 64, 430]).

From what is there said, it follows that there are marriages in the heavens; reasons (n. 22 [*Conjugal Love*, n. 40]).

Heaven is not from angels created such, but from men; reasons why this is unknown (n. 23 [*Conjugal Love*, n. 28, 156]).

Man is man after death, and there are full marriages between males and females from personal observation (25 [*Conjugal Love*, n. 39, 51]).

There are spiritual offspring therefrom (n. 26, 27 [*Conjugal Love*, n. 51, 52, 65, 211]).

With the angels, wisdom and its love conjoin themselves; consequently conjugal love is there perfect (n. 27, 28).

Conjugal love is in the heavens, and is communicated (n. 124–127).

Something concerning the magnificent and splendid things in heaven (Memorabilia, n. 222 [*Conjugal Love*, n. 12–20]).

Various things concerning marriages after death (n. 1719–1736 [*Conjugal Love*, n. 45–54]). (See Marriage.)

The Lord's words explained, that there is not given a wife to a man (n. 1727 [*Conjugal Love*, n. 41]).

Many other things concerning marriages in heaven (n. 1719–1736 [*Conjugal Love*, n. 27–41, 45–54]). (See Marriage.)

Preliminary observations respecting the joys of heaven and nuptials there (n. 1826–1848 [*Conjugal Love*, n. 2–25]).

There are ministries, functions and works in heaven (Memorabilia, n. 1909 [*Conjugal Love*, n. 207]).

Other things concerning conjugal love in the heavens (Memorabilia, n. 2001 [*Conjugal Love*, n. 44]).

Marriages in the golden age, in the silver, in the copper, and in the iron (Memorabilia, n. 2003–2006 [*Conjugal Love*, n. 75–78]).

How marriages are provided in heaven (n. 2038 [*Conjugal Love*, n. 229, 316, 411]).

Hell. Various things respecting the unclean things of hell (n. 1922 [*Conjugal Love*, n. 430, 495, 500]).

The hells of adulterers in the west appear like lakes of fire and brimstone (Memorabilia, n. 2035 [*Conjugal Love*, n. 80]).

Image of God. (See also the other index.)

Some things in regard to the image of God in marriages (n. 46–50, 51–56). (See *Conjugal Love*.)

What is signified by “the image of God” and “the likeness of God,” and “eating of the tree of life” (*Memorabilia*, n. 1193 [*Conjugal Love*, n. 132–136]).

Immortality. (See also the other index.)

A man lives a man after death (n. 3–5 [*Conjugal Love*, n. 28–31, 44]). (See *Man*.)

The life of man after death; reasonings by a priest, a politician and a philosopher, with the ancient wise men (*Memorabilia*, n. 1286 [*Conjugal Love*, n. 182]).

Impotency. (See *Potency*.)

Inclination. (See *Affection*.)

Infants. (Love of infants, see *Parental Love*.)

Infinite. Propagations are an image of the infinite and eternal (n. 353 seq. [*Conjugal Love*, n. 220]).

Other things from which there exists an image of the infinite and the eternal (n. 353–360, 361–371).

Influx. [See the other index also.]

The quality of the influx of the mind into the body (illustrated, n. 58, 60–62).

How man receives influx from the Lord; how he receives it with the understanding, and love thereby (illustrated, n. 75).

Much concerning degrees, and influx according to them (n. 433, 434).

Influx of the soul into the organs of generation (n. 539–548 [*Conjugal Love*, n. 183]).

Various things concerning the influx of the spiritual world into the natural world (n. 578 [*Conjugal Love*, n. 380]).

Influx into men and into beasts (n. 1200 [*Conjugal Love*, n. 183]).

How man is led by the Lord in freedom (n. 1227 [*Conjugal Love*, n. 444]).

Influx of the marriage of love and wisdom, and its reception by men (n. 2038 [*Conjugal Love*, n. 122, 123, 188]).

Also various things concerning it as it is with women, and concerning its reception (n. 2041 [*Conjugal Love*, n. 122, 123]).

Innocence. Various things in regard to the sphere of the love of innocence from the Lord, and of its protection by the Lord (n. 1363 [*Conjugal Love*, n. 127]).

The state and sphere of innocence and peace with parents and with infants, while these are loved (various things, n. 1678, 1679 [*Conjugal Love*, n. 395–397]).

Angels of innocence, who did not understand what scortatory love was (Memorabilia, n. 1738 [*Conjugal Love*, n. 444]).

The cupidity for seducing innocences, and the lot after death of those who are in it (n. 1823–1825 [*Conjugal Love*, n. 513, 514]).

Intelligence. How man receives influx from the Lord, first with the understanding; and how he receives love, by means of this (illustrated, n. 75 [*Conjugal Love*, n. 267]).

Very many things concerning the human rational, even to fifty various changes (n. 427 [*Conjugal Love*, n. 145, 233, 436]).

Various things concerning the will and the understanding, and concerning the changes and inversions of the state of the latter (n. 1267–1277). (See State.)

Adulterers enjoy the faculty of understanding, or rationality, equally with those who are not adulterers; but they abuse their rationality to confirm adulteries (n. 1904–1908 [*Conjugal Love*, n. 498, 499]).

The wisdom proper to men and proper to women (n. 2007–2022 [*Conjugal Love*, n. 163–173]).

Some reasons why wise women are not loved by men (n. 2028 [*Conjugal Love*, n. 175; *Arcana Coelestia*, n. 8994]).

They who are in the pride of their own intelligence cannot love the wife nor the neighbor (many and various things, n. 2042–2045 [*Conjugal Love*, n. 193]).

The transcription of the love of proprium with the man into conjugal love with the wife (articles, n. 2036 [*Conjugal Love*, n. 32, 88, 156, 193, 253, 293]).

Things proper to the will, and things proper to the understanding therefrom, from which there is conjunction (articles, n. 2048 [*Conjugal Love*, n. 32, 156, 163–173]).

Concerning man's own intelligence or prudence, that it is nothing (Memorabilia, n. 2051 [*Conjugal Love*, n. 353]).

Whether conjugal love and the love of one's own beauty, also whether conjugal love and the love of one's own wisdom, are given (Memorabilia, n. 2052 [*Conjugal Love*, n. 330, 331]). (See Understanding.)

Jealousy. (See Zeal.)

Judge, Judgment. Judges of friendship, concerning whom was the exclamation, "O how wise" (Memorabilia, n. 1791 [*Conjugal Love*, n. 233]).

Lasciviousness. Conjugal love is without any lasciviousness (n. 630–638 [*Conjugal Love*, n. 148]).

Love truly conjugal is without lasciviousness (various things, n. 1045).

The chaste and the unchaste (many articles, n. 2046 [*Conjugal Love*, n. 138–156]).

Last. Outmost [*ultimum*]. Ultimate [*ultimum*]. (See Extreme.)

Life. (See the other index.)

What is signified by "eating of the tree of life" (Memorabilia, n. 1193 [*Conjugal Love*, n. 135]).

Lord. (See the other index also.)

Glorification of the Lord in the heavens on account of His advent, from the Word (Memorabilia, n. 2035 [*Conjugal Love*, n. 81]).

Love in General. (See the second index, s. v. Love.) (See also Affection, Love of Self and the World.)

All the good of love is from the Lord (n. 33–35 [*Conjugal Love*, n. 84]).

There is love in which the man is, in which the world is, and in which is God (concerning which, n. 34).

(On the union of love and wisdom, or of good and truth, see Spiritual Marriage.)

Man cannot love the Lord, as he is in himself, but he can love what is from the Lord (illustrated, n. 70, 71).

And he can love what is from the Lord, as from himself (illustrated, n. 71–73).

From the Lord there is masculine love, and there is feminine; but nevertheless love is not made full except by both together (n. 74 [*Conjugal Love*, n. 32, 33, 90]).

On the progression of love, as end, cause, and effect; or as love, wisdom, and use (n. 79–100 [*Conjugal Love*, n. 400, 401]). (See Cause.)

Concerning the connection of conjugal love with the loves of heaven (n. 147–222 [*Conjugal Love*, n. 65–69]).

Perceptions are formed from affections, and affections are of love (n. 147 [*Conjugal Love*, n. 197]).

The form of love in which a man is when in the world, remains after death, and makes a one with the form of the society into which he comes (n. 208 seq. [*Conjugal Love*, n. 34–36]).

Various things respecting love towards the neighbor (n. 514 [*Conjugal Love*, n. 269]).

Love is will in the mind, it is endeavor in the body, and it becomes act when it is brought to its termination (n. 528, 529 [*Conjugal Love*, n. 215]).

Man is a form of love, wisdom and use (n. 683–690 [*Conjugal Love*, n. 361]). (See Man, Use.)

The love of his own wisdom sinks man down (n. 734–739 [*Conjugal Love*, n. 88, 193, 353]).

An exterior cause of coldness between married partners is the love of exercising domination on the part of one; still more, if they both have it (n. 939–945 [*Conjugal Love*, n. 248]).

The love of domination cleaves conjugal love asunder (various things concerning this, n. 945 [*Conjugal Love*, n. 248]).

Concerning the love of dominion that comes from the love of self, with the laity, that they wish to be kings and emperors; and with the clergy that they wish to be deities and gods (Memorabilia, n. 1873 [*Conjugal Love*, n. 261–266]).

Concerning the love of dominion that comes from the love of uses (n. 1873 [*Conjugal Love*, n. 261–266]).

The love of himself that is with the man, and pride in his own intelligence, have been transferred into the wife (various things concerning this, n. 725–742 [*Conjugal Love*, n. 32, 156]).

Various things concerning the love of self (n. 725–742).

Love of Children. (See Parental Love.)

Love of the Sex. Distinction between the love of the sex that is with men, and the love of the sex in beasts (n. 119–1251 [*Conjugal Love*, n. 94–96]). (See Beast.)

The chaste love of the sex, which is with those who are in love truly conjugal and hence of fullest potency (Memorabilia, n. 1585 [*Conjugal Love*, n. 55]).

Some things in regard to the love of the sex (n. 1793–1803 [*Conjugal Love*, n. 46, 48, 94, 98, 444–450]). (See Fornication.)

The beginning of the love of the sex; when it takes place (n. 1797–1799 [*Conjugal Love*, n. 141, 446]).

Harm that arises from an excessive restraint of the venereal heat (n. 1801, 1802 [*Conjugal Love*, n. 450]).

Lust. (See Lasciviousness.)

Male. (See Sex.) (See the other index.)

Various things concerning the male and the female (n. 6–8 [*Conjugal Love*, n. 32, 33, 61, 100, etc., 218, 220–230]). (See Sex.)

The man was created a form of wisdom from love; the woman, a form of love from wisdom (n. 168 [*Conjugal Love*, n. 32]).

Masculine conjugal love, and feminine, specifically; and the intelligence of each (n. 223–301 [*Conjugal Love*, n. 216–218]). (See Sex.)

Man [*homo*]. [See the other index.]

A man lives a man after death (n. 2–5 [*Conjugal Love*, n. 28–31, 44]).

This is not known in the world, and yet it is of common perception (concerning which see n. 3 [*Conjugal Love*, n. 28]);

From angels seen as men (n. 4 [*Conjugal Love*, n. 28, 30]);

From the soul, as being the man (n. 5 [*Conjugal Love*, n. 29, 31]).

The male after death is a male, and the female is a female (illustrated, n. 6–8 [*Conjugal Love*, n. 32, 33]). (See Sex.)

A man after death is not a mere breath, but a real man (illustrated, n. 24, 25 [*Conjugal Love*, n. 29]).

How man receives love and wisdom from the Lord; that he receives wisdom with the understanding; and how the will

successively adjoins itself (illustrated, n. 75 [*Conjugal Love*, n. 122–124]).

In man there are three things which are one: soul, spirit and body; these are as end, cause, and effect (n. 85, 86 [*Conjugal Love*, n. 101, 158]).

(For various things concerning the degrees of life with man, see Degrees.)

Man consists of soul, spirit, and body (n. 474–476 [*Conjugal Love*, n. 101, 158]).

A man is a man according to the quality of the conjugal love with him (various things, n. 575–592 [*Conjugal Love*, n. 96, 230, 432]).

He is a man so far as spiritual conjugal love makes one with natural conjugal love (n. 593–597).

They who are in love truly conjugal are forms of celestial love, of spiritual, and of natural (n. 677–682 seq.).

Man was created a form of love and wisdom (n. 683–685 [*Conjugal Love*, n. 16, 183, 361]).

All things in man are actually effects of love and wisdom, which are uses (n. 686–693 [*Conjugal Love*, n. 16, 183]). (See Uses.)

Man was created a form of love and wisdom (n. 683).

For man to be that form in perfection, there could be nothing lacking (n. 684, 685).

All things in man are uses from love by wisdom (n. 689–690 [*Conjugal Love*, n. 183]).

Man is a single series of all the uses in the universe (n. 691–693). (See Use.)

Man is a form of the three degrees, celestial, spiritual, and natural (n. 699, 709, 719 [*Conjugal Love*, n. 67, 532]).

How man becomes such a form, and that conjugal love is the medium (n. 717–721).

From the form in which a man is, only that which is similar can proceed (n. 722 [*Conjugal Love*, n. 85]).

Every man has an internal will and an internal understanding (n. 780–784 [*Conjugal Love*, n. 185]).

Many things concerning the internal and the external man (n. 766–844 [*Conjugal Love*, n. 148, 185, 269, 427]). (See Affection.)

Man is not born into any knowledge, but only into the capacity and inclination (Memorabilia, n. 1193 [*Conjugal Love*, n. 132–136]).

Love of the sex with men and with beasts (n. 1194–1251 [*Conjugal Love*, n. 94–96, 133]). (See Beast.)

The state of men and their various and successive changes of state, compared with beasts (n. 1194–1217 [*Conjugal Love*, n. 94–96]). (See Beast.)

How man is led by the Lord in freedom (n. 1227 [*Conjugal Love*, n. 444]).

Men found in forests (Memorabilia, n. 1251 [*Conjugal Love*, n. 151–154]).

Changes of state with man and with woman (n. 1252–1285 [*Conjugal Love*, 184–206]). (See State.)

Reasonings concerning the life after death; by a priest, a politician, and a philosopher, with the ancient wise men (Memorabilia, n. 1286 [*Conjugal Love*, n. 182]).

Marriage. (See also the other index.)

A universal sphere of conjugal love proceeds from the Lord and fills the universe, or both worlds (n. 2 [*Conjugal Love*, n. 92, 115, 220, 222, 355]).

(Concerning love of the sex, see Sex.)

(Concerning spiritual marriage, which is the marriage of good and truth, see below.)

Marriages are of the Divine providence; and they are in the most minute particulars with male and with female (*Memorabilia*, n. 76 [*Conjugal Love*, n. 316]).

Whence is the conjugal, in its first origin (n. 101–103 [*Conjugal Love*, n. 60, 61, 83, 103–114, 183, 238]).

Two consorts make one form of wisdom and love (n. 189–193 [*Conjugal Love*, n. 100–102, 201]).

All things that are born from that form derive a likeness therefrom; thus they are in the marriage of wisdom and love (n. 194–198 [*Conjugal Love*, n. 202–205]).

All affections of the will and perceptions of the understanding with them are in like form (n. 199–201).

That form conjoins itself with all the loves of a society (n. 212–216).

Various things from angels concerning the chastity of marriage (n. 216).

Masculine and feminine conjugal love specifically, and the intelligence of each (n. 223–301 [*Conjugal Love*, n. 218]). (See Sex.)

How a virgin becomes a wife (various things, n. 279–281 [*Conjugal Love*, n. 173, 198, 199]). (See Sex.)

Various things on this subject (n. 281). (See Sex.)

Still others (n. 282–284). (See Sex.)

Three degrees of marriages and adulteries (n. 373–384 [*Conjugal Love*, n. 270]).

Conversation of adulterers about marriages (Memorabilia, n. 407 [*Conjugal Love*, n. 521, 522]).

Consorts who are in love truly conjugal wish to be one; and consorts who are not, wish to be two (many things, n. 606–621 [*Conjugal Love*, n. 215]).

Conjugal love is chiefly dependent on husbands (n. 753–757 [*Conjugal Love*, n. 216]).

Arcana concerning the communication of love between consorts (n. 758–762 [*Conjugal Love*, n. 217]).

Conjugal similitude and dissimilitude (n. 765–882 [*Conjugal Love*, n. 227–229]). (See Similitude.)

Causes of coldnesses, separations and divorces, with consorts (n. 853–1018 [*Conjugal Love*, n. 234–260]). (See Coldness, Divorce.)

After the nuptials a man is to leave his father and mother, and of the sex he is to love his wife only (n. 1181–1187 [*Conjugal Love*, n. 194, 411]).

Changes of state with man and woman, especially through marriage (n. 1252–1285 [*Conjugal Love*, n. 184–206]).

Signs that consorts wish to be one (various things, n. 1262, 1278).

Repeated marriages (n. 1287–1300 [*Conjugal Love*, n. 317–325]). (See Widow.)

The state of consorts after death (n. 1719–1736 [*Conjugal Love*, n. 45–54]).

The love of the sex remains with man after death such as it was in the world interiorly, that is, in his interior will and the thought from it (n. 1721–1723 [*Conjugal Love*, 46, 47]).

So, too, conjugal love remains such as it was interiorly (n. 1724, 1725 [*Conjugal Love*, n. 48]).

Two consorts for the most part meet after death, recognize each other, consociate, and for some time live together; this takes place in their first state, thus while they are in externals as they were in the world (n. 1726, 1727 [*Conjugal Love*, n. 37, 46, 47]).

Various circumstances about these things (n. 1725, 1728).

The Lord's words explained, that a wife is not given to a man (n. 1727 [*Conjugal Love*, n. 41]).

Successively, as they put off externals and enter into their internals, they have a perception of the quality of the inclination that they have had for each other; and so whether they can live together as one or not (1728, 1729 [*Conjugal Love*, n. 48]).

If they are unable to live together as one they separate; the man from the wife, the wife from the man, or each from the other (n. 1728, 1729 [*Conjugal Love*, n. 49]).

Then there is given to the man a suitable wife, and to the woman a suitable husband (n. 1728, 1729 [*Conjugal Love*, n. 50, 54]).

In their relation to each other, consorts enjoy conjugal delight similar to those in the world, but more happy; but without

proliferation; instead of which, or in its place, there is spiritual proliferation, which is that of good and truth (n. 1730–1732 [*Conjugal Love*, n. 51, 52]).

Such is the case with those who come into heaven; but it is otherwise with those who go into hell (n. 1733–1736 [*Conjugal Love*, n. 53, 54]).

Various things about infernal marriages (n. 1736 [*Conjugal Love*, n. 54]).

Causes that prevent marriages from being contracted until advanced age (n. 1795 [*Conjugal Love*, n. 450]).

Preliminary observations respecting the joys of heaven and nuptials there (n. 1826–1848 [*Conjugal Love*, n. 1–25]).

Marriages in the golden age, the silver, and the copper (Memorabilia, n. 2003–2006 [*Conjugal Love*, n. 74–77]).

Marriages in the iron age, when they had become polygamic (Memorabilia, n. 2006 [*Conjugal Love*, n. 78]).

Transcription of the love of proprium with the man into conjugal love with the wife (articles, n. 2036 seq. [*Conjugal Love*, n. 32, 88, 156, 193, 293, 353]).

The inclinations, affections, and qualities of men and of women, through which conjunction is effected (many articles, n. 2047 [*Conjugal Love*, n. 156–181]).

Difficulties in understanding the conjunctions of consorts (articles, n. 2050).

Marriages in the Heavens. (See Heaven.)

Marriage, Spiritual. (See Spiritual Marriage.)

Mind. (See the other index.)

The mind of man is not only in the head, but everywhere throughout the body (illustrated, n. 58–60 [*Conjugal Love*, n. 178, 260]).

The opening of the mind, and the consequent perfection of conjugal love, and of the delights therefrom (n. 539–548, 549–560 [*Conjugal Love*, n. 94]).

Various things concerning the opening and the closing of the mind (n. 561–563 [*Conjugal Love*, n. 188, 189, 203]).

Mistress, Keeping a. (See also Fornication.) The greatest care should be taken lest the human conjugal be destroyed by inordinate and immoderate fornications; care must be taken, in every way, that this be preserved, since the conjugal is the very jewel of human life, and the repository of the Christian religion (n. 1804–1806 [*Conjugal Love*, n. 456–458]).

With those who for various reasons cannot yet enter into marriage, and who on account of salacity are unable to govern their lust, that conjugal is kept in existence by taking a mistress (n. 1806, 1807 [*Conjugal Love*, n. 459]);

Provided that this relation is not formed with a virgin or maiden, nor with a married woman, and is kept apart from conjugal love (n. 1808–1810 [*Conjugal Love*, n. 460]).

Mohammedans. Why polygamy was permitted to the Mohammedans (1065–1070 [*Conjugal Love*, n. 341]).

Concerning the Mohammedan heavens, and that they come into the second heaven who give up their mistresses (n. 1071–1077 [*Conjugal Love*, n. 342–344]).

Nativity. (See Birth.)

Nature. Natural [*naturale*]. Conversation of adulterers concerning nature and religion (Memorabilia, n. 407 [*Conjugal Love*, n. 521, 522]).

The highest natural, the middle, and the lowest (n. 482 [*Conjugal Love*, n. 442, 496]).

The center and the expanse of nature and of life (Memorabilia, n. 568 [*Conjugal Love*, n. 380]).

Various things respecting the spiritual and the natural, the difference between them, and their conjunction (n. 575 [*Conjugal Love*, n. 31, 326–329]).

Various things in regard to the spiritual world and its influx into the natural world (n. 577, 578 [*Conjugal Love*, n. 380]).

From the things which may be seen in the world, man may confirm himself in favor of God more than for nature (Memorabilia, n. 1458 [*Conjugal Love*, n. 415–422]).

Difference between the spiritual and the natural as to writings, languages, and thoughts (Memorabilia, n. 1699 [*Conjugal Love*, n. 326–329]).

Nuptials. (See Bridegroom.)

Betrothals and nuptials (n. 1111–1192 [*Conjugal Love*, n. 295–314]).

When the period of betrothal is completed, nuptials ought to take place (n. 1157–1160 [*Conjugal Love*, n. 306]).

Before the nuptials the marriage covenant is to be made in the presence of witnesses (n. 1161–1165 [*Conjugal Love*, n. 301, 307]).

Because marriage regarded in itself is spiritual and consequently holy, it ought to be consecrated and confirmed by a priest (n. 1166–1173 [*Conjugal Love*, n. 308]).

After the nuptials the spiritual marriage, which is of the internal man, becomes also natural, which is of the external man, and thus at last full (n. 1173–1180 [*Conjugal Love*, n. 310]).

The man after the nuptials is to leave father and mother, and of the sex he is to love his wife alone (n. 1181–1187 [*Conjugal Love*, n. 112, 194, 411]).

Offices. (See Duties.)

Offspring. (See Procreation.)

One. (See the other index.)

Organs of Generation. (See Seed.) (See also the other index.)

Outmost, Last, Ultimate. (See Extreme.)

Own. (See Proprium.)

Parental Love, or the Love between Parents and Children. Various things respecting the sphere of innocence, and of its protection from evils and falsities (n. 1363 [*Conjugal Love*, n. 127, 391, 394, 395, 399]).

The love of infants and of children is an external or natural cause of love or friendship between consorts (n. 1618–1621 [*Conjugal Love*, n. 284, 387, 404]).

Concerning the love of infants or parental love (n. 1642–1699 [*Conjugal Love*, n. 385–414]).

From the Divine providence proceed two universal spheres; one, that of conjugal love; and the other, that of the love of infants (much concerning these spheres, n. 1644–1657 [*Conjugal Love*, n. 386–397]). (See Sphere.)

The sphere of the love of infants is the sphere of protecting and supporting those who are unable to protect and support themselves (n. 1658–1662 [*Conjugal Love*, n. 391]).

The sphere of the love of infants inflows into all living and animate things in the universe, and fills them with the love of innocence and peace, which love is received by them in their own way (n. 1663–1666 [*Conjugal Love*, n. 388, 394]);

And it induces upon them a new and wonderful state; one that is full of the love of supporting and protecting their own offspring (n. 1667, 1668 [*Conjugal Love*, n. 392]).

Everyone living and animate receives this state into himself or herself after a birth; nor is there knowledge that it inflows, because the influx is not felt (n. 1669 [*Conjugal Love*, n. 391, 392]).

The sphere of this love affects the female sex more than the male; thus mothers more than fathers (n. 1670, 1671 [*Conjugal Love*, n. 393]).

It affects fathers and mothers variously, each according to the state of the mind (n. 1672–1674 [*Conjugal Love*, n. 405, 408]).

It affects the evil and the good equally, and gives each the disposition to love and protect his own offspring, from his own affection (n. 1675–1677 [*Conjugal Love*, n. 392]).

The sphere of this love of innocence and peace inflows into the external minds [*animos*] of parents and also into infants, and it conjoins itself in their outmost parts, especially by the touch (n. 1678, 1679 [*Conjugal Love*, n. 396]).

In the degree in which innocence and peace recede with infants, there is a relaxation of that conjunction or that love; this is accomplished successively even to separation (n. 1681–1684 [*Conjugal Love*, n. 398]).

The state of innocence and peace with infants is, that they know nothing and can do nothing from themselves, but from others, especially from the father and mother; and this state successively recedes as they know and become able to act from themselves, and not from others (n. 1685–1689 [*Conjugal Love*, n. 399]).

The sphere of the love of infants progresses in a certain series, from and through causes into effects, and it makes periods, by means of which creation is preserved and continued in the state foreseen and provided (n. 1690–1692 [*Conjugal Love*, n. 400]).

The love between parents and children descends and does not ascend, and for this there are many reasons (n. 1693–1698 [*Conjugal Love*, n. 402]).

The conjunction of conjugal love with the love of infants or parental love (n. 1701–1717 [*Conjugal Love*, n. 404]).

In legitimate marriages infants are loved as legitimate and heirs (n. 1703, 1704).

With consorts who love each other, conjugal love is conjoined with parental love through spiritual and rational causes, and natural causes from these, which are with them from the Lord (n. 1707–1709 [*Conjugal Love*, n. 404]).

In the case of such consorts, there is parental love through the husband with the wife, and on the other hand there is parental love with the husband from the Lord through the wife; in consequence, the love of the one is also conjoined mutually and in its turn with the love of the other (n. 1710, 1711).

With consorts who do not love each other, although there is not conjunction of those two loves from what is higher, interior, or

prior, still there is a conjunction from what is lower, exterior, or posterior; but such conjunction is inverted, and consequently is light and wandering (n. 1712, 1713 [*Conjugal Love*, n. 408]).

The love of parents towards their children remains after death, in the case of consorts who have loved each other; it is otherwise with those who have not loved each other (n. 1714–1717 [*Conjugal Love*, n. 410]).

Pellicacy. (See *Mistress*.)

Perception. [See the other index.]

Polygamy. Concerning polygamy (n. 1019–1108 [*Conjugal Love*, n. 332–352]).

Only with one wife can there be given love truly conjugal, potency, friendship, confidence, and such conjunction of minds that two are one flesh (n. 1021–1029 [*Conjugal Love*, n. 333, 334]).

Only with one wife can there be given the celestial beatitudes, spiritual satisfactions, and natural enjoyments which have from the beginning been provided for those who are in love truly conjugal (n. 1030–1034 [*Conjugal Love*, n. 335]).

Love truly conjugal is not given except to those who are of the Christian church (n. 1042–1046 [*Conjugal Love*, n. 337]).

Hence it is not lawful for Christians to marry more than one wife (n. 1047 [*Conjugal Love*, n. 338]).

If a Christian were to marry more than one wife, he would commit not only natural but also spiritual adultery (n. 1051–1058 [*Conjugal Love*, n. 339]).

The sons of Jacob were permitted to marry more wives, because the Christian church was not with them, and therefore love truly

conjugal could not be given (n. 1059–1064 [*Conjugal Love*, n. 340]).

Why polygamy was permitted to the Mohammedans (n. 1059–1064 [*Conjugal Love*, n. 341]).

Concerning the heavens of the Mohammedans, and that they who give up their mistresses enter into the second heaven (n. 1065–1077 [*Conjugal Love*, n. 342, 343]).

Polygamy is lasciviousness (n. 1079–1082 [*Conjugal Love*, n. 345]).

With polygamists there cannot be given conjugal chastity, purity, and holiness (n. 1083–1086 [*Conjugal Love*, n. 141, 346]).

Polygamy is not sin to those with whom it is from religion (n. 1090–1094 [*Conjugal Love*, n. 348]).

Polygamy is not sin with those who are in ignorance concerning the Lord (n. 1095–1098 [*Conjugal Love*, n. 349, 350]).

So long as polygamists remain polygamists, they cannot become spiritual (n. 1087–1089 [*Conjugal Love*, n. 347]).

Those polygamists are saved who live according to the civil laws of justice (n. 1099–1102 [*Conjugal Love*, n. 351]);

But they cannot be consociated with angels in the Christian heavens (n. 1103–1107 [*Conjugal Love*, n. 352]).

The difference between polygamists from religion and polygamists in Christendom (n. 1365, 1366 [*Conjugal Love*, n. 338–350]).

Concerning those who lived in the iron age; that they were polygamists (Memorabilia, n. 2006 [*Conjugal Love*, n. 78]).

Potency. Angels have perpetual potency, because they are in perpetual love (illustrated, n. 68 [*Conjugal Love*, n. 207, 355, 356, 433]).

Whence angels have perpetual potency, confirmed by reasons presented by an angel (Memorabilia, n. 222 [*Conjugal Love*, n. 355, 356]).

Determinations to the ultimate delight are in the good pleasure of the husband (n. 258–262 [*Conjugal Love*, n. 221]).

Wives cannot bear to hear their husbands say that they are able but not willing; they can, however, bear to hear it said that they are willing but not able; the latter perpetuates love, but the former dissolves it (n. 266–268 [*Conjugal Love*, n. 219]).

Increase of potency according to the opening of the interiors of the mind (n. 539–548, 549–560 [*Conjugal Love*, n. 220]).

Conjugal love, according to its spiritual state, produces potency; nine reasons (n. 639–663).

Impotence is a cause of coldness and separation between consorts (n. 972–978 [*Conjugal Love*, n. 254]).

Various causes and species of impotence (n. 972–978 [*Conjugal Love*, n. 221]).

He who is in love truly conjugal is in its virtue and its potency (n. 1024–1028 [*Conjugal Love*, n. 55, 355, 433]).

Correspondence of seminal potency with reception of spiritual truths through the Word (various things, n. 1458 [*Conjugal Love*, n. 127, 220]).

Also various things concerning natural and spiritual conjugal potency (n. 1360 [*Conjugal Love*, n. 355, 433]).

Natural and spiritual conjugal love and potency (n. 1459–1652 [*Conjugal Love*, n. 44, 55, 207, 220, 221, 355, 433]).

Various causes of potency (n. 1562, 1564).

By spiritual conjugal potency is meant potency such as those have who are in the truths and goods of the church (n. 1563–1565).

Various things concerning natural potency from spiritual (n. 1564).

There is natural conjugal potency from the love of the sex, which when not limited to the wife is lewdness; and the potency of this is lasciviousness (n. 1566).

Spiritual conjugal potency is from conjugal love, with one wife; when this potency becomes conjugal it is chastity, and its potency is without lasciviousness (n. 1567).

Natural conjugal potency successively decreases, as its love, which is lewdness, is not limited (n. 1568–1573).

But spiritual conjugal love successively increases, as its love, which is heavenly, is purified from lascivious love of the sex (n. 1574).

Natural conjugal potency decreases even till it becomes naught; but that which is spiritual increases even till it becomes constant (n. 1574–1577).

Natural conjugal potency successively extinguishes the interior fire of man's life, and dims its light; but that which is spiritual successively kindles the fire of man's life and exalts its light (n. 1579).

Natural conjugal potency deprives the soul and the spirit of their own beatitudes and delights; the contrary is the case with that which is spiritual (n. 1580–1582).

The man who is in spiritual conjugal potency, from chaste love becomes a more and more internal and perfect man; the opposite is the case with him who is in natural potency (n. 1583, 1584).

Potency is an external or natural cause of love or of friendship between consorts (n. 1609, 1610 [*Conjugal Love*, n. 49, 274, 290]).

Judgments of the wise from the kingdoms of Europe, concerning the origin of conjugal love, and concerning its virtue and potency (Memorabilia, n. 1718 [*Conjugal Love*, n. 103–114]).

Concerning seminal potency: when it begins (n. 1799 [*Conjugal Love*, n. 446]).

Procreation, Offspring.

Proliferation, Prolific. (See also Seed.) Procreations take place on earth because they are from firsts by ultimates (illustrated, n. 75).

The angels were once men (n. 75 [*Conjugal Love*, n. 28–30]).

Offspring born of two who are in love truly conjugal derive from their parents the conjugal good and truth; from which they have the inclination and capacity, if sons to perceive the things that belong to wisdom, if daughters to love the things which wisdom teaches (n. 285–290 [*Conjugal Love*, n. 202–204]).

This is the case for the reason that the soul of the offspring is from the father, and the clothing corresponding to the soul is from the mother (n. 291–293 [*Conjugal Love*, n. 206]).

How man [*homo*] comes into the seed, and the quality of the seed (various things, n. 293 [*Conjugal Love*, n. 183, 220, 245]).

In the marriage of good and truth there is what is generative and prolific, whence are the propagations of all things in the universe, through which there is a continuance of creation (n. 330–336 [*Conjugal Love*, n. 92, 115]).

Because goods and truths are in forms, therefore all things propagate themselves substantially and materially (n. 344–352).

Propagations are continuations of creation; and in them there is the image of the infinite and eternal, from the Lord the creator, who is infinite and eternal (n. 353, etc., to 372 [*Conjugal Love*, n. 183, 220]).

The soul is in a state of perpetual fructification and propagation (n. 498–501 [*Conjugal Love*, n. 220]).

Conjugal love in its origin is the love of the propagation of good and truth (n. 502–511).

(Concerning the organs of proliferation, see Seed.)

The influx of the soul into the organs of generation, and the formation of the seed, thus of man (n. 539–548, 549–560 [*Conjugal Love*, n. 183, 220, 245]).

What is prolific in living things and in things not living (n. 581, 582 [*Conjugal Love*, n. 183]).

Spiritual conjugal love is that from which, in which, and thus for which, there is conception, growth and formation (n. 579–584 [*Conjugal Love*, n. 66]).

How conjugal love progresses from firsts through mediates to ultimates (n. 630–638 [*Conjugal Love*, n. 101, 183, 400, 401, 440, 441, 447]).

From the form in which man is, there can proceed only that which is similar (n. 722–752 [*Conjugal Love*, n. 85]).

Love and wisdom increases with those who are in conjugal love (n. 723, 724, 740–742 [*Conjugal Love*, n. 93, 95, 98, 130, 211]).

Prolifcation corresponds to the love of producing and preserving the truths and goods of the church (n. 1361, 1362 [*Conjugal Love*, n. 127, 389, 390]).

In the heavens there is spiritual prolifcation, but not natural (various things, n. 1732 [*Conjugal Love*, n. 49, 51–53, 65]).

Proprium. Propriums of the understanding and propriums of the will, which are transcribed into conjugal love (articles, n. 2036, 2048 [*Conjugal Love*, n. 32, 156, 163–173]).

Providence. (See the other index also.)

Marriages are of the Divine providence (Memorabilia, n. 76 [*Conjugal Love*, n. 316]).

To those who look to the Lord and love chaste marriage, marriages and their felicities are provided (n. 1188–1192 [*Conjugal Love*, n. 49, 98, 229, 411, 444]).

From the Lord goes forth the Divine providence for the preservation of the created universe and for its continuance to eternity (n. 1644–1647 [*Conjugal Love*, n. 386, 391, 392]).

From this are the two universal spheres (n. 1648–1652 [*Conjugal Love*, n. 386–393]). (See Sphere, Parental Love.)

Qualities. Qualities or inclinations and affections of men and of women, by means of which is conjunction (articles, n. 2047 [*Conjugal Love*, n. 88, 89]).

Rational. (See Understanding.)

Reasoners who think no further than whether a thing is so (Memorabilia, n. 1948 [*Conjugal Love*, n. 232]).

Religion. Conjugal love is according to the religion (n. 131–135, 140–144 [*Conjugal Love*, n. 130, 238–243, 531]).

It is from religion (See *Conjugal Love*, and *Marriage of Good and Truth*, or *Spiritual Marriage*).

The marriage of good and truth is in each single thing of the Word, the church, and religion; wherefore that marriage makes one with the church and religion with men (n. 393–397 [*Conjugal Love*, n. 128–130, 516]).

Hence it follows that conjugal love with men is altogether according to the states of the church and of religion with them (n. 398–401 [*Conjugal Love*, n. 130–142, 238]).

Therefore everyone has heaven according to his conjugal love (n. 402–406 [*Conjugal Love*, n. 77]).

Conversation of adulterers concerning nature and concerning religion (Memorabilia, n. 407 [*Conjugal Love*, n. 521, 522]).

Variety of conjugal love according to the states of the church with man (n. 408–568 [*Conjugal Love*, n. 324]).

Love truly conjugal is according to the states of the church with men (n. 435–437 [*Conjugal Love*, n. 130, 149]).

They who have no religion have not conjugal love; but they have lust which is worse than the lust of a wild beast (n. 439–445 [*Conjugal Love*, n. 239]).

To everyone the state of the church is according to his acknowledgment of God, and at the same time according to the life of his religion (n. 446–449 [*Conjugal Love*, n. 129]).

The state of the church is interior according to the acknowledgment of the one God, and at the same time to a life of love (n. 450–453).

The state of the church is internal with those who go to the Lord, and shun evils as sins (shown, 454–463).

They alone have love truly conjugal who are being received into the Lord's new church or the New Jerusalem (n. 464–526; especially n. 516–521 [*Conjugal Love*, n. 43, 534]).

They have conjugal love who are in truths by means of the Word, and who wish to propagate them (n. 513–515 [*Conjugal Love*, n. 128]).

Various things concerning the opening and the closing of the mind (n. 561, 563, 565 [*Conjugal Love*, n. 188, 189]).

Conjugal love is according to the states of the church (various things, n. 566 [*Conjugal Love*, n. 130, 142, 238]).

Why this is not known in the world (n. 567 [*Conjugal Love*, n. 240]).

Love truly conjugal is with those who from religion love chastity; and its opposite is with those who do not love chastity from religion (n. 571–574 [*Conjugal Love*, n. 147–149]).

Conjugal love becomes interior by religion; and it becomes exterior without it (n. 598–605).

The origin of conjugal love from the Lord (Memorabilia, n. 763 [*Conjugal Love*, n. 183]).

Conjugal similitudes are provided by the Lord in the case of those who go to him and desire love truly conjugal (n. 810–817 [*Conjugal Love*, n. 49, 229]).

Of the internal causes of coldness between consorts, the first is the rejection of all things of the church and of religion (n. 875–894 [*Conjugal Love*, n. 240]):

The second, that one has religion, and not the other (n. 892–897 [*Conjugal Love*, n. 241]):

The third, that one has one religion and the other another (n. 898–905 [*Conjugal Love*, n. 242]):

The fourth, imbued falsity of religion (n. 906–912 [*Conjugal Love*, n. 243]).

He who is in love truly conjugal is in the state of creation, in conjunction with the Lord, and in the reception of all things of good and truth (n. 1024–1028 [*Conjugal Love*, n. 66, 84–86]).

Conjugal beatitudes, satisfaction and delights can be given only by the Lord, and to those who go to Him (n. 1030–1041 [*Conjugal Love*, n. 335, 336]).

Consequently they can be given to those only who are of the Christian church; and it is in consequence of this that it is not allowable for Christians to marry more than one wife (n. 1042–1050 [*Conjugal Love*, n. 337, 338]).

Conversation with angels concerning arcana revealed by the Lord, concerning the Word, heaven, religion, and concerning conjugal love as being from religion; and grief that these things are not esteemed as of any value in the world (*Memorabilia*, n. 1108, 1109 [*Conjugal Love*, n. 532–534]).

For those who look to the Lord and love chaste marriage, marriages and their felicities are provided (n. 1188–1192 [*Conjugal Love*, n. 49, 229]).

The marriage of the Lord with the church (n. 1301–1344 [*Conjugal Love*, n. 116–131]). (See Church.)

Concerning the correspondence of the marriage of the Lord and the church with marriages in the heavens and on earth (n. 1345–1458 [*Conjugal Love*, n. 125–127]).

Conjugal love is according to the religion (various things, n. 1595–1597, 1598–1601, 1602 seq. [*Conjugal Love*, n. 130, 142, 238]).

Adulteries produce the effect that the man does not acknowledge God, the Divinity of the Lord, the holiness of the Word, and consequently the other things that pertain to the church and religion (n. 1897–1903 [*Conjugal Love*, n. 497]).

(For other things concerning the marriage of good and truth, see *Spiritual Marriage and Correspondence*.)

Spiritual marriage is violated when the truth of the church is separated from its good, and when its good is separated from its truth (n. 1970–1979 [*Conjugal Love*, n. 519]). (See *Correspondence*.)

Repentance. [See the other index.]

Seed. Various things respecting procreation by seed (n. 291–294 [*Conjugal Love*, n. 220, 245]).

The state of the extreme parts in the body is dependent on the state of the mind (n. 528–538 [*Conjugal Love*, n. 221, 355]).

The ultimate region where the organs of generation are. The soul and the mind are there in their ultimates. Various things respecting influx and operation (n. 539–548 [*Conjugal Love*, n. 183, 310]).

Formation of the seed, and thus of man (n. 539–548, 549–560 [*Conjugal Love*, n. 183, 220, 245]).

Whence the seed (n. 659–662 [*Conjugal Love*, n. 127, 245]).

Semen. (See Seed.)

Separation Between Consorts. (See Divorce.)

Sex. A male is a male, and a female is a female, after death (n. 6–8 [*Conjugal Love*, n. 32, 33]).

In what the masculine consists, and in what the feminine; also in what consists the conjunction of the two (n. 6 [*Conjugal Love*, n. 32, 56, 61]).

Differences of the two in internal and in external form (n. 7, 8 [*Conjugal Love*, n. 32, 33]).

The sex and its love are in the whole and in every part; and this love especially remains after death (n. 14–17 [*Conjugal Love*, n. 37, 46, 47]);

Because this love is the universal of all loves (n. 14–16 [*Conjugal Love*, n. 46]).

The male is wisdom and understanding; the wife is the love of the man's wisdom and understanding (n. 52–56 [*Conjugal Love*, n. 32, 33, 88, 90]).

There is masculine love to the Lord, and there is feminine; and the love is not full unless these are together (n. 74).

The man is a form of wisdom from love, and the woman is a form of love from wisdom (n. 168–171 [*Conjugal Love*, n. 187]).

They have fallen into the opposite form through evils (n. 172–175).

But still man can be led back into the form into which he was created, if he goes to the Lord and shuns evils as sins (n. 176–180, 181–184 [*Conjugal Love*, n. 81]).

Concerning masculine and feminine conjugal love specifically, and concerning the intelligence of each (n. 223–301 [*Conjugal Love*, n. 184–199, 218]).

Husbands are from creation forms of wisdom, of intelligence and of knowledge; and wives are from creation forms of the love of these (n. 225–227 [*Conjugal Love*, n. 187]).

Wives do not enter into the wisdom, intelligence and knowledge proper to the husbands; but they are affected by them, and they love their husbands on account of them (n. 228–230 [*Conjugal Love*, n. 168, 170–175]).

Various arcana respecting the state of men and the state of women (n. 230 [*Conjugal Love*, n. 187–191]).

With husbands there is an elevation of the interiors of the mind into higher light, and with wives there is an elevation of the mind into superior heat; and a wife is sensible of the delights of her heat together with the light of her husband (n. 231–233 [*Conjugal Love*, 188, 189]).

Various things from angels concerning this also (n. 233 [*Conjugal Love*, n. 293]).

The wife wishes to be united to the husband as to his internal will, and the husband wishes to be united to the wife as to her external will; and thus the will of the two, internal and external, is made one (n. 234–238 [*Conjugal Love*, n. 163–165]).

Various things in regard to this from conversation with angels (n. 238 [*Conjugal Love*, n. 293]).

With the wife there is in the highest measure clear-sightedness for knowing the affections of the husband, and the greatest tact

in regulating them; and with every sense wives have a perception of the inclination of the husband towards them, especially with the sense of touch in the palms of their hands (n. 239–242 [*Conjugal Love*, n. 166]).

Various things concerning this clear-sightedness of wives (n. 241 [*Conjugal Love*, n. 208]).

Wives have an inborn prudence in concealing their love and also this clear-sightedness from their husbands (n. 243–246 [*Conjugal Love*, n. 167]).

Various things from angels concerning this, and concerning the opposite state (n. 248, 249 [*Conjugal Love*, n. 208]).

Conjugal love principally has its seat with wives, and husbands receive it from their wives (n. 250–253 [*Conjugal Love*, n. 161, 216, 224]).

The chasteness of conjugal love has its seat principally with wives, and not in like manner with husbands unless wisdom effects it (n. 254–257).

Wives are sensible of the delights of conjugal love from the bosom love which is inmost friendship; the determinations of this love to the ultimate delight are in the good pleasure of the husband (n. 258–262 [*Conjugal Love*, n. 221]).

Various things respecting the delights of that love, and whence they are (n. 261 [*Conjugal Love*, n. 188, 189, 198]).

As husbands from wisdom love conjugal chastity and friendship, so they are sensible of the delights of conjugal love communicated to them by their wives (n. 263–265).

The intelligence of women in itself is tender, pacific, yielding, soft, beautiful, modest, lovely, like themselves; and the intelligence of men in itself is grave, harsh, hard, tenacious, high

spirited, wandering with license (n. 269–273 [*Conjugal Love*, n. 218]).

The intelligence of the wife is connected with the external matters called economical and domestic; as to internal things and public matters, she depends on the intelligence of her husband; if a widow, she is dependent on the intelligence of men, except for those things which she has derived from her husband by remembrance (n. 274–278 [*Conjugal Love*, n. 90, 91, 325]).

A wife is actually formed into the love of her husband's wisdom; and this is done by the reception of the offshoots of his soul, together with the delight that arises from her desire to be the love of her husband's wisdom; thus from being a virgin she becomes a wife; thus she becomes a similitude (n. 279–281 [*Conjugal Love*, n. 172, 173, 198, 199]).

Various things concerning this, from the conversation of angels (n. 281).

Thus the wisdom of the husband is given to his wife, is appropriated, and becomes implanted in her life; whence the love of her husband's wisdom exists in the wife, and grows (n. 282–284 [*Conjugal Love*, n. 173]).

The truth of good is masculine, and the good of truth is feminine (n. 319–323 [*Conjugal Love*, n. 90, 91]).

The male was created to become wisdom, and the female to become the love of the wisdom of the man (n. 725–731, 732–742 [*Conjugal Love*, n. 32, 33]).

Conjugal love chiefly depends on husbands (n. 753–757 [*Conjugal Love*, n. 216]).

Certain arcana concerning the communication of love between consorts (n. 758–762).

The affections of men and of women, their adaptability and their want of adaptability (n. 766, etc. [*Conjugal Love*, n. 227–229, 246, 271 seq.]). (See Affection, Similitude.)

Discourse of the wise concerning the beauty of the female sex (Memorabilia, n. 1018 [*Conjugal Love*, n. 56]).

Distinction between the love of the sex as it is with men and as it is with beasts (n. 1194–1251 [*Conjugal Love*, n. 48, 94–96, 133]). (See Beast.)

(Concerning the love of the sex, see Love of the Sex.)

Changes of state with man and with woman, especially through marriage (n. 1252–1285 [*Conjugal Love*, n. 184–206]). (See State.)

Various things concerning the signs that male and female wish to become one (n. 1262, 1278).

State of consorts after death (n. 1719–1736 [*Conjugal Love*, n. 45–54]). (See Marriage.)

The love of the sex remains with every man after death such as it was interiorly with him (n. 1721–1723 [*Conjugal Love*, n. 46, 47]). (See Marriage.)

Three French orators on the beauty of the female sex (Memorabilia, n. 1727 [*Conjugal Love*, n. 381–384]).

The perception and wisdom proper to the man and proper to the woman, and concerning the conjunction of man and woman through them (n. 2007–2022 [*Conjugal Love*, n. 156, 181]).

Man has a faculty of knowing, of understanding, and of being wise, that woman does not have (n. 2008–2009 [*Conjugal Love*, n. 168, 174, 175]).

Woman has a faculty of knowing, of understanding, and of being wise, that man does not have (n. 2010, 2011 [*Conjugal Love*, n. 168, 174, 175]).

In the woman there is the inclination to love the things which are of knowledge, intelligence, and wisdom with the man, in the man (n. 2011 [*Conjugal Love*, n. 159]).

The man has the inclination to love the things which are of knowledge, intelligence, and wisdom with the woman, in the woman (n. 2012).

It is from creation that the faculties and inclinations of the two may be conjoined into one (n. 2013, 2014 [*Conjugal Love*, n. 156, 157]).

The conjunction is inspired by the woman according to her love, and it is received by the man according to his wisdom (n. 2015 [*Conjugal Love*, n. 161]).

Inclination to conjoin the man to herself is constant and perpetual with the woman, but its reception is various and alternate with the man (n. 2016 [*Conjugal Love*, n. 160, 169]).

Perceptions of the inclinations and affections of the man, and, together with this, prudence in regulating them, is woman's wisdom (n. 2017 [*Conjugal Love*, n. 166, 168]).

Women hide this wisdom of theirs within themselves, and do not disclose it at all to the man, for the sake of causes that are necessities; so that conjugal love, friendship, and confidence, and thus the union of souls and minds and the consequent bliss of living together, and the happiness of the life of both parties, may be preserved and strengthened (n. 2018 [*Conjugal Love*, n. 167]).

As woman is beautiful, so she is tender; and as she is tender, so she has ability to perceive the delights of conjugal love; and as she is able to perceive these delights, so she is a faithful custodian

of the common good, and as she is a custodian of the common good; and the man is wise, so she looks after the prosperity and happiness of the home (n. 2019).

Man's perception and the wisdom therefrom cannot be given in woman; and woman's perception and the wisdom therefrom cannot be given in man (n. 2020 [*Conjugal Love*, n. 168]).

The perception and wisdom of both of them are conjoined through the marriage of one man with one wife; and this conjunction is according to the quality of their conjugal love; and according to this conjunction a man [*homo*] becomes more and more or less and less a man (n. 2021, 2022 [*Conjugal Love*, n. 176–178]).

Duties proper to man and proper to woman, and the conjunction of both by them (n. 2023–2033 [*Conjugal Love*, n. 174–176]).

There are duties proper to man and proper to woman; the duties proper to man may be called public duties, and those proper to woman may be called domestic duties (n. 2024 [*Conjugal Love*, n. 90, 91, 174, 175]).

Man from the wisdom that is proper to himself inclines to his own duties, and woman from the wisdom proper to her inclines to her duties (n. 2024 [*Conjugal Love*, n. 33]).

Man's duties are matters of interior judgment, and woman's duties are of exterior (n. 2026 [*Conjugal Love*, n. 175]).

A woman cannot enter into the duties of man, nor can a man enter into the duties of woman, and perform them aright (n. 2027, 2028 [*Conjugal Love*, n. 174, 175]).

Wise women are not loved (n. 2028 [*Conjugal Love*, n. 175; *Arcana Coelestia*, n. 8994]).

The conjunction of their duties is a mutual help (n. 2029 [*Conjugal Love*, n. 176]).

A man and a woman by this mutual assistance, make a home which is coherent as one (n. 2030 [*Conjugal Love*, n. 176]).

The duties of the two make up as it were a single form of government (n. 2031).

The duties of the man refer to wisdom; the duties of the woman refer to doing the man's delights of wisdom, and thus they refer to the man (n. 2032).

All these are done more perfectly, or more imperfectly, according to the state of conjugal love between them (n. 2033 [*Conjugal Love*, n. 118, 162]).

The inclinations and affections of men and women, through which conjunction is effected (many articles, n. 2047 [*Conjugal Love*, n. 163–180]).

Difficulties in knowing the conjunctions of consorts (articles, n. 2050).

Similitude. Conjugal similitude and dissimilitude (n. 765–882).

Various things respecting concordance and discordance of affections (n. 766–840 [*Conjugal Love*, n. 227–229, 246, 271 seq.]). (See Affection.)

There is compatibility and there is incompatibility between the affections of men and women (n. 841–844).

Hence there is conjugal similitude and dissimilitude (n. 845–852).

There are various similitudes of conjugal love, and there are various dissimilitudes of it (n. 853–859 [*Conjugal Love*, n. 227]).

The various similitudes of conjugal love can be accommodated and conjoined, but not with the various dissimilitudes (n. 860–809 [*Conjugal Love*, n. 228]).

With those who go to the Lord, and who have a desire for love truly conjugal, a conjugal similitude is provided by him (n. 810–817 [*Conjugal Love*, n. 49, 229]).

Similitude and dissimilitude effect nothing with those who are in scortatory love (n. 818–822).

There are external similitudes, for the sake of which matrimonies are formed in the world; but if they are not at the same time internal, those matrimonies are dissolved after death (n. 822–833 [*Conjugal Love*, n. 48, 49, 274]).

Of external similitudes, eight kinds are enumerated (n. 823–833).

An exterior cause of coldness between consorts is dissimilitude of external minds [*animorum*] and of manners (n. 29–934 [*Conjugal Love*, n. 246]);

Also inequalities of state and condition of the two parties in external things (n. 935–938 [*Conjugal Love*, n. 250]).

Various things concerning similitude of souls and of minds, also concerning similitude of external minds [*animorum*] and manners, and of state and condition in society (n. 1606, 1607 [*Conjugal Love*, n. 49]).

Union of souls according to similitudes (n. 1607).

Son and Daughter. [See the other index.]

Soul. (See the other index also.)

The soul is the man himself, as to love and wisdom (n. 5 [*Conjugal Love*, n. 28–31]).

Man has soul, spirit, and body; concerning the soul (n. 474–476 [*Conjugal Love*, n. 101]).

Various things concerning the state of the soul (n. 490–497 [*Conjugal Love*, n. 315]).

The soul is in a state of perpetual fructification and multiplication (n. 498–501 [*Conjugal Love*, n. 220]).

Various things respecting influx, formation of seed, and the opening of the interiors of the mind (n. 539–548 [*Conjugal Love*, n. 220]). (See Seed.)

Reasonings respecting the soul, where its seat is, and what its quality (Memorabilia, n. 1641 [*Conjugal Love*, n. 315]).

Sphere. (See also the other index.)

The universal sphere of conjugal love, from the Lord (n. 2 [*Conjugal Love*, n. 92, 222]). (See also Marriage.)

Some things about spheres (n. 252–257 [*Conjugal Love*, n. 54, 92, 171, 220, 222, 224, 225, 321, 355, 386, 434, 435, 437, 438, 455]).

Universal spheres (n. 344–352 [*Conjugal Love*, n. 386–400]).

From the Lord proceeds the Divine providence for the preservation of the created universe, and for its continuance to eternity (n. 1644–1647 [*Conjugal Love*, n. 386]).

There are two spheres through which the Lord's Divine providence operates in these things; one is the sphere of procreating and of continuing one's kind, and the other is the sphere of protecting and sustaining, and thus of preserving the species that have been procreated; in relation to the human race, one is called the sphere of conjugal love, and the other is called the sphere of the love of infants (concerning these spheres, see n. 1648–1652 [*Conjugal Love*, n. 386]).

These two spheres proceed solely from the Lord, and they inflow universally and particularly into all things of heaven and of the world, from their firsts even to their lasts (n. 1653 [*Conjugal Love*, n. 387–390]).

The sphere of the love of infants which proceeds from the Lord is the sphere of protection and support of those who are unable to protect and support themselves (n. 1658–1662 [*Conjugal Love*, n. 391]).

Various things respecting those spheres (n. 1658–1662).

The sphere of the love of infants inflows into all living and animate things in the universe, and fills them with a love of innocence and peace, which is received by them in their own time (n. 1663–1666 [*Conjugal Love*, n. 392–397]).

(See more concerning these spheres, under Parental Love.)
(Concerning the sphere of innocence and peace, see Parental Love.)

Spirit. (See also Mind.) (See the other index.)

Man's spirit is his mind; this is in the whole body (illustrated, n. 58–60 [*Conjugal Love*, n. 178, 260]).

Spiritual. Various things concerning the spiritual and the natural, the difference between them, and their conjunction (n. 575 [*Conjugal Love*, n. 31, 52, 326–329]).

What the spiritual is (n. 577 [*Conjugal Love*, n. 326–329]).

Various things concerning the spiritual world and its influx into the natural world (n. 577, 578 [*Conjugal Love*, n. 380]).

The difference between the spiritual and the natural, as to language, mode of writing, and thought (Memorabilia, n. 1699 [*Conjugal Love*, n. 326–329]).

Spiritual things are substantial (Memorabilia, n. 1909 [*Conjugial Love*, n. 207]).

Spiritual Marriage, which is the marriage of good and truth [*conjugium spirituale, quod est boni et veri*]. The union of love and wisdom, or of good and truth, is in the Lord alone (n. 36–38 [*Conjugial Love*, n. 84]).

This union is from the Lord, and it is the Lord with man (n. 39, 40 [*Conjugial Love*, n. 85]).

Reciprocal union of wisdom and love can be given only with a male and a female together (n. 42–45 [*Conjugial Love*, n. 100–102]).

This union with them is the image of God (n. 46–50 [*Conjugial Love*, n. 84–86]).

The image of God is the inmost origin of conjugial love (n. 51–56 [*Conjugial Love*, n. 84–86]).

(That such is the origin of conjugial love, see Conjugial Love.)

(Conjugial love is from religion (n. 131–135, 140–145 [*Conjugial Love*, n. 531]). (See Conjugial Love, also Religion.)

Masculine conjugial love and feminine, specifically; also the intelligence of each (n. 223–301 [*Conjugial Love*, n. 89–91]). (See Sex.)

A paper on which was written, "The marriage of good and truth"; how it appeared on its way from heaven to earth; also more things concerning that marriage (Memorabilia, n. 301 [*Conjugial Love*, n. 115]).

The marriage of good and truth (n. 304–407 [*Conjugial Love*, n. 83–102]).

Marriages are from the marriage of good and truth (n. 304 [*Conjugal Love*, 83–102]).

What is properly meant by spiritual marriage is between the good of truth and the truth of good (n. 324, 325 [*Conjugal Love*, n. 93, 100]).

Between these two is the love which is properly called conjugal love (n. 326–329 [*Conjugal Love*, n. 65, 92, 93]).

Concerning its proliferation (n. 330–337 [*Conjugal Love*, n. 51, 65]). (See Offspring.)

In this marriage there is reciprocal action and reaction, from which the one becomes the other's; it is mutual (n. 338–340 [*Conjugal Love*, n. 61, 293]).

All things of marriage derive their origin from the marriage of good and truth (n. 344 seq. [*Conjugal Love*, n. 60–63]).

The marriage of good and truth descends from the Lord through three degrees; in each of these degrees it proceeds from what is greatest to what is least; hence there is infinite variety in that marriage (n. 373–375).

The three degrees of marriages and of adulteries (n. 373–388). (See Degrees.)

Celestial marriages, spiritual marriages, and natural marriages; and distinctions (n. 373–388). (See Degrees.)

Genuine marriages with men altogether make a one with the marriage of good and truth with them (n. 389–392 [*Conjugal Love*, n. 62, 65, 83, 115]).

The marriage of good and truth is in all things and in every single thing of the Word, of the church and of religion (n. 393–397 [*Conjugal Love*, n. 62, 115, 163, 176, 516]).

Therefore marriages with men are altogether in accordance with the states of the church and of religion with them (n. 398–401 [*Conjugal Love*, n. 70–72, 76, 130, 238, 531, 534]).

Therefore each one has heaven according to his conjugal love (n. 402–406 [*Conjugal Love*, n. 531]).

Conjugal love in its first origin is to them the love for the propagation of good and truth (n. 502–512 [*Conjugal Love*, n. 220]).

There is spiritual conjugal love, and there is natural (n. 575–578 [*Conjugal Love*, n. 148]).

There is spiritual conjugal love from which, in which, and into which a man is conceived, and into which he grows, and is formed (n. 579–584).

They who are in love truly conjugal become forms of celestial, natural and spiritual love and wisdom (n. 679–682 seq.).

Love and wisdom increase with those who are in conjugal love (n. 723–724 [*Conjugal Love*, n. 98, 188, 211, 212, 355]).

The marriage of the Lord with the church (n. 1301–1344 [*Conjugal Love*, n. 21, 116–131]). (See Church.)

The correspondence of the marriage of the Lord and the church with marriages in the heavens and on earth (n. 1347–1358 [*Conjugal Love*, n. 125–127]). (See Correspondence.)

Conjugal love and potency, natural and spiritual (n. 1459–1652 [*Conjugal Love*, n. 220, 221, 355, 433]).

Various things respecting the spiritual marriage of good and truth (n. 1916).

Various things respecting the delight of good and truth with the male, and also with the female (n. 1916, 1917).

Correspondence of whoredoms and adulteries with the violation of spiritual marriage, or the marriage of good and truth (n. 1950–2000 [*Conjugal Love*, n. 515–520]). (See Correspondence.)

Many other things respecting spiritual marriage (n. 1952 seq. [*Conjugal Love*, n. 516]).

State, and Changes of State. Change of the state of life with man and with woman, by marriage (n. 1252–1285 [*Conjugal Love*, n. 184–206]).

The states of the life of man are continually and successively changing, from infancy even to old age (n. 1254–1256 [*Conjugal Love*, n. 185]).

The internal form of men is changed according to the states which the mind or spirit undergoes, and from this the external form, which is that of the face, body, and manners (n. 1257, 1258 [*Conjugal Love*, n. 186]).

The changes of the state of life are not alike with men and with women (n. 1258–1260 [*Conjugal Love*, n. 187–189]).

Various things respecting the successive changes of state (n. 1259 [*Conjugal Love*, n. 187]).

But the states of life with men and with women agree in this: that, in the case of each, they regard a state of reciprocal union, or one state together (n. 1261–1264).

The first state of the life of men is the state of the thought and understanding of truth (n. 1265, 1266).

The second state of men is the state of the union of the understanding and will, or of the thought of truth and the affection for good (n. 1267–1271).

The third state is the state of the will and the consequent state of the understanding, or the state of the affection for good and the thought of truth therefrom (n. 1272–1274).

This state is the very human state for which man was created; and provision has been made for this in the marriage of a man with one wife (n. 1275–1277).

The male or the young man by marriage with one wife actually changes his state; and in like manner the female or the virgin; and through this change the male from being a young man becomes a husband, and the female from being a virgin becomes a wife (n. 1278, 1279 [*Conjugal Love*, n. 193–199]).

By means of such marriage the husband becomes a form of wisdom, and the wife a form of the love of the wisdom of the man and hence of the husband, and the two forms are reciprocally united and become as one (n. 1280).

Man, both male and female, changes states and is formed according to the quality of the marriage (n. 1281 [*Conjugal Love*, n. 200, 201]).

Each of them, the male and the female, induces opposite states in himself or herself according to the quality of the violation of marriage (n. 1284, 1285).

Storge. (See Parental Love.)

Substance. Substance is form; substances are of three degrees (n. 154–158 [*Conjugal Love*, n. 66]).

Good and truth are not given apart from substances, and substances are not given apart from forms; thus substance is form, and form is substance (n. 341–343 [*Conjugal Love*, n. 66]).

Some things concerning substances (n. 333 seq.).

Propagations therefore are substantial and material (n. 344). (See Offspring.)

Love, wisdom and use are in substance, and substances are forms (n. 695–697, 698).

Substance becomes a subject through form (n. 700–708 [*Conjugal Love*, n. 361]).

Spiritual things are substantial (Memorabilia, n. 1909 [*Conjugal Love*, n. 207]).

Sun. The center and the expanse of nature and of life (Memorabilia, n. 568 [*Conjugal Love*, n. 380]).

Touch. The delights of conjugal love are of the sense of touch (n. 116–119 [*Conjugal Love*, n. 210, 396]).

Tree. (See second index.)

Truth. (See Good.)

How many kinds of truth there are; as celestial, spiritual, political, etc. (n. 488 [*Conjugal Love*, n. 130]).

They have conjugal love who are in truths through the Word, and wish to propagate them, etc. (n. 516–521 [*Conjugal Love*, n. 128]).

Turning. See the other index.

Ultimate, Last, Outmost. (See Extreme.)

Unclean. Various things respecting the unclean things of hell and the clean things of heaven (n. 1922, 1923 [*Conjugal Love*, n. 430, 495, 500]).

Understanding. (See Wisdom.) (See also the other index.)

Use. The most excellent use is from conjugal love (n. 128–130 [*Conjugal Love*, n. 68, 143, 183, 305]).

Various uses (n. 128 [*Conjugal Love*, n. 18]).

Conjugal love in its first origin is the love of the propagation of good and truth (n. 502).

Man's soul is in a state of perpetual fructification (n. 498–501 [*Conjugal Love*, n. 220]).

Man is a form of love, of wisdom, and of use (n. 683–690 [*Conjugal Love*, n. 16, 183, 361]).

Man is a single series of all the uses in the universe (n. 691–693).

These uses cohere in man in most perfect order (n. 694).

The uses of love and wisdom are given in substances, and thus in forms (n. 695–697 [*Conjugal Love*, n. 66, 361]).

There is nothing which is not a form of use (n. 697 [*Conjugal Love*, n. 183]).

Love forms wisdom, and through wisdom it forms use; thus every form is essentially a form of love (n. 700–708).

A conversation concerning love, wisdom and use (Memorabilia, n. 763 [*Conjugal Love*, n. 183]).

Uses and their affections distinguish men from one another (n. 773–779 [*Conjugal Love*, n. 18]).

A cause of coldness between consorts is, that there is no determination of the mind to any study or business; whence comes either stupidity or wandering desire (n. 951–957 [*Conjugal Love*, n. 249]).

Variety. Excessive lust for varieties in the love of the sex not only destroys the human conjugal, but also the whole man (n. 1811–1873 [*Conjugal Love*, n. 506–510]).

Their lot after death (n. 1813 [*Conjugal Love*, n. 510]).

Violation. The lust of violation destroys the human conjugal (n. 1819–1822 [*Conjugal Love*, n. 511]).

Their lot after death (n. 1822 [*Conjugal Love*, n. 512]).

Virginity. The strongest desire for defloration ruins the human conjugal (n. 1814–1818 [*Conjugal Love*, n. 501–505]).

Their lot after death (n. 1816–1818 [*Conjugal Love*, n. 505]).

Various things respecting virginity (n. 1808, 1814 [*Conjugal Love*, 503]).

Whoredom. (See Adultery.)

Widow. The state of widowers and of widows, and concerning repeated marriages (n. 1287–1299 [*Conjugal Love*, n. 317–325]).

The state of widowhood is not the same as the state of marriage, and it differs from it in general and in particular according to the state of the marriage in which one has been (n. 1289–1292 [*Conjugal Love*, n. 319, 320]).

The state of the widow is not the same as the state of the widower, but differs from it (n. 1294 [*Conjugal Love*, n. 325]).

It is allowable for anyone to enter upon another marriage after the death of a consort (n. 1295 [*Conjugal Love*, n. 54, 318–320]).

But they who have lived in love truly conjugal do not desire to enter upon another marriage after the consort's death, and they therefore cannot do so (n. 1296 [*Conjugal Love*, n. 320, 321]).

The state of the marriage of a young man with a widow is different from the state of marriage with a virgin; so, too, the state of the marriage of a virgin with a widower; also of a widower with a widow n. 1297–1299 [*Conjugal Love*, n. 322, 323]).

Wisdom. (See also Intelligence, Understanding.)

Man is a form of love, wisdom, and use (See Man, Use).

The love of his own wisdom sinks man down (n. 734–739 [*Conjugal Love*, n. 88, 193, 353]).

Discourse of the wise on the causes of the beauty of the female sex (Memorabilia, n. 1018 [*Conjugal Love*, n. 56]).

Some reasons why learned women are not loved by men (n. 2028 [*Conjugal Love*, n. 175; *Arcana Coelestia*, n. 8994]).

They who are in the pride of their own intelligence cannot possibly love the wife (much concerning this, n. 2042–2045 [*Conjugal Love*, n. 193]).

The proper perception and wisdom of the man and of the woman, and conjunction by means of them (articles, n. 2007, etc. [*Conjugal Love*, n. 156–181]). (See Sex.)

Word. The Word is the medium of conjunction with the Lord; also with whom; also many other things concerning the Word (n. 1342, 1343 [*Conjugal Love*, n. 24, 128, 516, 532]). (See Church.)

The Word consists of correspondences (n. 1345 [*Conjugal Love*, n. 515, 532]).

Various things concerning the violation of the Word (n. 1977, etc. [*Conjugal Love*, n. 515–520]).

World, Spiritual and Natural [*mundus spiritualis et naturalis*]. (See Spiritual and Natural.)

Zeal, Jealousy. Concerning jealousy (n. 1738–1791 [*Conjugal Love*, n. 357–379]).

Jealousy is zeal; and zeal regarded in itself is as the fire of love burning (n. 1741–1743 [*Conjugal Love*, n. 358]).

The burning or flame of that love, which is zeal, is a spiritual burning or flame, arising from an infestation and assault of the love (n. 1744–1747 [*Conjugal Love*, n. 359–361]).

One's zeal is such as the love is; thus of one kind to one who has a love of good, and of another with one who has a love of evil (n. 1748–1750 [*Conjugal Love*, n. 362]).

The zeal of the love of good and the zeal of the love of evil appear alike in externals, and both of them seem like anger and wrath (n. 1751–1754 [*Conjugal Love*, n. 363, 364]);

But in internals the zeal of the love of good and the zeal of the love of evil are altogether unlike (n. 1755–1757 [*Conjugal Love*, n. 363, 364]).

The zeal of the love of good conceals in its internals its own good, charity, and friendship; but the zeal of the love of evil conceals in its internals its own evil, revenge, and hatred (n. 1758–1760 [*Conjugal Love*, n. 365–366]).

The zeal of conjugal love is called jealousy (n. 1761–1764 [*Conjugal Love*, n. 367]).

Jealousy is as a fire against those who infest the love with a consort; and it is as a horrible fear for the loss of that love (n. 1765, 1766 [*Conjugal Love*, n. 368]).

There is spiritual jealousy with monogamists, and natural with polygamists; there is also jealousy with beasts and with birds (n. 1767–1772 [*Conjugal Love*, n. 369, 370, 378]).

They have jealousy who love their consorts, and they also who do not love them (n. 1773 [*Conjugal Love*, n. 371, 372]).

There is jealousy also for mistresses, but not such as there is for wives (n. 1774 [*Conjugal Love*, n. 377]).

Jealousy with those who love their consorts is a just pain from sound reason, lest conjugal love should be divided and thus should perish (n. 1775, 1776 [*Conjugal Love*, n. 371]).

Jealousy with those who do not love their consorts is from various causes (concerning which, n. 1777, 1778 [*Conjugal Love*, n. 373, 375]).

With some it is from various sickness of the mind (n. 1779–1785 [*Conjugal Love*, n. 374, 375]).

With some there is no jealousy, and this too from various causes (n. 1786 [*Conjugal Love*, n. 376]).

Jealousy with women and wives is not the same as with men and husbands (n. 1787–1790 [*Conjugal Love*, n. 379]).

Second Index

Angel. No angel was created an angel; but angels were all born men (n. 23 [*Conjugal Love*, n. 30, 31]). (See Man.)

Beast. Some things respecting the difference between men and beasts; also concerning influx through the natural world into beasts, and through the spiritual and higher world with man (n. 75 [*Conjugal Love*, n. 134]).

Cause. The love, which is the end, progresses through causes to effect, and to further effects even to the last; and from this it returns to the first effect, but by another way, and produces an image of love—a semblance of the first love (n. 80).

Illustrated by the circulation of the blood from the heart through the arteries into the veins, and so back to the heart; also by the circulation of the blood into the lungs, and its return to the heart (n. 81).

There are end, cause and effect in each and all things that have been created; also in things civil and moral, whence the mind becomes rational (n. 83).

Conjugal Love. A relation. There were seen two angels, from the third heaven, who were in love truly conjugal; these are described; they left a parchment on which there was a writing concerning conjugal love (Memorabilia, n. 1 [*Conjugal Love*, n. 42, 43]).

Love is the image of one in the other; not an image of the person, but of quality; this is friendship's love (n. 18).

Between consorts there is not merely an image, but also a similitude which has its seat in their souls, and manifests itself variously in the body (n. 18, 19).

From this the man recognizes that one is to be his wife; this similitude manifests itself (illustrated, n. 20).

There is providence of the Lord in respect to marriages (n. 21 [*Conjugal Love*, n. 229]).

A relation. The delights of love truly conjugal were represented with what was flame-like, with colors, with odors, with flower gardens, with trees, with flying things and with animals (described, n. 29, 30 [*Conjugal Love*, n. 76]).

Marriages in heaven (n. 2–30 [*Conjugal Love*, n. 27–41]).

Origin of conjugal love (n. 31–76 [*Conjugal Love*, n. 83–102]).

The delights of conjugal love (n. 77–146 [*Conjugal Love*, n. 68, 69]).

The connection of conjugal love with all the loves of heaven (n. 147–222 [*Conjugal Love*, n. 65–67]).

Conjugal love is not now on the earth, but still it can be raised up with those who will be of the new Jerusalem (n. 31 [*Conjugal Love*, n. 59, 70–72, 81, 534]).

Reciprocal union of wisdom and love can be given only with a male and a female, for that union is conjugal love (n. 42 [*Conjugal Love*, n. 88–93]).

How love and wisdom descend from the Lord into male and female (n. 43 [*Conjugal Love*, n. 90, 91]).

The internal influx of conjugal love from the Lord is not perceived, but it becomes more perceptible and gives the more enjoyment as it descends; and from them in the ultimate effect it becomes the delight of delights (n. 58 [*Conjugal Love*, n. 69, 183]).

It becomes such delight from the highest end, which is in the Lord; namely, the propagation of the human race, and the angelic heaven therefrom, conjunction there with Himself, and eternal happiness (n. 58 [*Conjugal Love*, n. 68]).

This love is spiritual, because it is the conjunction of minds; it therefore remains after death (n. 59 [*Conjugal Love*, n. 46]).

Conjugal love of minds, which is spiritual, makes conjugal love of bodies, which is natural (illustrated in various ways, n. 62).

Conjugal love becomes more fully conjugal love by descent into ultimates (n. 63 [*Conjugal Love*, n. 179]).

Conjugal love in the bosom, its quality (described and illustrated, n. 64 [*Conjugal Love*, n. 180]).

The quality of love in the loins described, because this enters the province formed by the members of generation (n. 65).

Thus there is descent in a series through causes to effects (n. 66).

What love truly conjugal is, is unknown, from four causes: men have not gone to the Lord, they have separated faith from charity, therefore there is no love toward the neighbor; and thus no love truly conjugal (n. 67).

Angels have said that there is not love truly conjugal except with those who go to the Lord, thus unless consorts are in the spiritual marriage; thence is inmost friendship between consorts; and where there is not this, neither can the love be given that descends to the loins (n. 68).

Where conjugal love is perpetual, there is perpetual potency (n. 68 at end [*Conjugal Love*, n. 113, 115]).

Conjunction with the Lord becomes full through love truly conjugal; not full, however, from the male alone nor from the female alone (n. 74).

How the interiors of man's mind are opened, and will and understanding or love and wisdom conjoined, with those who receive love truly conjugal (n. 75, at end).

Conversion. (See Turning.)

Daughter. (See Son.)

Delights. The delights of conjugal love (n. 77–146 [*Conjugal Love*, n. 68, 69]). (See Conjugal Love.)

By delights are meant beatitudes, satisfactions, happiness, enjoyments, and pleasures; in general, joys and gladnesses (n. 77).

Whence come delights (n. 77 [*Conjugal Love*, n. 461]). (See Love.)

Enjoyment is the life of love (n. 78 [*Conjugal Love*, n. 461]).

The enjoyments of love follow in order, as end, cause, and effect. What the case is with delights, while the end or love is progressing, is tarrying, and is at a stand (n. 82).

Effect. (See Cause.)

End. Love is the end; its progression through causes to effects (n. 81). (See Love.)

In the end are all things that follow; and in the effect are all things that precede; the end is the all in all things that follow (n. 82).

There are end, cause, and effect in each and all things that have been created (n. 83). (See Cause.)

Evil. Shunning evils as sins (n. 73). (See Repentance.)

External. Divine operation takes place from firsts by ultimates, and thus in fullness (n. 75).

Feminine, Woman. What the masculine is, and what the feminine. With the male, love veils itself with wisdom; and with woman, this wisdom veils itself with love; thus woman is the love of the wisdom which is in man, and thus she was taken out of man (shown, n. 6, 7, 52 [*Conjugal Love*, n. 88–91]).

The love of the sex is the most universal of all, and hence in every smallest particular; without it the world would perish (n. 14, 15 [*Conjugal Love*, n. 37, 38]).

Masculine and feminine are implanted from creation in all the subjects of the vegetable kingdom and of the animal kingdom; they are implanted most interiorly, and this from creation (n. 16).

The love of the sex is primarily in the souls of men (n. 17).

The male is born into the capacity of loving to know, to understand, and to be wise; and the female into the love of these in the husband (illustrated, n. 53 [*Conjugal Love*, n. 90, 91]).

Consequently they become a one by marriage (n. 54 [*Conjugal Love*, n. 91]).

These reasons why they were so created: first, that there may be propagation of offspring and of wisdom; second, it is from the love of the Lord towards the human race, that they may be happy; third, because they would otherwise love themselves (n. 54).

Description of the quality of the will and the understanding with man, and their quality with woman, before and after marriage (n. 55).

Garden. Description of a certain garden called the nuptial garden, that appeared near houses where there were nuptials (Memorabilia, n. 76 [*Conjugal Love*, n. 183]).

Generation. Organs of Generation [*generationis organa*]. The organs of generation are distinct from all others in man (n. 65).

The procreation of offspring takes place on earth, because fullness is there; and the Divine operation is from firsts by ultimates (n. 75 [*Conjugal Love*, n. 52]).

By man are procreated offspring in whose inmost is the image of God (n. 75).

Heaven. The entire heaven, and hell also, have been formed according to the varieties of love (n. 13 [*Conjugal Love*, n. 36]). (See Love.)

Image. The union of love and wisdom with male and female together is an image of God and a likeness of God (n. 46, 47, 74).

The image is the recipient form or receptacle; and the likeness of God is the perception with man that he acts as from himself, although from the Lord (illustrated, n. 46 [*Conjugal Love*, n. 132]).

The image of God has not been lost on the part of God with man; most interiorly with man there still is ability to understand such things as are of God; but his image has been lost on the part of man (n. 48 [*Conjugal Love*, n. 269]).

How lost (n. 49). (See Tree.)

This shown and illustrated (n. 50 [*Conjugal Love*, n. 135]). (See Tree.)

Immortality. A man lives a man after death; and this, so that he loses nothing, but believes that he is in the world as before (n. 3 [*Conjugal Love*, n. 28–31]).

This is unknown in the Christian world; and yet it is known from common perception (illustrated, n. 3 [*Conjugal Love*, n. 28]).

The same shown from the Word (n. 4 [*Conjugal Love*, n. 28]).

Everyone's love lives after death (n. 9–13 [*Conjugal Love*, n. 34–36]). (See Love.)

A man lives a man after death (illustrated, n. 22–24 [*Conjugal Love*, n. 28–31]). (See Man.)

Influx. Man feels that to be his own which inflows from the Lord; and by this means conjunction is effected (n. 40 [*Conjugal Love*, n. 122]).

The union of the Lord and man takes place by means of influx, as a force acting into its organ. There is adjunction, and there is communication (n. 51).

There is influx from the secondary Divine essence that is round about the Lord, in the sun, in the midst of which he is (n. 51).

How the influx of the Lord into man's soul takes place, and thence into the higher parts of the mind, and through these into the lower parts of the mind, and thence into the body, and makes conatus; which, when opportunity offers, becomes act (illustrated, n. 57).

The influx of conjugal love into the inmosts, and thence into what follows in order, to ultimates (n. 58). (See *Conjugal Love*.)

There is no descent or influx from the brains or from the head into the body; for the mind of man is his spirit, which is a perfect man, and to the body it is everywhere within; so that the terms descent and influx are used from appearance (n. 60, 61 [*Conjugal Love*, n. 315]).

Man's mind or spirit acts instantaneously into the body; it acts simultaneously, and not successively, for the spiritual is not in place; it is received by the material body, not in an instant, but in a moment (n. 60, 61).

There are three degrees in the mind, which are clothed with materials in the body (n. 60, 61).

No one can love the Lord from himself, but from the Lord, and this as from himself; illustrated; also by the laws of influx (concerning which, see n. 70).

How this is accomplished (n. 71). (See *Mind and Turning*.)

Difference between men and beasts, from influx and its reception (illustrated, n. 75 [*Conjugal Love*, n. 134]).

Intelligence. (See *Understanding*.)

Life. Life in itself is the Lord, and man is an organ of life (n. 43).

The life of the Lord is the union of love and wisdom (n. 43).

Life in its fullness is to be wise from love, and to love from wisdom (n. 43).

It is an enormous crime to believe that man is life in itself (n. 43).

Lord. All love and all wisdom, or all good and truth, are from the Lord (n. 33 [*Conjugal Love*, n. 121]).

The name Lord is used throughout, because the Lord is Jehovah, or the Lord from eternity, who took upon Himself the human in time (n. 35).

The union of love and wisdom, or of good and truth, is in the Lord alone, and it is the Lord (n. 36 [*Conjugal Love*, n. 121]).

The union is reciprocal (shown, n. 36 [*Conjugal Love*, n. 122]).

How the reciprocal union of love and wisdom, or of good and truth, is effected (n. 37 [*Conjugal Love*, n. 123]).

The reciprocal union of the Lord and man (n. 39, 40 [*Conjugal Love*, n. 123, 124]). (See Love.)

The union of love and wisdom, and the reciprocal union of wisdom and love, is in the Lord alone; and man is an image or organ of it (n. 432).

The influx of the Lord with man; its quality (n. 51). (See Influx.)

Something concerning the marriage of the Lord and the church (n. 69, 70 [*Conjugal Love*, n. 129, 130]).

No one can love the Lord from himself, but he can love Him as from himself; illustrated by the laws of influx (concerning which, see n. 70).

How man loves the Lord as from himself, and yet from the Lord (n. 71). (See Mind, Turning.)

No one can love the Lord as he is in himself; but he can love good which is from him, by doing it (n. 72, 73).

Full conjunction with the Lord is wrought by conjugal love (n. 74). (See Marriage.)

Divine operation is from firsts by lasts, and thus in fullness (n. 75).

Love. Every man is his own love, and he remains his own love after death; illustrated by the consideration that the enjoyments of life are enjoyments of man's love, and man lives from enjoyments (n. 9 [*Conjugal Love*, n. 34–36, 461]).

The love which lives after death is the love of man's spirit; and the exterior draws from this love, so far as they act in unity (n. 10, 11 [*Conjugal Love*, n. 36]).

Of what quality the love becomes after death with the evil, and of what quality with the good; the love of man's spirit makes all to be concordant with itself (n. 11 [*Conjugal Love*, n. 36]).

Love makes one with knowledge, intelligence, and wisdom; for by these it exists (illustrated, n. 12 [*Conjugal Love*, n. 36]).

Therefore the whole heaven, in general and in particular, is formed according to loves; and hell likewise (n. 13 [*Conjugal Love*, n. 36]).

Hence also man after death becomes the form of his love (n. 13).

The love of the sex is the most universal of all, and consequently is in the most minute particulars (n. 14 [*Conjugal Love*, n. 37]).

All enjoyments are from love (n. 29, 30).

The things which are beautiful and pleasant correspond to the enjoyments of celestial love, and the things which are unbeautiful and unpleasant to the enjoyments of infernal love (n. 30).

All love and all wisdom, or all good and truth, are from the Lord (n. 33).

Love is as multiform as men are. In general there is the love of self, the love of the world, and the love of use. The love of self is corporeal, the love of the world material, and the love of uses spiritual (n. 34 [*Conjugal Love*, n. 35]).

The love of self and the love of the world separate from the love of uses are infernal; but when they are not separated, the love of uses rules, and the other two serve (n. 34).

The reciprocal union of love and wisdom or of good and truth in the Lord (n. 36 [*Conjugal Love*, n. 60, 84]).

There must be the reciprocal, that there may be indissoluble union (illustrated, n. 37);

Illustrated by comparison with a chain (n. 38 [*Conjugal Love*, n. 85]).

This union is with man from the Lord, and it is the Lord with him (n. 39 [*Conjugal Love*, n. 90]).

There is a reciprocal union of the Lord and man (shown, n. 40).

Reciprocal conjunction with the Lord is effected by man's feeling to be his own that which flows in (n. 40 [*Conjugal Love*, n. 122]).

All delights derive their origins from the will's love; and they are marked with their names in the wisdom of the understanding (n. 77).

Love lives from enjoyments, so that enjoyment is the life of love (n. 78 [*Conjugal Love*, n. 461]).

All love derives its highest origin from the Divine love of the Lord towards the human race; but this origin is veiled and is bent in various ways; still it is there inmosty, and gives the love of understanding (and more besides, n. 79).

Love progresses through causes to effects, and to further effects, even to the ultimate; and thence it returns to the first effect, but not by the same way; and so the first love sees itself in an image in another love; the first love produces this (n. 80).

This circulation of love illustrated by the circulation of the blood from the heart into the heart through the body, also through the lungs (n. 81).

Love is the end; and its enjoyments progress as end, cause, and effect; how it is with its enjoyments if the progression be interrupted (illustrated, n. 82). (See End.)

Male, Masculine. What the masculine is, and what the feminine (n. 6 [*Conjugal Love*, n. 90, 91]). (See Woman.)

Hence the male is born to become intellectual; and he is different from the woman in face, in sound of voice, in body, in manners (n. 7 [*Conjugal Love*, n. 90]).

Man [*Homo*]. Love and wisdom in form are man; and a man is a recipient of this; which is called an image (n. 5).

After death a male is a male, and a female is a female; the sex cannot be changed (n. 6 [*Conjugal Love*, n. 32, 33]).

A man lives a man after death, but a spiritual man (n. 22, 23 [*Conjugal Love*, n. 28]).

There would be a more miserable state for man after death than for a beast, if he were to be a breath, floating in the universe, or kept in somewhere [*pu*] even till the Last Judgment; but for him who lives well, a happier state after death has been provided (n. 24 [*Conjugal Love*, n. 29]).

A man lives a man after death; from personal observation (illustrated, n. 25 [*Conjugal Love*, n. 28]).

Man feels that to be his own which inflows from the Lord; and by this means there is conjunction (n. 40 [*Conjugal Love*, n. 122]).

Man is an image and an organ of the Lord's love and wisdom (n. 43).

The Lord's influx with man (n. 51). (See Influx.)

The inmosts of man, which are of his soul, are turned upwards to the Lord; the lower parts are turned to the world; and the lowest to himself; and in consequence of this, man feels that which inflows as if it were in himself.

How man becomes rational; and how will and understanding, or love and wisdom, are conjoined in him; also that thus he can receive love truly conjugal (n. 75, at end).

Distinction between beasts and men, from influx and the reception of it (n. 75 [*Conjugal Love*, n. 134]).

Marriage. Something respecting the conjunction of female and male from creation (n. 6, 7, 26, 522). (See Female and Male.)

The conjugal of feminine and masculine is implanted from creation in minds, and also in the vegetative and in the animal

soul; otherwise there would cease to be a world (n. 15, 16). (See Woman.)

There is similitude between consorts (concerning this, n. 20 [*Conjugal Love*, n. 227, 228]).

It is of the Lord's providence that like should be conjoined with like (n. 21 [*Conjugal Love*, n. 229]).

There are marriages in the heavens (illustrated, n. 22, 24 [*Conjugal Love*, n. 27–41]).

There are marriages after death (from personal observation, n. 25 [*Conjugal Love*, n. 45–54]).

From marriages in the heavens are born spiritual offspring only, which belong to good and truth (illustrated, n. 26 [*Conjugal Love*, n. 51, 52]).

Two consorts are not two angels, but are one angel (illustrated, n. 26, 28 [*Conjugal Love*, n. 178]).

How the wisdom of the husband grows in his wife's presence (n. 27).

That two consorts are one man is illustrated by the various things in man which are two and still make one (n. 44 [*Conjugal Love*, n. 316]).

This shown from the Word and illustrated (n. 45).

The reciprocal union of love and wisdom with male and female together, is an image of God and a likeness of God (n. 46). (See Image.)

The quality of the masculine and the feminine which become one by marriage (n. 53–55 [*Conjugal Love*, n. 88, 89]). (See Woman.)

Something respecting the marriage of the Lord and the church (n. 69, 70).

Neither with the male alone nor with the female alone is there full conjunction with the Lord; but with both together, through love truly conjugal (illustrated, n. 74).

The Lord's providence is peculiarly in marriages (illustrated in various ways, Memorabilia, n. 76 [*Conjugal Love*, n. 229]).

The conjugal is with man in the whole and in every part, but of one kind in the male and of another in the female; that there are conjunctions, illustrated by the marriage of will and understanding, and by the many pairs in the body (Memorabilia, n. 76 [*Conjugal Love*, n. 316]).

The conjugal is also in the most minute things that have their birth from the earth (n. 76, at end).

The delights of conjugal love (n. 77–146 [*Conjugal Love*, n. 68, 69]).

Masculine. (See Male.)

Mind. Man's mind is his spirit. How it inflows into the body (illustrated, n. 60, 61 [*Conjugal Love*, n. 315]).

Man cannot inflow into the Lord, by affections of love and by thoughts of wisdom; for a lower cannot flow into a higher, for it is contrary to order; but the Lord inflows, and man receives it, and acts as from himself (n. 70, 71).

One. (See Unit.)

Perception. Something about common perception (n. 3).

Providence. The Lord's providence respecting marriages is most minute in every particular and is most universal (illustrated by various things, *Memorabilia*, n. 76 [*Conjugal Love*, n. 316]).

Repentance. So far as one shuns evils as sins, so far he does goods (illustrated, n. 73).

Son, Daughter. Whence it is that "son" signifies the truth of the church, and "daughter" its good (n. 28).

Soul. The soul of man is a recipient of love and wisdom; thus it is an image of God (illustrated, n. 5 [*Conjugal Love*, n. 132]).

Sphere. The most universal sphere of propagation, which is accomplished through conjugal love, perpetually inflows from the Lord (n. 2).

Spirit. The influx of man's mind or spirit into the body (n. 60, 61 [*Conjugal Love*, n. 315]) (See Influx.)

Tree. "To eat of the tree of the knowledge of good and evil," is to persuade oneself that he wills and thinks and does good from himself and not from God, and thus that he is as God; that the antediluvians were in that persuasion, shown from the Word and illustrated (n. 49 [*Conjugal Love*, n. 135]).

Man was cast out of the garden of Eden, that he might not have wisdom concerning God from his own love, for thus there is eternal damnation; wherefore they who are in sensual love are able to talk about God, but still they do not acknowledge God (shown, n. 50).

Turning, Conversion. The inmost things of man which are of his soul, are turned upward and thus to the Lord; the lower are turned forward, to the world; and the lowest, downwards to himself; hence man is sensible of the things that inflow as being in himself (n. 71, 72).

Understanding, Intelligence. Love makes for itself wisdom, intelligence, and knowledge, that it may exist (illustrated, n. 12). (See Love.)

All love and all wisdom, or all good and truth, are from the Lord (n. 33 [*Conjugal Love*, n. 84]).

The reciprocal union of love and wisdom, or of good and truth (n. 36–38 [*Conjugal Love*, n. 89]). (See Love.)

This union in man is from the Lord (n. 39, 40 [*Conjugal Love*, n. 92]). (See Love.)

Description of the quality of the will and the understanding with man, and with woman, before and after marriage (n. 54 [*Conjugal Love*, n. 90]).

Concerning the highest intellectual, the higher, and the lower, in man; and concerning its influx, successively (n. 57). (See Influx.)

Every unit in the understanding consists of myriads (n. 68 [*Conjugal Love*, n. 329]).

How the wisdom of the understanding is conjoined with the will's love (illustrated, n. 75 at end [*Conjugal Love*, n. 92, 93]).

Unit. Every unit with men consists of myriads (illustrated, n. 68 [*Conjugal Love*, n. 329]).

Woman. (See Feminine.)

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Five Memorable Relations

Five Memorable Relations

1. The quality of the merely natural man

1. Once, from the desire of knowing the quality of the mind of the merely natural man, I looked up into heaven, and besought this knowledge from the Lord. The reason was that I had heard a most distinguished natural man, saying that he could see, understand, and perceive many things just as rationally as they who are called spiritual, and thence angels of heaven; and he added to what he had said, "Has not each one a like rationality? What makes the difference except a frivolous opinion?" Suddenly then a certain satan ascended from the hells. Satans are all merely natural and can ratiocinate skillfully, but from the fallacies of the senses; wherefore they see falsities as truths; for all falsities derive their origin from those fallacies. When he came in sight he appeared at first with a bright and living face, afterwards with a face deathly pale, finally with an infernal black face. I asked why his face underwent those changes. I received answer from heaven, that such are the successive states of the minds [*mens*] of those who are merely natural, for faces are types of minds [*animus*]. The inmost of their minds [*mens*], because they are infernal, are represented by blackness in the face; the intermediates of their minds by the pallor of death, because they have falsified truths; but the outmosts, by a living whiteness, because while they are in externals, which is while they are in company, they can think, confirm, understand, and teach truths. They have this ability, because rationality is human nature itself, for by it man is man, and is distinguished from beasts. But the rationality with satans is in externals alone; they have none, however, in internals; because in internals reigns the cupidity of adulterating the goods, and of falsifying the truths of the church; and this cupidity inflows into their rationality and overshadows its light, and covers it with thick darkness, so that they do not see anything but falsities in place of verities.

2. After I looked at his face, I looked into his eyes, and behold their pupils sparkled as from rays of light; afterwards they became opaque, and the irises became quite green, and finally, they appeared as if covered by a film, from which the whole crystalline lens in the pupil appeared like a cataract. Having seen these things I asked him whether he could see anything, and he said, "I see clearly and more than before." And I asked, "How can you see when your eyes have amaurosis? Perhaps you see something from fatuous light within." He responded, "What is fatuous light?" In order therefore that he might know what fatuous light is, I asked, "What do you think from your light?" He said, "I think in clear vision that beasts think just as rationally as man." Afterwards he said that God is nature, and nature is God; and then also that religion is vanity; and further, that nothing is good or evil but that which is delightful or undelightful and other like things.

3. When these things had been said, I proffered some genuine truths, which, before while he was in externals, he had seen and confirmed; and immediately when he heard them, he turned his eyes inward, acknowledged, and turned his eyes back again, and with a kind of border of the film which covered the pupil, he absorbed those truths, and injected them into his own fatuous light, and then he called them falsities; but because this appeared offensive before my sight, and as it were deadly, since in such a manner he slaughtered truths, from which, nevertheless, a man is a man and an angel is an angel, I abominated his presence; wherefore I turned my face from him; and when I looked back, behold I saw him sinking through a kind of gulf into hell; and because the place where he had stood stank from him, I went hastily home; for the Divine truth falsified by satans, in the spiritual world, stinks like the filth of the streets.

2. The first state of man after death

4. When any man after death comes into the spiritual world, which for the most part takes place the third day after he has expired, he appears to himself in a life similar to that in which he had been in the world, and in a similar house, chamber, and bed

chamber, in a similar coat and clothing, and in a similar companionship within the house. If he was a king or a prince he appears in a similar palace, if a peasant in a similar cottage; rustic things surround the latter, splendid things the former. This happens to everyone after death, to the end that death may not appear as death, but as a continuation of life, and that the last of natural life may become the first of spiritual life, and that from this a man may progress to his goal, which will be either in heaven or in hell.

5. That such a similarity of all things appears to the recently deceased is because their mind remains the same as it was in the world; and, because the mind is not only in the head, but also in the whole body, therefore a man has a similar body; for the body is the organ of the mind, and is continued from the head; wherefore the mind is the man himself, but then no longer a material man, but a spiritual man; and, because he is the same man after death, there are given to him things similar to those which he had possessed at home in the world, according to the ideas of his mind; but this lasts only some days. That the mind is in the whole body, and is the very man who lives after death, appears manifestly from the speech of the mouth and the action of the body being instantaneous with the will and thought of the mind; for the mouth speaks in an instant what the mind thinks, and the body executes in an instant what the mind wills. The erroneous belief that man lives after death a soul or mind, and this not under the appearance of a man, but under the appearance of a breath, as it were, of respiration, or as a bubble as it were, of air, is because men do not know that the mind makes the interior form of the whole body.

6. When newcomers into the spiritual world are in this first state, angels come to them for the sake of wishing them an auspicious arrival, and at first they are greatly delighted from conversation with them, since they know that they do not think otherwise than that they still live in the former world; wherefore the angels ask them what they think of the life after death, to which the newcomers respond in conformity with their previous ideas; some

that they do not know; some that they are breaths or ethereal appearances; some that they are airy transparent bodies; some that they are flitting specters, some of them in ether and air, others in water, and others in the middle of the earth; and some say that they are souls like angels in the stars. Some of the newcomers deny that any man lives after death.

7. When they have heard these things the angels say, "Welcome, we will show something new, that you have not known, nor have you believed before, namely this, that every man lives a man after death, in a body altogether as he had lived before." To these things the novitiate spirits reply, "This is not possible. Whence has he a body? Does it not lie with all things of it dead in the grave?" To these things the angels respond merrily, "We will demonstrate it to your sight." And they say, "Are you not men in perfect form? Look at yourselves and touch yourselves; and yet you have departed from the natural world. That you have not known this before now is because the first state of life after death is altogether like the last state of life before death." On hearing these things the new guests are astonished and exclaim from joy of heart, "Thanks be to God that we are alive, and that death has not extirpated us!" I have often heard novitiates instructed in this manner concerning their life after death, and have seen them gladdened on account of their resurrection.

3. The consummation of the age, the destruction of the world, and the end of the church

8. I have often heard the conversation of angels with new spirits, and once about the consummation of the age and the destruction of the world. And because those new spirits had hitherto known nothing of heaven and of hell nor of the life of man after death, nor of any other sense of the Word than the literal, they gave responses void of reason and full of paradoxes. They said that by the consummation of the age they understood the destruction of the world; by the coming of the Lord then, His appearing with the

angels in a cloud; by the last judgment, sentences decreeing salvation and damnation upon all the dead after their resurrection from the grave. When the angels had heard these things they asked with smiling countenance, two or three times, whether the spirits said these things from faith of heart which is believed to be the truth; or from historical faith, which in itself is tradition from others, or from the indulgence of the imagination. To these questions the new guests replied with indignation, "What have we said from the indulgence of the imagination, or from mere tradition? Are not these things truths revealed in the Word? They must be of faith of heart." When these things were said, the angels courteously answered, "It does no harm for you to believe thus, but that it is not so, you shall hereafter be instructed."

9. Immediately after this was said little flames appearing like tongues flowed down from heaven upon the heads of the newcomers, by which they were inspired with the affection of knowing from reason how they had faith; and they exclaimed, "What is faith but truth? Where is truth in its own light except in the understanding? If the understanding be in thick darkness, what then is faith but a somnambulist? And if to this faith be added confirmation from natural light separate from spiritual light, it becomes a bat." Among the newcomers was a certain priest, who, when he heard these things from his associates, said with an inflamed voice, "What has faith to do with the understanding?" The angels replied, "What is faith without the understanding, but a blind faith?" Suddenly then the little flame fell down from the top of the priest's head upon his shoe and shone there a little while.

10. After this the angels asked the novitiates what further they had thought from their faith, concerning the consummation of the age, and what they still thought. They replied, "We had thought of the destruction of the universe, both heaven and earth; since we read that heaven and earth should be destroyed, and it was said that they should pass away in smoke." The angels then inquired, "What heaven and what earth; the heaven and earth of the natural world or of the spiritual world? There are also heavens and earths here, heavens where the angels are, and lands upon which they dwell." At

this the novitiates responded, "What is this? Perhaps you are joking? Are not angels spirits? What is a spirit but a breath of wind? And where is this breath? Does it not fly about in the atmospheric heaven, and go even to the stars?" The angels then replied, "You are now in the spiritual world, and as yet you know no otherwise than that you are in the natural world. Here heaven, where the angels are, is above your head, and hell, where the devils and satans are, is under your feet. Is not the soil, upon which you and we stand, earth? Stamp it with your feet and know." But at this, because it was foreign to previously conceived ideas, they wondered greatly; yet, because they were in enlightenment, from the little flames upon their heads, they listened willingly to the discourse of the angels, and comprehended the truths they uttered.

11. The angels asked further, "In what manner did you believe that the destruction of your world would take place?" They said, "By fire, about which we have believed and prophesied many things: some of us, that flames from heaven would be cast down everywhere upon the earth, as they were upon the sons of Aaron, and upon the burnt offering of Elijah; some, that the fire of the sun would be let loose, would break forth, and set the universe on fire; some, that the central fire of the earth would break the crust round about it, and hurl itself forth everywhere, as it does from the fire-vomiting mountains, Aetna, Vesuvius, and Hecla; some, that a great comet would invade the atmosphere of the earth, and would set it on fire with the flame of its tail; some have said that the universe would not perish by fire, but would go to ruin, and fall to pieces, as does a house from age; and others have believed otherwise." When the angels had heard these things they said to one another, "O what simplicity! Arising only from utter ignorance of the spiritual world and of the angels, and of their heavens and earths, and also from utter ignorance of the internal or spiritual sense of the Word! Thence all things of eternal life have become mere things of the memory, and not of the reason; and if there be anything of reason, it is not above the memory but below it, where confirmations from fallacies counterfeit the light of reason. This was represented by what we lately saw, that the little flame fell down from the priest's head upon his shoe, and shone there; and

this appears to us as if one were to take his hat from his head, and wrap it round the soles of his feet and thus walk.”

12. The angels then said, “We have been chosen from heaven to instruct newcomers from the countries of the natural world, since all who arrive here from there, are in a foolish belief about heaven, yea, even about salvation; wherefore unless those follies are dissipated, which is effected by instruction, their rational, which is above the memory, and grows wise from the reception of celestial light, would be closed, and this being closed, from being men they would become animals, with this sole difference, that they would still be able to think from the external senses, and speak from this thought alone.

13. “Since this office of instruction is enjoined upon us, we will teach you what is meant in the Word by the consummation of the age.” And they said, “The consummation of the church is meant, which consummation is also called desolation and devastation, and this is when there are no longer truths of faith and goods of charity in any essence of their own, and thus all the ways to heaven are obstructed.” They also said, “This consummation appears scarcely anywhere in the world, because those things which are of faith are not truths but falsities, and those things which are of charity are not goods but only deeds of their own love, which, when they go forth in the breath of the mouth, do not elevate themselves to heaven, but as soon as they rise up they are turned aside and fall down to the earth, just as does the water of a bath when cast upon the shoulders, or as rotten fruit falls from trees in the time of winter.

14. “In this consummation or end of the church, it will be proclaimed from all pulpits, and the people will vociferate in all sanctuaries, ‘Here is the dwelling place of God! Here is the temple of God! Here is the church of God! Here is salvation! Here is the light of the Gospel!’ And they do not at all know that they are in mere darkness, and that they dream the dream of the age. This is because they believe that falsities are truths, and truths falsities, as also that evils are goods, and goods evils. This night and this dream

the Lord predicted in Matthew (24:37–39), and in Luke (17:26 to the end).

15. “You shall be confirmed that the consummation of the age is the end of the church, not only from reason but also from sight. Know then that the end of the church will not be at all recognized on earth, though fully recognized in the heavens. Heaven and the church are like a single containing house. The church is the foundation and substructure, and heaven is its superstructure and roof; and the inhabitants are consociated like members of a family with domestics. When therefore the church, by evils and falsities slips from under, that house does not hold together except as to its walls, and within, communication with the angels of heaven is intercepted, and the stairway, by which there is ascent and descent, is taken away. Lest the house should then fall into utter ruin the Lord returns into the world and establishes a new church, and by it restores the house, and supports heaven. But this will appear more evidently before your sight, if we pray to the Lord, and go away from here and walk about.”

4. The sun of the spiritual world and the coming of the Lord in a cloud

16. While walking they first turned their faces to the east, where they saw the sun shining in its strength, and when they were under its direct rays, the novitiates asked the angels about that sun, whether it was the sun which they had seen in the former world, since its altitude above us and also its magnitude equals that; it grows red also and burns from fire in a similar manner, and also heat and light proceed from it in a like manner; and if it be the same sun are we not in nature? Whence is nature except from its own sun? But the angels said, “This sun is not the sun of the natural world, but the sun of the spiritual world. From this sun is our universe; from its light and heat angels live and spirits live; from its light both we and they have understanding and wisdom; from its heat both we and they have will and love. The essence of

this sun is pure love, and the Lord Jesus Christ, who is the God of heaven and earth, and is one with God the Father, is in the midst of it.

17. “The Divine love proximately proceeding from him, and encompassing him, appears as a sun; wherefore by the light and heat thence proceeding, he has omnipresence, omniscience, and omnipotence, from end to end of both worlds. But the sun from which nature came into existence is pure fire; in the light and heat of which there is nothing of wisdom and love, wherefore nothing of life, but still it serves life, that is, wisdom and love, for a swathing and garment, in order that the forms of those lives may endure, and that they may have as it were times and spaces; but yet they do not have times and spaces; but love and wisdom only affect those who are in times and spaces, which takes place according to reception, and reception is according to the affection of being wise, and according to a life conformable to wisdom.” When the novitiates heard these things, they exulted with joy, and said, “We perceive that our hearts exult with joy as never before.” “You have this,” replied the angels, “from the celestial and spiritual love and its delight which proceed from our sun.”

18. When these things had been said, suddenly there was driven below the sun a bright cloud, which did not dull, but transmitted the light; and in that bright cloud appeared angels as with trumpets, and round about them were altars and tables, upon which in heaps lay half-open books; and above the cloud the Lord appeared, speaking out of the sun with the angels. Then from the cloud there fell as it were dew, which, being scattered about, was condensed into manna, some of which the angels took up and gave to their companions, who ate it. After a quarter of an hour, there was seen from the cloud a rain, which the angels called the morning rain, which flowed down, and dissolved the manna into its original dew. This was collected into drops of a sweet taste. The manna was soon fully melted and flowed into the ground and penetrated it. And then from the dwellers under that ground were heard voices of gladness, “Hey! Come forth! Be ready! Drops of the blessed water

are falling from Heaven! We are sprinkled!” For it was the melted manna which was dropping down.

19. After this the angels instructed the new guests about what they had heard and seen, saying, “The things, which you have seen, exhibit in a summary the Coming of the Lord, and the things which will then happen. God, who appeared out of the sun above the cloud, was the Lord our Savior. The bright cloud under Him was the angelic heaven, where the Divine truth was in its own light. The speech of the Lord with the angels there, was inspiration. The trumpets seen in the hands and at the mouths of the angels, were not trumpets, but representations of their speech with one another from inspiration. The dew falling from the cloud upon the earth, and condensing into manna, represented the heavenly affections of the thoughts in their speech. The rain dissolving the manna, that heavenly food, into its original dew, which, absorbed by the earth, distilled through to the dwellers beneath, represented the influx of Divine truth from the Word with the men of the world who go forth and receive it in spirit and heart. The tables and the heaps of books upon them, were not tables nor books, but they were representations of the intentions of the mind, and thence of deeds, according to which the faithful and the unfaithful will be judged. That bright cloud, in which the angels were seen, represented the Divine truths of the Lord with them; for the spheres of thoughts from truths, and of affections from goods, proceeding from the angels, appear everywhere as clouds.”

20. At this the new spirits inquired, “Why do you say that those things that were seen represent, and do not say that they are?” The angels answered, “Because each and all things which appear to the sight in this world are correspondences and representations, which contain in themselves truths, and thence signify them. Thus spiritual things are here presented under forms similar to natural things.

“The spiritual things which are proper to our world, as they here appear, are also described in the Word. For the Word was written by correspondences, in order that it may be at the same time for

angels and for men. These things are first offered to your sight, and are seen, that you may know how the coming of the Lord is to be understood.”

5. The abomination of desolation

21. After this the angels prayed to the Lord. They then led the novitiates from the east to the south, and thence to the west, and they said, “Here you shall see the abomination of desolation predicted by the Lord through Daniel (Matt. 24:15).” They then showed them a black cloud extending from the boundary of the east to the end of the west, and pouring thick darkness into the south and into the north at the sides. At the sight of the cloud the novitiates became terrified, and they asked, “What is that great black cloud and thick darkness and whence is it?” The angels replied, “They are satanic spirits, who have collected themselves into crowds, and by magical arts, by abuses of correspondences, and by fantasies, have formed for themselves as it were heavens, by seizing the hills, and building upon them high places and towers, as was done in the valley of the land of Shinar (Gen. 11:1 seq.) in order that they may contrive for themselves ascents into the heavens where the angels are, for the purpose of thrusting them down; and because they are on high above this land they appear as though they were in the expanse of the sky, and the expanse appears as a cloud.” And the angels said, “Lift up your eyes and stretch your sight.” And behold they saw a multitude of spirits, and they heard heinous expressions from them, intermixed with the filthy things of lasciviousness, and sounds as of drunken revelers in brothels. And the angels said, “These are they who are meant by the dragon and his two beasts in Revelation (chap. 12 and 13). These are they who are meant by the harlot sitting upon many waters, and upon the scarlet beast (chap. 17). They are all from the Christian world.”

22. And the novitiates asked, “How can these things be called the abomination of desolation?” The angels replied, “They are all in

falsities as to faith, and in evils as to life. The interiors of their minds are infernal, and the exteriors from feigned morality, are, as it were, heavenly; for they are sycophants and hypocrites, and because they are in the midst between the heavens where the angels are, and the earths where men are, no Divine truth from the Lord can pass through the heavens to the men of the earth, but it is first received by them, and being received is inverted and falsified, not otherwise than is the case with light falling upon an opaque cloud, and the heat of the sun falling into a swamp.”

23. Then suddenly the eyes of the novitiates were opened, and they saw flowing down from that cloud hail mixed with fire, and they saw upon the earth as a result of that rain something sticky, and in that sticky substance worms. And farther towards the north they saw descending from the cloud, as it were, bruchi¹² and locusts, which consumed the grass of the earth. And eagles appeared flying out of a desert, and also birds of the evening, which devoured the worms and licked up that sticky substance as though it were water. Amazed by these things, the novitiates besought the angels to tell what they signified. They said, “The abomination of desolation upon the earth. The hail signifies falsified truths; the fire mingled with it, evils of life; the sticky substance upon the earth, coherence; the worms, life from those things; the bruchi and locusts, the falsities of faith; the birds signify men of the earth who eat no other food flowing down from the spiritual world; and the eagles signify ratiocinations and confirmations.

24. “Know therefore, that by ‘the former heaven and the former earth’ which John saw had passed away (Rev. 21:1). nothing else is meant but those black expanses where the draconians and Babylonians have fixed their dwelling places and called them heavens. So long as those expanses remain, the communication of men with the angelic heavens, thus also in a measure with the Lord, is intercepted; and when that communication is intercepted, then every truth and good of the Word is falsified and adulterated. Thus appears the abomination of desolation with us; but with the

12. A species of locust.

inhabitants of the earth it does not appear by any signs, wherefore they induce a belief in falsities, and by confirmations from the natural man they encircle that belief with a fatuous light, from which falsities are believed to be truths.”

Conversations with Angels

Conversations with Angels

1. One evil contains in itself innumerable lusts, interior and exterior, of which man knows nothing.

All these are removed by the Lord, while man looks to the Lord, and shuns evil as of himself.

Illustration by various examples with man, as of the stomach, the kidneys, the members devoted to generation.

There is no need for man to know of these.

Evil appears to man as one, and nevertheless they are in all lusts, interior and exterior, thus in successive order, but they are in the evil in simultaneous order. This also must be illustrated.

Man is not purified by shunning evils solely on account of civil and moral causes; because by this he is purified only as to externals, but not as to internals.

Thus no one is purified by the faith of the present day, which promotes only civil, moral, and political works.

2. Those who, from confirmation within themselves, make the Human of the Lord like the human of another man, divide the Lord into two.

They are in heart Socinians and Arians; with whom there is no church.

Faith alone effects this.

3. He who is in faith alone cannot do otherwise than make God three.

On the other hand, he who makes God three, loves faith alone.

4. The Lord and man are together in love towards the neighbor.

Conjunction is effected by that love.

Those who are in that love, love the Lord.

5. He who makes any evil allowable in his mind, continually does it.

There is then the endeavor to do it whenever it is possible. The endeavor resides not only in the mind, but also in the body.

That endeavor is the will, which is only restrained by external causes.

6. The internal man is not merely to understand, to think, and to know.

But it is to will what he understands, thinks, and knows.

Hence it can be seen what the internal man is when separated from the external, and what it is when not separated.

All the spiritual is in thought from will, and thought without will is external like a court.

7. There are three things which follow in order and make one: charity, faith, and works—like will, understanding, and deeds.

If one is lacking, the remaining two fall or vanish.

8. Man is to act and think in spiritual things as of himself. Otherwise man would not be man. This is the image of God in man. This is given continually by the Lord.

It is given as the reciprocal of love, and thence is conjunction.

Otherwise the Word would be of no use.

Otherwise there would be no religion.

9. All things inflow with man, so that man is only a recipient organ.

He is an organ recipient of all things of heaven as to his mind, and recipient of the world as to his body.

As the eye is a recipient of light, the ears recipients of sound, and the remaining things of the body, so the understanding is a recipient of the light of heaven or of wisdom, and the will is a recipient of the heat of heaven, thus of love.

There is nothing in man but the faculty of receiving. It may be illustrated by the organs what the faculty is.

Natural objects are felt in the organs of the body as if they were in them, and spiritual objects in like manner are felt as if in the mind, although they are not there.

These are fallacies of sensation.

10. Fallacies arise from inverted ideas.

As concerning God from person and not from essence; concerning the neighbor from person or from the human form, and not from his quality; concerning heaven from place and not from his quality; concerning heaven from place and not from love and wisdom;

concerning the church from external worship, and not from charity and faith therefrom, which are its internals; yea, concerning various things from delights, and not from the loves from which they are.

11. The state of man as to the will or love is not changed after death. The reason is because it is his life.

So also as to charity.

The state of man as to the understanding is changed, and it is changed according to the love of the will.

A man in the world may think that he is in heaven on account of the understanding, when yet he is not.

Therefore the truths and goods in his understanding are taken away, because they do not agree with the love of the will.

12. Absurdities about instantaneous faith, and thus instantaneous salvation. Likewise about immediate mercy, because this makes one with instantaneous faith.

Although indeed man is reformed and regenerated successively even to the end of life, and then to eternity.

And he can never be perfectly regenerated, only as to the most general things, and some general things under them.

13. The understanding in spiritual things is destroyed with those of the clergy who have confirmed with themselves the falsities of the faith of the present day.

It is not destroyed with the laity, because they have not confirmed it.

How a clergyman closes his understanding in spiritual things with himself, and also with the laity. Confirmation closes it, why? Many kinds of confirmation. Confirmation by life is the worst.

14. How the sense of the letter of the Word is abolished when it passes into heaven and becomes spiritual.

There is a putting off, and a revelation of the interiors of truth.

Experiments, that when truth lies hidden within with a man, the sense of the letter is open in heaven, and on the other hand it is dissipated, and sometimes with a noise; and if the confirmation of the love of evil lies hidden within, there appear as it were sparks of fire, and an explosion.

All things of the sense of the letter of the Word communicate with all things of the heavens.

Thus the Word is the conjunction of heaven and the church.

This cannot be comprehended without a knowledge of correspondences.

15. A false principle in spiritual things falsifies all things. Thus it falsifies all things of the Word.

It falsifies while he is reading the Word even though man does not know it.

Falsities still insinuate themselves in each thing of the Word, from the side or in the middle.

This falsity is not manifested, unless while it is in the middle it is placed in direct view of the thought.

16. Truths do not falsify the Word wherever it is read, because they are continuously present in the series.

The good of life does not falsify the Word, because this is within in each and every thing of the Word.

Thus the sense of the letter of the Word can be turned hither and thither, by the man who is in truths of doctrine and in the good of life.

17. With those who are in faith alone all good works become meritorious, even repentance.

They falsify the whole Word who confirm falsities within themselves, and they do not know this. Luther.

That all things are from God may be illustrated by all the correspondences with man; from the spheres around the angels.

Charity and faith make one like affection and thought, so that there is not given anything of one more than of the other.

Faith is described such as it is with the ancients, it is vivified by charity, the faith which is historical, in other respects denotes knowledge.

Justification and Good Works

Justification and Good Works

With the Roman Catholics

from the Council of Trent

1

1. That the sin of Adam has been transfused into the whole human race, whereby its state, and from this the state of all men, became perverted and alienated from God, and men have thus become enemies and children of wrath. That therefore God the Father graciously sent His Son that He might reconcile, expiate, atone, make satisfaction, and thus redeem, and this by being made righteousness. That Christ did this by offering himself up a sacrifice to God the Father, upon the wood of the cross, thus by his passion and blood.

2

2. That the Lord Jesus Christ alone has merited. That this his merit is imputed, attributed and applied to man and transferred into him by God the Father through the Holy Spirit; and that thus the sin of Adam is removed from man, lust still remaining as a fomenter to sin. That this is effected, first by baptism, and afterward by the sacrament of repentance.

3

3. That justification is effected by faith, hope, and charity. That there is then effected a renovation of the interior man, whereby man from being an enemy becomes a friend, and from being a child of wrath becomes a child of God. That this is graciously effected by God the Father through the merit of His Son with the

operation of the Holy Spirit. And that it is a union with Christ, because the man becomes a living member of His body, and, as it were, a branch in the vine.

4

4. Because these things are effected from grace and are given freely, and thus are gifts, and because Christ Jesus alone has merited, therefore no one can attribute anything of merit to himself.

5

5. That because the reception of justification renovates man, and as this is effected by the transference of the merit of Christ into him, it follows that works are meritorious, and that the man who is justified and sanctified is not only reputed just and holy, but becomes just and holy.

6

6. That faith is from hearing when a man believes those things to be true which are divinely revealed. That it is the commencement of justification, but that it operates by charity, because faith without works is dead.

7

7. That free will is not destroyed, and that man ought to cooperate; and that he has the power to approach and recede, otherwise nothing could be given to him, and he would be like an inanimate body.

8

8. That man makes satisfaction by satisfactory penances imposed on him by the minister; and that this derogates nothing from the satisfaction made by Christ, since we ought to suffer with him.

9

9. Something about Predestination.

1

Confirmation of these things from the Council of Trent

10. That Adam, by the offense of his transgression, experienced an entire change and depravation of nature, both in body and soul; and that the ill effects of Adam's transgression were not confined to himself, but also extended to his posterity; and that it not only transmitted death and corporal sufferings upon all mankind, but likewise sin, which is the death of the soul. (Sess. V., June 17, 1546.)

11. That this sin of Adam, which originally was a single transgression, and has been transmitted by propagation, and not by

imitation, is so implanted in the proprium of every man, and cannot be taken away by any other means than by the merit of the only mediator, our Lord Jesus Christ, who has reconciled us to God by his blood, being made unto us justice, sanctification, and redemption. (Sess. V. 3, June 17, 1547.)

12. Everyone acknowledges and confesses, that by the transgression of Adam, all men became unclean, sons of wrath, under the power of the devil and of death. (Sess. VI., Jan. 13, 1547.)

13. That our heavenly Father, the Father of mercies, and God of all consolation, sent Christ Jesus his son to men, in the blessed fullness of time, that he might redeem both the Jews who were under the law, and the Gentiles who followed not justice, that they might all lay hold of justice, and all receive the adoption of sons. Him God offered to be a propitiation through faith in his blood, not only for our sins, but likewise for the sins of the whole world. (Sess. VI., Chap. 2, Jan. 13.)

14. That God and our Lord offered Himself to God the Father on the altar of the cross, interceding by death, that he might work that eternal redemption; that the sacrifice of the mass was that propitiatory for the living and the dead. (Sess. XXII., 1, 2, Sept. 17, 1562.) Concerning the institution of the mass (p. 146, 148).

2

Merit is not from man

15. That the sin of Adam which is in the proprium of everyone, cannot be taken away by the powers of human nature, nor by any other remedy than the merit of the one Mediator our Lord Jesus Christ. (Sess. V. 3, June 17, 1546.)

16. The meritorious cause of justification is the dearly beloved the only begotten of God, who when we were enemies, on account of the exceeding charity wherewith he loved us, merited justification for us, by his most holy passion on the wood of the cross, and made satisfaction for us unto God the Father. (Sess. VI. 7:2, Jan. 13, 1547.)

17. Man is justified freely, because none of those things which precede justification, whether of faith or works, merit the grace of justification itself; for if it be grace, it is not by works, otherwise grace would not be grace. (Sess. VI. 8.)

18. There is a continual influx of virtue from Jesus Christ himself, as from the head into the members, and from a vine into the branches; which virtue always precedes, accompanies and follows their works, and without which they could not by any means be acceptable and meritorious in the sight of God. That which is termed our justice, is the justice of God, because it is infused into us by God through the merit of Christ. Far be it, therefore, from any Christian man either to trust or glory in himself, and not in the Lord, whose goodness towards men is so great, that he wishes that the things which are His gifts may be their merits. (Sess. VI. 18.)

19. If anyone saith, that man may be justified in the sight of God by his own works, which are done either through the teaching of human nature, or through the teaching of the law, without Divine grace through Jesus Christ, let him be accursed. (Can. 1, Concerning Justification.)

20. If anyone saith, that without the preventing inspiration of the Holy Spirit, and without his help, man can believe, hope, love, or be penitent as he ought, so that the grace of justification may be bestowed upon him, let him be accursed. (Canon 3, On Justification.)

21. If anyone saith, that men are just without the justice of Christ, whereby he merited for us to be justified, let him be accursed. (Canon 10, On Justification.)

22. For we, who can do nothing of ourselves, as of ourselves, can do all things, he cooperating, who strengthens us. Thus man has not wherein to glory, but all our glory is in Christ; in whom we live; in whom we merit; in whom we satisfy; bringing forth fruit worthy of repentance, which from him have efficacy, by him are offered to the Father, and through him are accepted by the Father. [Sess. XIV.] (Chap. 8, Concerning Satisfaction, p. 125.)

3

They do them through the sacrament of baptism and the sacrament of repentance

23. The merit of Jesus Christ is applied both to adults and to infants, by the sacrament of baptism rightly administered; for there is no other name under heaven given to men, whereby we must be saved. Whence that voice, Behold the Lamb of God, who taketh away the sins of the world; and that other, As many as have been baptized, have put on Christ. (Sess. V., June 17, 1546, p. 5.)

24. If anyone denies, that, by the grace of our Lord Jesus Christ, which is conferred in baptism, the guilt of original sin is remitted, or asserts that the whole of that which has the true and proper nature of sin is not taken away; but says it is only erased, or not imputed; let him be accursed. But that in the baptized there remains concupiscence or an incentive [to sin] the Synod confesses and is sensible of, and that this concupiscence is not sin, but is from sin, and inclines to sin. (Sess. V., June 17, 1546, p. 5.)

25. That from the merit of Christ they are justified by repentance, when they purpose to receive baptism, to begin a new life, and to keep the Divine commandments. (Sess. VI., Chap. 6.)

26. That by the sacrament of repentance, by the merit of Christ, the grace lost can be recovered. (Sess. VI., Chap 14.)

27. Although Christ died for all, yet all do not receive the benefit of his death, but those only unto whom the merit of his passion is communicated. So, if they were not born in Christ, they never would be justified; seeing that, in that new birth, there is bestowed upon them, through the merit of his passion, the grace whereby they are made just. (Sess. VI., Jan. 13, 1547, Chap. 3.)

28. That the justification of the impious is a transference from that state wherein man is born a child of the first Adam, to the state of grace, and of the adoption of the sons of God through the second Adam, Jesus Christ, our Savior. And this transference is effected by the laver of regeneration or baptism, and its vow. (Ibid., Chap. 4.)

29. Justification is not only remission of sins, but also is sanctification and renovation of the interior man by the voluntary reception of grace and gifts, whence man from unjust becomes just, and from an enemy a friend, and an heir according to the hope of eternal life. (Ibid., Chap. 7.)

30. Although no one can be just, but he to whom the merits of the passion of our Lord Jesus Christ are communicated, yet this is done in this justification of the impious, when by the merit of that same most holy passion, the charity of God is poured forth by the Holy Spirit, in the hearts of those who are justified, and is inherent therein; whence, man, through Jesus Christ, in whom he is ingrafted, receives, in the said justification, together with the remission of sins, all these [gifts] infused at once, faith, hope and charity. For faith, unless hope and charity are added thereto, neither unites man perfectly with Christ, nor makes him a living member of his body. (Chap. 7, sec. 3.)

31. For which reason it is said that faith without works is dead and profitless; faith worketh by charity; whence also they immediately hear the Word of Christ; “if thou wilt enter into life, keep the commandments”; thus receiving true and Christian justice, they are bidden immediately on being born again, to preserve it pure and spotless, as the first robe given them through Jesus Christ in lieu of that which Adam, by his disobedience, lost for himself and for us, that so they may bear it before the judgment seat of our Lord Jesus Christ, and may have eternal life. (Ibid., Chap. 7, sec. 4.)

32. That man is justified by works, and not by faith only. (Ibid., Chap. 10.)

33. That through Jesus Christ, they have access to grace. (Ibid., Chap 11.)

34. If anyone saith, that the just ought not, for their good works done in God, to expect and hope for an eternal recompense from God, through his mercy and the merit of Jesus Christ, if they persevere even to the end in well doing and in keeping the Divine commandments; let him be accursed. (Ibid., Canon 26.)

35. If anyone saith, that by the said sacraments of the New Law grace is not conferred through the act performed, but that faith alone in the Divine promise suffices for the obtaining of grace; let him be accursed. (Sess. VII., Canon 8, concerning the Sacraments.)

4

36. These things are confirmed by all the things which precede, especially in 1, and also in this.

37. That in adults, the beginning of justification is from the preventing grace of God, through Jesus Christ, that is, from his calling. They are disposed to convert themselves to their own

justification, by freely assenting to and cooperating with that said grace; that man can reject grace; yet he is not able without the grace of God to move himself, etc. Whence it is said, "Turn ye to me, and I will turn to you," we are admonished of our liberty. (Sess. VI., Jan. 13, 1547, Chap. 5.)

5

38. Because justification is the renovation of the spirit of the mind; and because Christ dwells in those who are justified, or the justified are as branches in the vine, as is read in what was adduced before, therefore this follows.

39. That we are not only reputed, but are truly called, and are just, receiving justice within us, each one according to his own measure, which the Holy Spirit distributes to everyone as he wills, and according to each one's proper disposition and cooperation. (Sess. VI., Jan. 13, 1547, Chap. 7, sec. 2.)

40. If anyone saith, that the good works of one that is justified are thus the gifts of God, that they are not also the good merits of him that is justified; or that the said justified, by the good works which he performs through the grace of God and the merit of Jesus Christ, whose living member he is, does not truly merit; let him be accursed. (Can. 32, p. 76.)

6

41. They are disposed by justice, when excited and assisted by Divine grace, conceiving faith by hearing, they are freely moved towards God, believing those things to be true which God has revealed and promised, and this especially, that God justifies the

impious by grace, through the redemption which is in Christ Jesus. (Sess. VI., Chap. 6, Jan. 13.)

42. Man is justified by faith freely, because faith is the beginning of human salvation, the foundation and the root of all justification, without which it is impossible to please God, and to come to the fellowship of his sons. We are said to be justified freely, because none of those things which precede justification, whether faith or works, merit the grace itself of justification. For if it be grace, it is not now from works, otherwise grace would not be grace. (Ibid., Chap. 7, sec. 4.)

43. The merit of Christ is ingrafted by faith, hope and charity; for faith, unless hope and charity be added thereto, neither unites man with Christ, nor makes him a living member of his body. (Ibid., Chap. 7, sec. 3.)

44. For which reason it is said, that faith without works is dead and profitless; faith worketh by charity, whence also they immediately hear the Word of the Lord, "If you will enter into life, keep the commandments." (Ibid., Chap. 7, sec. 4.)

45. That man is justified by works, not by faith alone. (Ibid., Chap. 10.) That they have access by Jesus Christ. (Ibid., Chap. 11.)

46. If anyone saith, that by faith alone the impious is justified, so as to mean that nothing else is required to cooperate in order to the obtaining the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the movement of his own will, let him be accursed. (Canon 9.)

47. If anyone saith that men are justified, either by the sole imputation of the justice of Christ, or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Spirit, and is inherent in them, or says that the grace is only the favor of God, let him be accursed. (Canon 11.)

48. If anyone saith, that justifying faith is nothing else than confidence in the Divine mercy which remits sins through Jesus Christ, or that this confidence alone is that whereby we are justified, [let him be accursed]. (Canon 12, and more, Canon 13, 14, 19, 20, 21, 24, 29.)

7

49. If anyone saith, that free will moved and excited by God, by assenting to God exciting and calling, nowise cooperates towards disposing and preparing itself for obtaining the grace of justification, that it cannot refuse its consent, if it would, but that, as something inanimate, it does nothing whatever and is merely passive; let him be accursed. (Canon 4.)

50. If anyone saith, that by faith alone the impious is justified, so as to mean that nothing else is required to cooperate in order to the obtaining the grace of justification, and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will; let him be accursed. (Canon 9.)

51. If anyone saith, that the justified sins when he performs good works with a view to an eternal recompense; let him be accursed. (Canon 31.)

52. That by the sin of Adam, although free will, attenuated as it was in its powers, and bent down, was by no means extinguished. (Sess. VI. 1547, Jan. 13, Chap. 1.)

53. That man from free will can convert himself, by freely asserting and cooperating with that grace. (Ibid., Chap. 5.)

8

54. Concerning satisfaction; that man makes satisfaction by the punishments of satisfaction imposed upon him by the priest, and that this derogates nothing from the satisfaction of Christ. [Sess. XIV.] (Chap. 9, p. 134, n. 32, 33.)

9

55. That no one, except from special revelation, can know whom God elects for himself. (Sess. VI., 1547, Jan. 13, Chap. 12, and more concerning predestination, Canons 15, 16, 17.)

A Conversation with Calvin
and Fifty of His Followers
Concerning the Athanasian
Creed

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and Fifty of His Followers
Concerning the Athanasian Creed
(Pages 2, 3, 4)

1

Concerning the person of Christ

1. I read the Athanasian Creed before Calvin, and in it the following words: “The right faith is, that we believe and confess that our Lord Jesus Christ, the son of God, is both God and man; God from the substance of the Father, begotten before the ages, and man from the substance of [the mother], born in the ages. . . . Who, although he be God and man, is yet not two but one Christ. One, not by conversion of the divinity into flesh, but by the assumption of humanity into God; one altogether; not by confusion of substance, but by unity of person. For as the rational soul and the flesh is one man, so God and man is one Christ.”

2. (1) After I had read these words before Calvin, and, at the same time, before fifty priests and his followers, I asked Calvin whether he had receded from these teachings in the Creed, which yet is acknowledged and received by the whole Christian world. Calvin said that he saw he had fully receded. (2) I asked why he had done so. He answered, that he had paid no attention to those words, and that now when he did pay attention, he saw that he had receded from them and had written according to his own thought. (3) I asked what he thought now. He answered, that if the Creed is true, and if it is universally acknowledged as the true doctrine concerning the trinity, and concerning the divinity of Christ, he had clearly erred. (4) I asked whether he wished to acknowledge that the Divine and the human, or God and man, in Christ, is one person, as soul and flesh are one man, according to the words in

the creed. He answered, that he wished to do so, but that he could not, because he had confirmed himself differently. (5) I asked whether he believed Christ to be one person or two. He answered, one, if hypostatic union makes one, but that he had believed that the Son of God was another, and was with the Father; and Jesus Christ was separated from him, because he was in heaven. (6) I asked whether there were thus two Christs. He answered, that there were, and that therein he had receded from the creed. (7) I asked about the hypostatic union, from whom it was. He answered, that it was from God the Father, and that this was the idea he had had. (8) I asked about the soul of Christ, what it was, whether it was not the Divine itself, since it is said in Luke, that it was from the Holy Spirit and the power of the most high. He answered that he had seen this in Luke, but that he had tacitly believed within himself that it was from Joseph. (9) I asked whether Christ as to his human is not the Son of God, as is openly said in Luke 1[:35], and also when he was baptized, Matt. [3:17]; moreover, also by John [John 1:34], and also when he was transfigured [Matt. 17:5; Mark 9:7; Luke 9:35], and in many passages elsewhere. He answered that when he had mentioned and thought of the Son of God, he had not meant Christ Jesus as to his human. When I said that he understood what is contrary to Scripture, he answered that he sees that it is so, but that he had not thought that it was contrary to Scripture. I wished him to renounce it, but he was conscious of his thought while in the world, and he said, that, on that account he could not. (10) At last he confessed that he had thought Christ was the son of Joseph, but that he had not dared to write this.

3. Priests, his followers, were present to the number of fifty, and they heard Calvin give these answers to the questions; and I asked them whether they did not see, that, as to the person of Christ, they had not fully receded from the Athanasian creed. They answered that they had often read that creed but had paid no attention to those words there; and they were surprised that they saw them now for the first time with attention. They confessed that Calvin had openly dissented; and also confessed that as often as they had named Christ or heard him named, they had not understood the Son of God but a pure man who was made Justice

for the human race, and that when they had named God only, they had meant God the Father.

2

Concerning the trinity of persons from the Athanasian Creed read before Calvin

4. I read, before Calvin and some priests his followers, these words from the Athanasian Creed: "There is one Person of the Father, another of the Son, and another of the Holy Spirit"; and also these: "Like as we are compelled by Christian verity to confess each person by himself as God and Lord, so are we forbidden by the Catholic religion, to say three Gods or three Lords."

5. (1) I asked Calvin whether, from these words, he had confessed or thought of three Gods, although with his lips he had said, and still says, there is one God. He answered that he had thought of three unanimous Gods. (2) I asked how he could reconcile and make his thought and speech to be one, when it is allowed to confess each person to be a God by himself. He answered that he could not. (3) I asked how three could be one; whether it was by unanimous consent, or in some other way. He answered that it was by influx. (4) I asked, how could one person continually think the same as another? Must not each one think something by himself? He answered that he had not thought of this before, and that now when he did think of it, he perceived that each Person must also think something by himself. (5) I asked how then were they one indivisible essence? Did not the essence thus become divided? He answered, that sometimes it becomes divided, but that they finally accommodate themselves. (6) I asked him whether the essence is divided when the Son, as mediator and intercessor, speaks to the Father. He answered, that it is then divided, but only at that moment. (7) I asked him whether there were not thus three creators of the universe. He answered that there

were, but that one did the work of creation through the other, the Father through the Son, and the Son through the Holy Spirit. (8) I asked him what idea he had of the birth of the Lord from eternity. He answered that he had a vague idea.

3

Concerning the personality of Calvin; his quality

6. Afterwards I asked Calvin how he could ascend into heaven with an idea of three gods, and with an idea of the Lord as being two. He answered that he had been admitted into a certain inferior society of heaven, and that he had dwelt there among the hindermost, who are not much explored; but that, when he had been explored, he had descended, because he could not subsist there; and that he had then betaken himself to Luther in the world of spirits, with whom he had dwelt for a certain period, and this because Luther acknowledged the human of the Lord as Divine, and he did not seem to himself to be safe anywhere else. With regard to Calvin, the priests said that he was an upright man, but simple; and that he had written according to his own simple thought, not considering whether what he wrote was or was not in agreement with sacred Scripture, as he had not reflected whether it was in agreement with the Athanasian creed.

4

With priests of the reformed concerning justification

7. Afterwards I spoke with those priests on the article concerning justification by faith alone. (1) They were asked what they meant by good works, whether merely such things as were enjoined by the Roman Catholics, or also the works of the second table of the Decalogue. They answered that they meant both. (2) They were asked whether the works of that table of the Decalogue contribute anything to salvation. They answered that they contribute nothing,

but that they must still be done, because they are commanded. (3) They were asked whether, if a man does them, it is pleasing to God. They answered that it is, if men do not place merit in them. (4) They were asked how they understand these things in the Word: That he who does his commandments loves God and is loved by God; also, the passages about good fruits, and about the works according to which man shall be judged; besides many others. They answered, that works follow from faith. (5) They were asked how they follow from faith; thus, whether man shall do them, or whether we must believe that God does them through man. They answered that man must do them of his own strength, because they are civil works, and that God has no part in them. (6) They were asked whether these are the good works which follow faith. They answered that they are. (7) They were asked how they can follow faith, when there is nothing of God in them, but only what is of man, and when, therefore, there is no bond between faith and works. They answered that they follow faith because by the imputation of faith man's sins are remitted, and then whatever a man does is good in the eyes of God, thus also these works. (8) They were asked whether it is necessary for anyone to repent, since, by faith, all sins are remitted. They answered that one can if he wishes to, but that it contributes nothing to eternal life, but only to secular life. (9) They were asked, how then do good works follow faith? They answered, like fruits from a good tree. (10) They were asked whether faith produces good works in a similar manner as a tree produces fruit. They answered that by fruits from a good tree they mean all the works that a man does after he has received faith, because in the eyes of God they are good. (11) They were asked whether good works cohere with faith as fruit with a tree. They answered that they are not like that. (12) They were asked whether there is thus any bond between good works and faith. They answered that there is none. From these things the conclusion was reached that the phrase "Good works follow faith as fruit a tree," is only an expression, and nothing more.

God the Savior, Jesus Christ

God the Savior, Jesus Christ

1. The theology of the whole Christian world is founded on the worship of three Gods.
2. God is one in essence and person.
3. In him is a trinity, and this must not be distinguished into persons.
4. The Divine attributes constitute his essence.
5. These are many, and also succeeding.
6. The succeeding Divine attributes are creation and preservation, redemption and salvation, reformation and regeneration.
7. These are Divine, but that they are not as God is in himself.
8. The one God willed to become a natural man, and thus a full man, for many reasons, the primary of which was the redemption of angels and men.
9. Passages from Scripture showing that there is one God.
10. He is the redeemer and savior.
11. He came into the world.
12. As to his human, he called himself Jesus Christ.

13. Jehovah himself came into the world and became the savior and redeemer.

14. The one God is not only the creator, but also the redeemer and regenerator.

15. As to the Divine truth, he descended and took upon himself the human, is confirmed in John, Chap. 1. Also, that he was from eternity, also from his nativity, Luke 1.

16. Passages from the sacred Scripture showing that he is the truth and the light; also, that he is the Word and that he fulfilled the whole of it.

17. All things were made by him.

18. In the spiritual sense, Divine truth is called the Son of God.

19. Divine truth is meant by Messiah, Christ, King, the Anointed, and David.

20. Divine truth is meant by angel and by one sent.

21. Divine truth is meant by glory.

22. In no other way could all things in the heavens and in the hells have been reduced into order.

23. In no other way could he destroy the old church and institute a new church.

24. In no other way could he admit temptations into himself, and suffer.

25. In no other way could he be in the state of exinanition and pray to God the Father as though absent.

26. In no other way could he become Redemption and Justice from his own power.

27. Thus, in no other way could he unite the human to the Divine and the reverse, and thus add the human in time to the Divine from eternity.

28. In no other way could he be and become one with the Father.

29. All things which are in the Divine are together in the human.

30. The Lord glorified his human in the order in which he makes man spiritual, or an angel. Concerning the two states of man's regeneration.

31. Thus he made his human Divine.

32. Thus he became the first and the last, thus the all in all.

33. The Divine operation is from firsts through lasts, and because, in the church, lasts had failed, therefore, he made himself the Last.

34. Man cannot be conjoined with God except by means of a visible and accessible human.

35. Every male is born, as to his spiritual origin, from truth as a seed.

36. The reason why men have not hitherto perceived this, and why consequently there have been so many opinions about the human nature of Christ, is because men have had no distinct understanding concerning the nature of good and truth and of their marriage, nor concerning the nature of the will and the understanding, nor of the soul and the body.

37. The virgin also, of whom he was born, signifies the church as to the affection of truth.

38. It was necessary for him to be born of a virgin in legitimate marriage with Joseph.

39. Christ alone is man from eternity and natural man in time.

40. In him everything is Divine from the Divine in itself.

41. He alone is to be approached, that there may be salvation.

42. He must be approached immediately, and if he is approached mediately, communication is intercepted.

43. Here may be adduced those passages, which treat of the "great affliction," and the things which follow.

44. To worship three Gods is to worship none.

45. No one comes to God or is conjoined to him, unless the human be approached; otherwise God is not accessible.

46. Because God the Father is the redeemer as to the human.

47. In order that there may be conjunction, there must be a visible God, thus one accessible and fixed; this is not so apparent to Christians, but it is to all others.

48. The Divine truth suffered.

Specimen and Sketch of the
Doctrine
of the New Church in a
Summary

Specimen and Sketch of the Doctrine of the New Church in a Summary

1. The churches in Germany, Hungary, Poland, Denmark, England, and Holland, which, by the Reformation, were separated from the Roman Catholic church, differ from each other in various things; but they all agree in the articles concerning a trinity of persons in the divinity, the origin of sin from Adam, the imputation of the merit of Christ, and justification by faith alone. [*Brief Exposition*, n. 17.]

2. The Roman Catholics, before the Reformation, held entirely similar teachings respecting these four articles; similar respecting a trinity of persons in the divinity, similar respecting the origin of sin from Adam, similar respecting the imputation of the merit of Christ, and similar respecting justification by faith, with the sole difference, that this faith they conjoined with good works. [*Brief Exposition*, n. 19.]

3. The leading Reformers, Luther, Melancthon, and Calvin, retained all the dogmas concerning a trinity of persons in the divinity, the origin of sin from Adam, the imputation of the merit of Christ, and justification by faith alone, as they had been held by the Roman Catholics; but in order that they might be totally severed from the Roman Catholics as to the very essentials of the church, which are faith and charity, they separated good works from faith, and declared that they were not at the same time saving. [*Brief Exposition*, n. 21.]

4. Nevertheless, those leading Reformers adjoined good works to their faith, so that no one can see from reason, whether they are conjoined or separated. [*Brief Exposition*, n. 24.]

5. But those leading Reformers adjoined good works to that faith in order that the doctrine may agree with the Sacred Scripture;

then there is a conformity and not a discrepancy, unless the quality of the works tends to make it. [Cf. *Brief Exposition*, n. 27.]

6. The dogmas concerning the imputation of the merit of Christ and justification thereby have come from the idea of a trinity of persons, and hence of three gods. [*Brief Exposition*, n. 30.]

7. All those dogmas appear as erroneous, and also become so, when the idea of a trinity of persons and hence of three gods is rejected, and the idea of one God, in whom is the Divine trinity is received. [*Brief Exposition*, n. 39.]

8. Then the faith of the church of today concerning the reconciliation of the Father, satisfaction, mediation, imputation, and, from this, the remission of sins, and hence justification, regeneration, and sanctification, falls to the ground together with all else that depends on it.

9. In its place, faith truly saving, which is faith in one God, united with good works, is acknowledged and received. It is not imputative faith. [*Brief Exposition*, n. 41.]

10. And this faith is faith in God the savior Jesus Christ, and in its simple form, is as follows: (1) There is one God, in whom is the Divine trinity, and he is the Lord Jesus Christ. (2) Saving faith is to believe in him. (3) Evils must be shunned because they are of the devil and from the devil. (4) Goods must be done because they are of God and from God. (5) And these must be done by man as of himself, but he must believe that they are from the Lord in him and through him. [*Brief Exposition*, n. 43.]

11. This faith can by no means be given together with the former faith, nor the former with it; and if they are together, such a collision and conflict takes place that everything of the church with man perishes. [*Brief Exposition*, n. 102.]

12. The faith of the church of today has separated religion from the church, which consists solely in goods of life according to the

truths of faith. [*Brief Exposition*, n. 45.] Truths constitute the way to heaven. In hell ___ ¹³ the Father, but in heaven, the true God.

13. The faith of the church of today has falsified the Word, since this teaches nothing but the goods of life and the truths of faith, and salvation by their union.

14. The faith of the church of today has so far destroyed the church, that, at this day, there remains not any truth of the Word that has not been falsified, nor any good of religion that has not been adulterated.

15. This last state of the church of today induced by that faith is what is meant in the Word by the “consummation of the age,” and by the “abomination of desolation.” [*Brief Exposition*, n. 70.]

16. This last state of the church of today is what is meant by the “great affliction such as was not from the beginning of the world to this time, nor ever shall be.” (Matt. 24:21.) [*Brief Exposition*, n. 74.]

17. This state of the church, induced by that faith, is what is meant by these words: “After the affliction of those days the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.” (Matt. 24:29; Rev. 8:12) [*Brief Exposition*, n. 77.]

18. They who have been and are in the faith of the church today are meant by the he-goats in Daniel and Matthew. [*Brief Exposition*, n. 82.]

19. They who have been and are in the faith of the church of today are meant in Revelation by “the dragon,” his “two beasts,”

13. The MS. here contains a word which Dr. Im. Tafel, the editor of the Latin edition, was unable to decipher.—Translator.

and the “false prophet,” also by the “locusts.” [*Brief Exposition*, n. 87.]

20. They who have been and are in the faith of the church of today are meant, in the Old Testament, by the “Philistines”; and the faith itself by their idol. The rejection of the dogmas of the faith of the church of today and the revelation of the dogmas of the faith of the new church is meant by these words in Revelation: “He that sat upon the throne said, Behold, I make all things new; and he said unto me, Write, for these words are true and faithful.” (Chap. 21:5) [*Brief Exposition*, n. 95.]

21. Further, that from the faith of the church of today, not a single good work can ever come forth which is not meritorious or hypocritical; consequently, that the good fruits of that faith are empty words. For it is a faith of imputation that is meant. [cf. *Brief Exposition*, n. 47.]

23.¹⁴ From the faith of the church of today a worship has abounded which is of the mouth alone and without life; when yet the worship of the mouth is acceptable to the Lord and efficacious according to the worship of the life, and not the reverse. [*Brief Exposition*, n. 51.]

24. The former faith is a bundle of paradoxes which cohere and do not cohere, and therefore, its dogmas only enter into the memory and not into any understanding above the memory, but only into confirmations below it. For instance, the tenet concerning free will. [*Brief Exposition*, n. 53.]

25. The dogmas of the former faith cannot be learned and retained except with great difficulty, nor be preached and taught except very sparingly and with great caution lest the nakedness of

14. In the Latin number 22 is omitted.

the faith appear; and this, because true reason perceives and receives nothing of them. As concerning free will. [*Brief Exposition*, n. 58.]

26. The faith of the church of today takes away from God his Divine attributes, and ascribes to him merely human attributes; as, that he regarded men from anger; that he willed to be reconciled; that he is reconciled by his love for the Son, and by intercession; that he willed to be appeased by the passion, and at the sight of the misery of the Son; and thus to return to mercy and to impute and apply the merit of the Son to him who supplicates from faith alone; besides many other things. [*Brief Exposition*, n. 60.]

27. From the faith of the church of today monstrous offspring have been born, and still may be born; such as salvation from immediate mercy; the doctrine of necessity, and the absence of liberty in spiritual things; that man, in respect to conversion, is like a stock and a stone; that there is no bond between faith and charity; that there is predestination; and, with some at this day, that God pays no attention to the deeds of man but to faith alone; besides others; also in respect to the sacraments, Baptism and the Eucharist; and, moreover, in respect to the person of Christ; all of which have been drawn, in accordance with the principles of reason, from justification by faith alone. Heresies, from the first centuries to the present day, have sprung up from no other source than from this faith. [*Brief Exposition*, n. 64.]

28. Unless the new church be raised up by the Lord no one can be saved; and this is meant by these words, "Except those days be shortened there shall no flesh be saved." (Matt. 24:2) [*Brief Exposition*, n. 91.] The reason is, because the old church is founded upon justification by faith alone, and this, upon the idea of three gods. Hence is all blindness and stupidity, unconcern, and the destruction of religion, so that scarcely anyone thinks about salvation. They who are skilled in these matters think nothing of the salvation of their own souls, or of the souls of their hearers.

The Reformed understand works of the intellect and not of the will, thus passive and not active works.

29. This church is the New Jerusalem, mentioned in Revelation 21, which is there called the bride and wife of the Lamb. [*Brief Exposition*, n. 99.]

30. The faith of the old church has shut heaven, and the faith of the new church opens it.

31. The Roman Catholics at this day know nothing of the imputation of the merit of Christ, and of justification by faith therein, because they approach the pope as the vicar of Christ and worship saints, and only by monks are they taught about good works. [*Brief Exposition*, n. 105.]

32. Therefore, if they recede from the vicarship and from the invocation of saints, and take the Holy Supper in both kinds, and approach the Lord, they can be initiated and introduced into the new church more easily than the Reformed. [*Brief Exposition*, n. 105.]

33. The faith of the new church can in no wise be together with the faith of the former church, and if they are together such a collision and conflict takes place that everything of the church perishes with man. [*Brief Exposition*, n. 102.]

Analysis: It must not be assumed that the imputation of the merit of Christ is retained, for thus a man, getting out of a pit falls into the pit again; because imputation is impossible, and faith therein has the same effect as before [so that] to escape Scylla he falls into Charybdis. [cf. *Brief Exposition*, n. 104.]

Let the Sketch end with Jeremiah 7:2, 3, 4, 9, 10, 11. [*Brief Exposition*, n. 115, "conclusion."]

He who escapes from the leopard falls on a bear and is torn to pieces. [cf. *Brief Exposition*, n. 104.]

He who rescues himself from five of the dragon's horns falls into the other five. [cf. *Brief Exposition*, n. 104.]

The Lord conjoins himself to man according to reception, and reception is according to life.

Nothing added by man can be conjoined with the merit of Christ, either from its worthiness in comparison with that merit, or from its agreement with it.

Corollary

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Theological Extracts from Swedenborg's Correspondence

Answer to Three Questions

1

*From the sixth letter of Emanuel Swedenborg to Dr. Beyer.*¹⁵

Memorandum.

“Several questions have been propounded to me by your friend, to which you will please to receive the following as an answer: “1. My opinion concerning the writings of Böhme and L. . . . I have never read either; I was forbidden to read writers on dogmatic and systematic theology, before heaven was opened to me; because unfounded opinions and inventions might thereby have easily insinuated themselves, which afterwards could only have been removed with difficulty; wherefore, when heaven was opened to me, I had first to learn the Hebrew language, as well as the correspondences according to which the whole Bible is composed, which led me to read the Word of God over many times; and as God's Word is the source whence all theology must be derived, I was enabled thereby to receive instruction from the Lord, who is the Word.

“2. Query: How soon a new church may be expected? Answer: The Lord is preparing at this time a new heaven of those who believe in him, acknowledge him as the true God of heaven and earth, and look to Him in their lives, which means to shun evil and

15. *Documents Concerning Swedenborg*, vol. 2, pp. 260–261.

do good; for from that heaven the New Jerusalem is to come down (see Rev. 21:2). I daily see spirits and angels, from ten to twenty thousand, descending and ascending, and being set in order. By degrees, as that heaven is being formed, the new church likewise begins and increases. The universities in Christendom are now first being instructed, whence will come new ministers; for the new heaven has no influence over the old [clergy] who deem themselves too learned in the doctrine of justification by faith alone.

“3. About the promised treatise on infinity, omnipotence, and omnipresence.¹⁶ Answer: There are many things on these subjects interspersed throughout *Divine Providence* (n. 46–54 and 157); also in *Divine Love and Wisdom*, (n. 4, 17, 19, 21, 44, 69, 72, 76, 106, 156, 318), and in *Apocalypse Revealed* (n. 961); these subjects will be further treated of in the arcana of *Conjugal Love*; for to write a separate treatise on these Divine attributes, without the assistance of something to support them, would cause too great an elevation of the thoughts; wherefore these subjects have been treated in a series with other things which fall within the understanding.” (Dated Stockholm, February, 1767.)

2

*From the second letter of Emanuel Swedenborg to F. C. Oetinger*¹⁷

“1. Query: Is a sign required to show that I have been sent by the Lord to do what I am doing? Answer: Signs and wonders do not take place at the present day, because they compel externally, and internally do not convince.

16. This work was promised by Swedenborg, in 1763, in the preface to the *Doctrine Concerning the Lord*.

17. *Documents Concerning Swedenborg*, Vol. 2, pp. 255–257.

“What effect did the miracles in Egypt and Jehovah’s descent on Mount Sinai have upon the Israelitish people, who, notwithstanding, after the lapse of a month made for themselves a golden calf, and worshipped it in place of Jehovah? And what effect did the Lord’s miracles have upon the Jewish nation, by whom he was notwithstanding crucified? The same would be the case now, should the Lord appear in the clouds with the angels and trumpets; as described in (Luke 14:16, 29–31). The sign, given at this day, will be enlightenment, and thence an acknowledgment and a reception of the truths of the new church; with some also there will be an enlightenment which speaks [*illustratio loquens*], which is more than a sign. But some sign will perhaps still be given.

“2. Query: Whether I have conversed with the apostles? Answer: I have conversed with Paul for an entire year, and also on the subject of what he wrote in his Epistle to the Romans (3:28). Three times I spoke with John, once with Moses, a hundred times with Luther, who confessed to me that, contrary to an admonition received from an angel, he accepted the doctrine of faith alone solely for the purpose of separating from the Papists. With the angels, however, I have now conversed for twenty-two years, and I am still conversing with them daily; these the Lord has associated with me.

“There was no use in my mentioning this in my writings; for who would have believed it? And who would not have said, ‘Show me a sign that I may believe?’ And this everyone would say who did not see it.

“3. Query: Why from being a philosopher I have been chosen? Answer: The cause of this has been, that the spiritual things which are being revealed at the present day may be taught and understood naturally and rationally; for spiritual truths have a correspondence with natural truths, because in these they terminate, and upon these they rest. That there is a correspondence of all spiritual things with all things of man, as well as with all things of the earth, may be seen in the work *Heaven and Hell* (n. 87–102, and n. 103–115). For this reason I was introduced by the Lord first into the natural sciences, and thus prepared; and, indeed, from the year 1710 to

1744, when heaven was opened to me. Everyone also is led by means of natural things to spiritual things; for man is born natural; by education he is made moral, and afterwards by regeneration from the Lord he becomes spiritual. The Lord has granted to me besides to love truths in a spiritual manner, i. e., to love them, not for the sake of honor, nor for the sake of gain, but for the sake of the truths themselves; for he who loves truths for the sake of the truth, sees them from the Lord, because the Lord is the way and the truth (John 14:6); but he who loves them for the sake of honor or gain, sees them from himself; and seeing from oneself is equivalent to seeing falsities. Falsities that have been confirmed close the church, wherefore truths rationally understood have to open it. How else can spiritual things which transcend the understanding, be understood, acknowledged, and received? The dogma which has been handed down by the Papists, and accepted by the Protestants, namely, that the understanding is to be held in bondage under obedience to faith, has a second time closed the church, and what else is to open it again, except an understanding enlightened by the Lord; but on this subject see *Apocalypse Revealed* (n. 914).

“4. I am very sorry that you should have had to suffer for the translation of the book *Heaven and Hell*; but what suffers more at the present day than the truth itself? How few there are who see it, yea, who are willing to see it! Do not allow yourself to be discouraged thereby, but be a defender of the truth.

“I remain your most obedient,

“Em. Swedenborg.

“Stockholm, November 11, 1766.”

The Natural and Spiritual Sense of the Word.¹⁸

Appended to the third letter of Emanuel Swedenborg to F. C. Oetinger.

“That in the Word there is an internal or spiritual sense, in its external or natural sense, as a precious stone in its matrix, or as a beautiful infant in its swaddling clothes, is a truth which has heretofore been altogether unknown in the Christian world, and hence also it is altogether unknown what is meant by the consummation of the age, the coming of the Lord, the last judgment, and the new Jerusalem, on which subjects many things are spoken and predicted in the Word of each testament, both old and new. Without the unfolding and opening out of the literal sense of the Word by its spiritual sense, how can anyone know intellectually what is signified by the things which the Lord predicted (in Matthew 24), and also in the Book of Revelation, and in like manner in Daniel, and in the Prophets, in many passages? Make the experiment yourself, if you be so disposed, and read those passages of the prophetic Word which treat sometimes of wild beasts and cattle, sometimes of pools and swamps, sometimes of forests and brakes, sometimes of valleys and mountains, sometimes of screech owls, of ochim, tziim, satyrs, etc., etc.; try whether you can perceive anything Divine therein, unless you believe it to lie concealed interiorly, on account of its being inspired by God, just as a precious stone lies concealed in its matrix, as was said above. That the precious stones, or treasures, which lie concealed within are those things which the internal sense contains, is fully demonstrated in *New Jerusalem and Its Heavenly Doctrine*

18. *Documents Concerning Swedenborg*, vol. 2, pp. 269–271. Dated Amsterdam, November 8, 1768.

concerning the Sacred Scripture (n. 5 to 26); and in the same doctrine it is further proved that the literal sense is the basis, container, and firmament of its spiritual sense (n. 27 to 36); also that Divine Truth in the literal sense of the Word is in its fullness, in its sanctity, and in its power (n. 37 to 40); and likewise, that the doctrine of the church is to be drawn from the literal sense of the Word, and to be confirmed thereby (n. 50 to 61); and, finally, that by the literal sense, through the medium of the spiritual sense, there is effected conjunction with the Lord, and consociation with the angels (n. 62 to 69).

“To the above I will add something new from the spiritual world: The rulers of the church who flock into that world after death, are first taught concerning the Sacred Scripture, that it contains a spiritual sense, which in the world was unknown to them; and they are also told, that the angels of heaven are in that sense, whilst man is in the sense of the letter; and further, that a translation or change of the latter sense into the former is effected with man, while he reads the Word in a state of holiness; that there is then a kind of unfolding or unswathing, like the breaking of the shell enclosing an almond, whereupon the shell is dispersed and the naked almond passes into heaven, and is received by the angels; and that it is also like the casting of a seed into the ground, where it is stripped of its coverings, and the germ is put forth.

“The seed in this case is the Word in the sense of the letter, and the germ which is put forth thence is the spiritual sense; the latter passes to the angels, and the former remains with man. The seed, nevertheless, remains with man in his mind as in its soil, and in time produces its germ and fructifies it, provided man by the seeds of life which are the truths of faith and the goods of charity, is conjoined to the Lord, and consociated with the angels. The above rulers are further admonished to receive thoroughly this belief, that the Word in its bosom is spiritual, because Divine; and that unless they receive this belief, they may be seduced by satans, so that they even deny the sanctity of the Word; in which case the church with them is dissipated. This further argument is also urged upon them, that if they do not believe the internal sense of the Word, the Word

may finally appear to them as some unpolished and unconnected writing, or even as a book of all heresies, because from the literal sense, as from a kind of lake, heresies of every sort may be drawn forth and confirmed. Those who believe the internal sense of the Word, are afterwards received into companies of angelic spirits, who in process of time are elevated into heaven and become angels; but those who do not believe, are removed into companies of spirits, who in course of time are cast into hell, and become satans. Those are called satans there, who in the world had falsified every truth of the Word, and who in consequence thereof had imbibed falsities, so that at last they could no longer see anything of truth.”

The Son of God

1

*Postscript to the ninth letter of Emanuel Swedenborg to Dr. Beyer*¹⁹

“P. S. In the short treatise [*Brief Exposition*], which I have sent you, as well as in all my former writings, I do not mean a son of God born from eternity, but the Son of God conceived and born in the world, in whom is the Divine trinity. In the Apostles’ creed, which was the confession of faith of the Apostolic church, no other Son of God is mentioned, nor is any other meant in the Gospels (Luke 1:32, 35; Matt. 3:17; 17:5; John 20:31; 1 John 5:20, 21). The reason, however, why the Nicene Council afterwards adopted a Son of God from eternity, and added still another Divine person, was this, that it could not discover any other expedient for expelling the erroneous doctrine of Arius; and for this reason, especially, the present church insists that reason shall be bound, and placed under obedience to a blind faith. But, that this does not transcend man’s faculty of comprehension, and that he is able to see and thus to believe, may be seen in (n. 117), and afterwards in (n. 44).”

2

*From the thirteenth letter of Emanuel Swedenborg to Dr. Beyer*²⁰

“The small treatise entitled *A Brief Exposition of the Doctrines of the New Church*, I have sent only to Bishop Benzelstjerna, with

19. *Documents Concerning Swedenborg*, vol. 2., p. 276. Dated Amsterdam, April 23, 1769. The same statement is made in Swedenborg’s letter to Count Hopken, *Documents Concerning Swedenborg*, vol. 2, p. 281.

20. *Documents Concerning Swedenborg*, vol. 2, pp. 307–308.

strict injunctions not to lend it to anyone; for there are few in Sweden who penetrate with their understandings into any matter belonging to theology, and unless they do so, they cannot receive any enlightenment from God's Word. For instance, they cannot understand that in Romans 3:28, and in Galatians 2:16, an imputative faith in the merit of Christ is not meant, but the faith of Jesus, which is a faith from Jesus in Jesus; and, likewise, that the works of the law of the Decalogue are not there meant, but the works of the Mosaic law, which were simply for the Jews; and further, that in Romans 4 is not meant the imputation of the faith of the present church. Nor are they willing to be enlightened in such texts of the Scriptures as concern God's Son, that by the Son of God is not meant a Son of God from eternity, but the Son of God conceived in time from Jehovah God, and born of the Virgin Mary, according to the distinct words of Luke 1:32, 35; Matthew 3:17; John 20:31; 1 John 5:20, 21, and other places. This is likewise agreeable to the Apostles' Creed, where no other Son of God is mentioned, whence it follows that the primitive church knew of no other. A Son of God from eternity was adopted in the Nicene and Athanasian Creeds, because they could find no other way by which to refute and expel the errors of Arius (compare the Apostles' Creed). I therefore adhere to the Apostolic church.

“To worship God the savior cannot be prohibited throughout Christendom, and still less among the Lutherans (see the Augsburg Confession, p. 19, and also the Apology, p. 226); nor can it be denied that in Christ man is God and God is man, with many other things which I mentioned in a former letter. The Formula Concordiae explains also a Divine trinity in those who are reborn by faith (p. 695, Apology, p. 130); how much more then is a Divine trinity in God the Savior, etc., etc. (Col. 2:9). All this however and much more will be demonstrated in a work which will be published two years hence.²¹ *Brief Exposition* is a forerunner of it, and is to prepare the way for its reception. This little preliminary treatise has been spread throughout the whole of Christendom,

21. *True Christian Religion*.

Sweden excepted, because theology is now in its wintry state, and here in the north the night lasts longer than in southern parts; wherefore they in their darkness may be supposed to kick against everything in the new church which belongs to the understanding or to reason. Still there are those in the ecclesiastical order who are exceptions to this rule; I apply also to myself what the Lord has said to his disciples in Matt. 10:16." [I send you forth as sheep in the midst of wolves.]

["Stockholm, October 30, 1769."]

Approaching the Savior Immediately

1

*Fifteenth letter of Emanuel Swedenborg to Dr. Beyer*²²

“Reverend Doctor and Lector:

“Only two days ago I received your favor of the 21st of last March, and on reading it through I was surprised at the reports which are said to have reached Gottenburg from Stockholm to the effect that you and Dr. Rosen are to be deposed, deprived of office, and banished from the country, a report to which certainly I can give no credence; for it contradicts my reason in the highest degree to believe that a person may be deprived of office and banished from the country, on the mere allegation of his being heretical, without the principal point of accusation against him being investigated. In the printed minutes I cannot find that they have taken a single step in regard to the question itself, but that they have simply busied themselves in making attacks in abusive and unseemly language, when yet the real point of issue is this, whether it is allowable to approach immediately our redeemer and savior Jesus Christ, or whether we must go a circuitous way, namely, to God the Father, that he may impute to us the merit and righteousness of his son, and send the Holy Spirit. But that we may go to the other, which is the direct way, namely, to our savior Jesus Christ, is in accordance both with the Augsburg Confession, and the Formula Concordiae and also with our own prayers and hymns; and it entirely agrees with God’s Word.

“In the Augsburg Confession are the following words: ‘For [the Scripture] sets before us Christ alone as the mediator, the

22. *Documents Concerning Swedenborg*, vol. 2, pp. 352–56.

propitiator, the high priest, and the intercessor; he is to be invoked, or addressed; and he has promised that he will hear our prayers; and the sacred Scripture very greatly approves of this worship, viz., that he should be invoked in all afflictions.' (1 John 2:1)

“In the Formula Concordiae are these words: ‘We have a command that we should call upon Christ according to this saying, “Come unto me all ye that labor,”’ etc., which is certainly addressed to us; and Isaiah says (Chap. 11), ‘In that day there shall be a root of Jesse, which shall stand for an ensign of the people. On him shall nations call.’ And in (Psalm 45), ‘The rich among the people shall entreat thy countenance.’ And in (Psalm 72), ‘And all kings of the earth shall fall down before him.’ And in another verse, ‘They shall pray before him continually.’ And in (John 5:23), Christ says, ‘All shall honor the Son, even as they honor the Father.’ See also Paul in (1 Thess. 2). These are the identical words quoted from the work.

“In our hymn book are prayers and hymns addressed to Jesus Christ alone; as hymn 266, of which I will quote only what follows:

Lo! Jesus is my might;

He is my heart's delight.

O Jesus, hear my voice.

As Jesus is my shield,

I'll ne'er to satan yield

Tho' he against me rage.

If I of Christ make sure,

I'll ever feel secure,

And freed from all my sins.

My cares and all my woe

On him alone I'll throw,
Who is my strength and guard.

By day and night I rest
Safely on Jesus' breast,

In whom alone I trust. (Verses 1, 3, 8)

“Besides all this, two of my letters, which have been inserted and printed in the Gottenburg Minutes, contain numerous proofs, adduced from the whole of the Formula Concordiae, that our savior, even as to his human, is God, which Luther and the Formula Concordiae corroborate with all their power, and which is also in agreement with the entire Word of God. In proof of this I refer you only to (Col. 2:9; 1 John 5:20, 21). More to the same purport has also been adduced from one of my works, an extract from which may be found in the printed Minutes of the Gottenburg Consistory [Document 245, C. p. 291 seq.]. This doctrine they there call ‘Swedenborgianism’; but for my part I call it ‘genuine Christianity.’

“This is the question now at issue, which the members of the Consistory have, on their part, not touched upon at all, but respecting which they have simply burst forth into abusive language, which affects not simply my person and honor, but our Redeemer and His holiness. How they will answer for this after death, I will not here consider.

“As to the Son of God from eternity, which is likewise a controverted point, I have proved, that in the Apostles’ Creed, which is received throughout the whole of Christendom, and which contains the doctrine of the Apostles themselves, no other Son of God is mentioned than the Son of God born in time, who is our redeemer himself, to whom every man can address himself, and to whom, by virtue of what is stated in the Augsburg Confession and the Formula Concordiae, he must address himself, that he may obtain salvation. And if our freedom be interfered with in this

respect, I would rather live in Tartary than among Christians. If any other be willing to go further—to a Son of God from eternity—he is at liberty to do so.

“Your letter, and your fear of harsh treatment, have induced me to develop and explain the point of issue in this manner, since theological subjects are of such a nature, that a person may easily wander about in darkness in respect to them, particularly if accusers, with a pretense of learning, try to blacken them by such coarse expressions, and seek to kill the ‘man child’ with murderous words. However, I presume, and I believe it as a certainty, that His Royal Majesty with the enlightened members of the Council will judge of this matter in its true light, and not according to the glosses of the Dean and others. For if you should be removed from office and exiled, what could the present as well as the future generations say, but that this had happened to you for no other reason than that you had approached immediately our Lord and Savior, and that you had, notwithstanding, not denied the Trinity. What astonishment and indignation must not this cause in everyone!

“This subject, in its whole extent, will soon be placed before the whole of Christendom,²³ and the judgment passed upon it. I will hereafter submit to the King, and to the Honorable Houses of the Realm in general; for during a session of the Diet, the House of the Clergy is not at liberty to submit to His Royal Majesty its own separate or independent opinion, which shall afterwards have the force of law. Theological matters belong to the other Houses also.

“With respect to your journey here, I do not think that your presence in Stockholm would greatly benefit your cause. I will only ask you to be kind enough to copy this letter, and send a copy to His Excellency Senator Stockenstrom, and another to His Excellency Senator R. Hermanson, informing them that it is done

23. In *True Christian Religion*, published in 1770.

at my request. I intend to send a copy myself to the Chancellor of Justice, and one to His Excellency Count Ekeblad.

“Your obedient servant,

“Em. Swedenborg.

“Stockholm, April 12, 1770.”

2

*Sixteenth letter of Emanuel Swedenborg to Dr. Beyer*²⁴

“Reverend Doctor:

“I received your letter dated March 18, together with a copy of the one which you submitted to His Royal Majesty [Document 245, O]. You mention also that information had reached Gottenburg of a resolution which had been projected in the Privy Council; the subject, however, was reconsidered, after a copy of the letter which I had written to you [Document 245, R] was sent to Senator Ekeblad and the Chancellor of Justice, and the final result is contained in the letter addressed by the Chancellor to the Consistory of Gottenburg [Document 245, T], of which you will kindly let me have a copy.

Had they retained the first project, according to which Swedenborgianism was not to be talked of or mentioned in conversation, when yet it signifies the worship of the Lord, what would have been the result, but a fear in the Clergy to speak about Christ and his care of humanity; for by so doing they would in this case have run the risk of a public admonition, for supporting

24. *Documents Concerning Swedenborg*, vol. 2, pp. 369–370.

‘Swedenborgianism,’ and in consequence thereof Christianity would have declined in Sweden, and the country would have lapsed into Socinianism, and finally into heathenism, as may be concluded from Matt. 12:30, and Mark 9:40. Such an offspring would have been born from the first project. For this reason also, when certain clergymen of this town, who are animated by a genuine zeal, first heard of this report, they were astonished, thinking that thus Christianity would die out in our country. I have heard that the bishop and many members of the venerable House of the Clergy expressed themselves handsomely at the Diet upon the doctrines, discussed there.

“Nothing of what the Consistory submitted against my writings has been communicated to me, so that I am totally ignorant of what passed in the Privy Council.

“Next June I will travel to Amsterdam, where I intend to publish the ‘Universal Theology of the New Church.’ The worship of the Lord is the foundation therein, and if upon that foundation the true house or temple be not built, others will erect upon it *lupanaria* or brothels.

“With respect to the dragonist spirits, they are all removed far away to the south, where certain places are assigned to the learned, to each his own cell, where they may confirm themselves in justification by faith alone, and those who confirm themselves therein by the Word of God, depart thence into a desert, and so on farther; and the rest, after making their escape, receive no homes; whither they direct their way, I do not yet know; in heaven there is no place for them. Their fate will be, as described in *Apocalypse Revealed* (n. 421). But the abyss which is described there is now removed farther towards the south, as has been observed.

“I remain with all friendship and trust,

“Your most obedient servant,

“Em. Swedenborg”

“Stockholm, April 30, 1770.”

The Worship of the Lord and the Establishment of the New Church

1

*Emanuel Swedenborg to Augustus Alströmer*²⁵

“Well-born Sir,

“As I shall leave next week for Amsterdam, and as I understand that the religious trial of Drs. Beyer and Rosen has been settled by the Privy Council in an unexpected manner [cf. Document 245, T], and as this will probably be talked about for a long time in Gottenburg, I have the honor to communicate to you what I submitted on this subject to His Majesty, so as to break the force of the malicious comments, which will no doubt issue from the mouths of certain persons, originating in their interior stupidity and perversity.

“Two gentlemen of the Supreme Court of Appeals [*Justitiae Revisionen*] told me that the Privy Council was the *pontifex maximus* in religious matters. At the time I did not make any reply; if, however, they should repeat this statement to me, I should say that, far from being the *pontifex maximus*, they are simply the *vicarius vicarii pontificis maximi*, since Christ, our Savior is alone *pontifex maximus*; that the Houses of the Diet are His *vicarius*, and therefore are responsible to Him; and that the Privy Council is the *vicarius* of the Houses of the Diet, and only as such has plenipotentiary power; and, consequently, it is the *vicarius vicarii pontificis maximi*. Nor am I able to see in what their pontifical power consists, as they have simply assented to the opinion

25. *Documents Concerning Swedenborg*, vol. 2, pp. 378–379.

expressed by the Consistory of Gottenburg; and, without examining any of the religious subjects in my books, have nevertheless prohibited them. The Roman Pope's styling himself *pontifex maximus* is due to arrogance; for he claims and takes upon himself all the power of Christ, our Savior, making the people believe that he is Christ upon earth.

"I have not yet received any answer from the Privy Council; and when the subject was before them last week, it was resolved that it should be postponed, until those members who had gone into the country returned. I am well aware that they strike me upon my right cheek, but how they will be able to wipe off what the other cheek is anointed with, I cannot tell.

"Please give my kindest regards to Doctors Beyer and Rosen, and to all the rest who believe in our Savior. I remain, with all respect and affection,

"Your most obedient servant,

"Em. Swedenborg."

"Stockholm, July 19, 1770."

[The same sentiments, only in a rather more extended form, Swedenborg communicated to the Chancellor of Justice and the three Swedish Universities of Upsala, Lund, and Abo in a letter wherein was enclosed a copy of that which he had addressed to the King. A copy of this letter, which constitutes Document 245, AA, he also enclosed to Dr. Beyer.]

*Eighteenth letter of Emanuel Swedenborg to Dr. Beyer*²⁶

“Reverend Doctor:

“I received yesterday your last letter together with one from Dr. Rosen. Previously I had received one from Assessor Queckfelt, from which I was led to infer, that the case would take a new turn, if I presented myself before the Privy Council as a *tertius interveniens*, yet to do so would do no good, as I distinctly did so a short time before my departure [see close of Document 245, X, p. 376], and supported with weighty arguments the cause itself, as well as your case. I wonder that they keep stirring up this affair at Gottenburg; I will complain of them at the next Diet, when I send over my *Universa Theologia Novi Coeli et Nova Ecclesiae*,²⁷ which will leave the press towards the close of June. I will send two copies of this work to each House, and request them to appoint for its consideration a general committee from all the Houses, in order to put an end to the affair in this way. I am certain of this, that after the appearance of the book referred to, the Lord our Savior will operate both mediately and immediately towards the establishment throughout the whole of Christendom of a new church based upon this ‘theology.’ The new heaven, out of which the new Jerusalem will descend, will very soon be completed (Rev. 21:1–3). When our adversaries enter the other life, they will have their places assigned to them. I pity them. With my kindest remembrance to Doctor Rosen, I remain, with all affection,

“Your most obedient servant and friend,

“Em. Swedenborg.”

“Amsterdam, April 30, 1771.”

26. *Documents Concerning Swedenborg*, vol. 2, pp. 382–383.

27. *True Christian Religion*.

Swedenborg, His Mission, and Danger of Communication with Spirits

1

*From a letter of Swedenborg to Count Gustavius Bonde*²⁸

“You will express to him (Baron Hatzel) also my pleasure at his having derived satisfaction and light from the perusal of these writings, which is a sign of his having been in a state of enlightenment from heaven; for the matters which are there treated of cannot be comprehended without enlightenment, since they do not belong to the external but to the internal understanding. With respect to some verses in the books of Moses, which possess the property and power of introducing man to communication with spirits or enabling him to speak with them; I do not know of any verses in Scripture which have this property more than others; I only know that the Word of God is everywhere written in such a style, that when man reads it with affection and attention, spirits and angels have a part in it, and adjoin themselves to him; for the Word of God is so written that it forms a bond of union between heaven and earth (see what is written on this subject in the work *Heaven and Hell*, n. 303 to 310).

The Lord, nevertheless, so disposes it, that spirits and men are seldom brought together so closely as to converse with one another;²⁹ for by communication with spirits men are brought into

28. *Documents Concerning Swedenborg*, vol. 2, pp. 232–233.

29. In the original draft the following words are added here: “for this is more dangerous than men suppose.”

such a condition as to their souls, that they are speedily in danger of their life;³⁰ wherefore I would dissuade all from cherishing such desires. The Lord Himself has been pleased to introduce me into converse and communication with spirits and angels for the reasons which have been explained in my writings; wherefore I am protected by the Lord Himself from the many desperate attempts and attacks of evil spirits. The way in which spirits and men are kept apart is this; spirits are kept in spiritual and men in natural thought and speech; whereby they are separated so as to make one only by correspondences; the nature of which has likewise been treated of. As long therefore as spirits are in a spiritual, and men in a natural state, they are not brought together so as to converse with one another, although they are together in affection; but when spirits converse with men they are out of their spiritual state, and in a natural state like men, and then they may bring them into danger of soul and life, as has been stated above. For this reason they have to be kept apart, so that the spirits do not know anything of man, nor man of them, although they are always together; for man cannot live unless he be associated with spirits, through whom he is connected with heaven and hell, and thereby receives his life.

[“Stockholm, August 11, 1760.”]

2

*From a letter of Swedenborg to Beyer*³¹

“What you relate respecting your wife in her dying hours, was caused especially by the impression of two clergymen, who associated her in her thoughts with those spirits, from whom she then spoke; it happens sometimes with some in the hour of death that they are in the state of the spirit. Those spirits that first spoke

30. The following words are added in the original draft: “Unless the Lord Himself bring them into this condition, and take them under His care, and protect them specially, as is the case with me.”

31. *Documents Concerning Swedenborg*, vol. 2, pp. 308–309.

through her belonged to the followers of the dragon, which was cast down from heaven (see Rev. 12), and who became then so filled with hatred against the Savior, and consequently against God's Word, and against everything belonging to the new church, that they cannot bear to hear Christ mentioned. When the sphere of our Lord descends upon them out of heaven, they become like raving maniacs, and seek to hide themselves in holes and caverns, and thus save themselves, according to Rev. 6:16.

“Your deceased wife was yesterday with me, and informed me on many things which she had thought, and spoken to you, her husband, and with those who led her astray. Were I at this time near you, I might relate to you many things on this subject, but I am not permitted to write about them. I have no time at present to express myself about the boy concerning whom you write.

“Stockholm, October 30, 1769.”

3

*From a letter of Swedenborg to the Landgrave of Hesse-darmstadt*³²

“In your gracious letter you ask how I came to have communication with angels and spirits, and whether this state could be imparted by one to another. Deign to receive favorably the following reply:

“The Lord our savior foretold that he would come again into the world, and institute a new church; He predicted this (in Rev. 21, 22), and also in several places in the Gospels. But as he cannot come again into the world in person, it was necessary that he should do it by means of a man, who should not only receive the doctrine of that church by his understanding, but also publish it by

32. *Documents Concerning Swedenborg*, vol. 2., pp. 387–388.

means of the press; and as the Lord had prepared me for this from my childhood, he manifested himself in person before me, his servant, and sent me to do this work. This took place in the year 1743; and afterwards he opened the sight of my spirit, and thus introduced me into the spiritual world, granting me to see the heavens and many of the wonderful things there, and also the hells, and to speak with angels and spirits, and this continually for twenty-seven years. I declare in truth, that this is so. This took place with me on account of the church, which I mention above, the doctrine of which is contained in my books. The gift of conversing with spirits and angels cannot be transferred from one person to another, unless the Lord himself, as has been the case with me, opens the sight of the spirit of that person. It is sometimes granted to a spirit to enter and to communicate some truth to a man; but still leave is not given to the man to speak with him mouth to mouth. This is also most dangerous, because the spirit enters into the affection of man's own love, which does not agree with the affection of heavenly love.

“With respect to the man who is infested by spirits, I have heard from heaven, that this was caused by a state of meditation in which he indulged; but that no danger is to be apprehended from them, because he is protected by the Lord. The only means by which he can be cured, is conversion, and supplication to the Lord our Savior Jesus Christ. I remain with profound respect, most serene Duke and Landgrave,

“Your most humble servant,

“E. S.

[“Amsterdam, 1771.”]

*Second letter from Swedenborg to the Landgrave of Hesse-darmstadt*³³

“Most Serene Duke,

“I have received and read with pleasure the letter which you addressed to me. I hope that the work which has just been printed under the title *True Christian Religion* has reached you during the last few days. If you see fit, I should like you to instruct the learned among the clergy in your duchy to report concerning it; but I pray that such among the learned of your clergy be selected as love the truth and are delighted with it. If they are not in the way of truth, they will not see light in that work, but only shade. What is related of the daughter of the Prince Margrave has no foundation, but has been invented by some gossiping newsmonger; I never heard of it before; but what is reported concerning the brother of the Queen of Sweden is true; yet it should not be regarded as a miracle, but only as a memorable occurrence of the kind related in the above work concerning Luther, Melancthon, and Calvin. For all these are simple testimonies, that I have been introduced by the Lord as to my spirit into the spiritual world, and that I converse with angels and spirits. It is further true that I conversed with the person whose name is mentioned in the journal in question, and six months ago with Stanislaus, King of Poland, which took place in a certain congregation or company in which he was, where no one knew who he was. The delight of his life consisted in desiring to be present incognito in assemblies of spirits and angels, as if he were one of them, and to converse familiarly with them.

“Afterwards I saw him transferred into the northern quarter, and I heard that he was placed over some section of Roman Catholicism, whose chief moderator he is. He has also conversed frequently with the Pope who died lately, with whom he dwelt

33. *Documents Concerning Swedenborg*, vol. 2, pp. 388–389.

after his death, and to whom he succeeded; he descended also to a congregation or company consisting of Jesuits, over whom he ruled for a month; and afterwards I saw him ascending from them, when it was granted me to speak with him several times. But about the course and state of his life I am not allowed to divulge anything. Concerning the Pope who reigned some thirty or forty years ago, you may see what has been written in my latest work.

“I pray you to favor all those things which belong to the honor of God, and I remain, with a mind full of veneration,

“Yours, &c.

[“Em. Swedenborg.]

[“Amsterdam,] July 13, 1771.”

5

*Emanuel Swedenborg's letter to Venator*³⁴

“I hope that the work, entitled *True Christian Religion*, which has recently left the press, is now in your hands, and also that the two copies which I sent at the same time to his Serene Highness the Duke and Landgrave have reached him; for I greatly desire to have your opinion concerning the things contained therein, knowing as I do that by enlightenment from the Lord you will more than others see in light the truths which are manifested there from the Word. Today I send also my reply to the letter which his Serene Highness the Duke wrote to me lately; and in compliance with his orders I speak to him of several conversations I had with, among others, the Queen of Sweden and her brother. But these must by

34. *Documents Concerning Swedenborg*, vol. 2, pp. 390–391.

no means be regarded as miracles; for they are simply testimonies that I have been introduced by the Lord into the spiritual world, and have communication and converse there with angels and spirits; in order that the church, which has hitherto remained in ignorance concerning that world, may know that heaven and hell really exist, and that man lives after death a man, as before; and that thus no more doubts may flow into his mind in respect to his immortality.

Please, deign to satisfy the Duke, your prince, on this score, that these things are not miracles, but merely testimonies that I converse with angels and spirits. The fact and the reason that there are no miracles at the present day, may be seen in the above mentioned work. The Lord says . . . Wherefore those who do not believe unless they see miracles, are very easily led into fanaticism. I have seen two volumes full of miracles wrought by a certain Paris, which are nevertheless nothing but pure falsehoods, being in part fantastical and in part magical doings. The same is the case with the other miracles among the Roman Catholics. Examine also, if you please, those things that have been related by me on this subject in the above work. At this day faith will be established and confirmed in the new church only by the Word itself, and the truths which are derived thence; if these shine in a certain light before the eyes of those who read my last work, it is a sign that the Lord is present and enlightens; because he is the Word itself, and also the truths that are derived thence.

Farewell in the Lord.

[“Em. Swedenborg.”]

[“Amsterdam, July 13, 1771.”]

*Emanuel Swedenborg to the king of Sweden*³⁵

“Most Powerful and Most Gracious King:

“I feel compelled at this juncture to have recourse to Your Majesty’s protection; for I have been treated as no one has ever been treated before in Sweden since the introduction of Christianity, and still less since the establishment of freedom here. I will first give you a brief account of things as they have happened. Upon my return from abroad the last time, I was informed that Bishop Filenius had confiscated my work entitled *De Amore Conjugiali*, which had appeared in Holland and had been sent to Norrköping. I therefore immediately inquired of some bishops whether this had been authorized by the House of the Clergy; they answered that they were aware of the confiscation, but that no general action had been taken, and that not a word about it had been entered upon the Minutes. Immediately afterwards the clergy from Gottenburg made a noise in their House about my books, and pushed matters so far, that the House appointed a committee *de Swedenborgianismo* [on Swedenborgianism], which consisted of bishops and professors. This committee sat for several months, and at last reported handsomely and reasonably on that subject, and thereby suppressed completely the disturbance which had been made; but to put an end to it still more effectually, it was resolved that a humble memorial should be addressed to Your Royal Majesty, requesting that the Chancellor of Justice should inquire about the disturbances which had arisen in Gottenburg. When the Bishop and the Dean of that place, who are the torch and trumpet [*fax et tuba*] in this affair, discovered that they made no progress in the reverend House of the Clergy, they, to stir up and kindle the flame anew, commenced a publication of twenty sheets or more

35. *Documents Concerning Swedenborg*, Vol. 2, pp. 373–377.

about 'Swedenborgianism,' which is filled with invectives; and after this had been sent to Stockholm, the matter was taken up and settled by Your Majesty in the Privy Council, in consequence of which the Chancellor of Justice dispatched to the Consistory of Gottenburg an official letter, wherein, I have reason to think, he assented to the opinion expressed by the Consistory.

"I received no more intimation than a child in the cradle of all that took place, of the committee in the reverend House of the Clergy, of the memorial they submitted to Your Royal Majesty, of the publication in Gottenburg on 'Swedenborgianism,' of the resolution which was passed by Your Royal Majesty in the Privy Council, and of the letter embodying it which was dispatched to the Consistory in Gottenburg. Of all this, from beginning to end, I received not the least intimation; all was done without my receiving a hearing; when yet the whole matter was about 'Swedenborgianism,' and the papers printed in Gottenburg are filled with coarse and reprehensible language without touching materially on the subject of 'Swedenborgianism,' which is the worship of the Lord our Savior. Of these printed papers I had no other knowledge than what I received from a general commissary of war at Elsinore, and afterwards from a friend here in Stockholm who lent them to me for a day. Wherefore I still insist that everything that has taken place since my return home, has from beginning to end, been done without giving me a hearing.

"From a rumor which has spread here in town I have learned that from the office of the Chancellor of Justice a communication has been made to the Consistory of Gottenburg, to the effect that my books have been entirely forbidden to be imported into this country, and, further, that the same office has stigmatized my revelations as untrue and false. In reply to this I humbly beg to make the following statement: That our savior visibly revealed himself before me, and commanded me to do what I have done, and what I have still to do; and that thereupon He permitted me to have communication with angels and spirits, I have declared before the whole of Christendom, as well in England, Holland, Germany, and Denmark, as in France and Spain, and also on various

occasions in this country before their Royal Majesties, and especially when I enjoyed the grace to eat at their table, in the presence of the whole royal family, and also of five senators and others; at which time my mission constituted the sole topic of conversation.

Subsequently, also, I have revealed this before many senators; and among these Count Tessin, Count Bonde, and Count Hopken have found it in truth to be so, and Count Hopken, a gentleman of enlightened understanding, still continues to believe so; without mentioning many others, as well at home as abroad, among whom are both kings and princes. All this, however, the office of the Chancellor of Justice, if the rumor is correctly stated, declares to be false; when yet it is the truth. Should they reply that the thing is inconceivable to them, I have nothing to gainsay, since I am unable to put the state of my sight and speech into their heads, in order to convince them; nor am I able to cause angels and spirits to converse with them; nor do miracles happen now; but their very reason will enable them to see this, when they thoughtfully read my writings, wherein much may be found which has never before been discovered, and which cannot be discovered except by real vision, and communication with those who are in the spiritual world. In order that reason may see and acknowledge this, I beg that one of your Excellencies may peruse what has been said on this subject in my book, *De Amore Conjugalii*, in a memorable relation on pages 314 to 316; his Excellency Count Ekeblad and his Excellency Count Bjelke possess the book. If any doubt should still remain, I am ready to testify with the most solemn oath that may be prescribed to me, that this is the whole truth and a reality, without the least fallacy. That our Savior permits me to experience this, is not on my own account, but for the sake of a sublime interest which concerns the eternal welfare of all Christians. Since such is the real state of things, it is wrong to declare it to be untruth and falsity; although it may be pronounced to be something that cannot be comprehended.

“If now the rumor which has been spread is correct, namely, that such things are contained in the letter which was sent from the

office of the Chancellor of Justice to the Consistory of Gottenburg, it follows hence that my books are declared to be heretical, and that I am declared to speak untruths and falsehoods in matters of revelation, and further, that from beginning to end, all this has been determined upon without giving me a hearing. What else results from this, but that in agreement with the resolution any severe treatment may be brought forward by the Consistory of Gottenburg and Bishop Filenius, and my sentence may be pronounced upon me, without my being heard in the affair at all; for of what use is a declaration or a defense after the sentence has been pronounced?

“This is the reason why, as I said above, ‘I am compelled to have recourse to Your Majesty, since I have been treated as no one has ever been treated before in Sweden since the introduction of Christianity, and still less since the establishment of freedom;’ by being treated as I have been, without a hearing being granted me.

“As this, however, concerns not only my writings, but as a natural consequence my person also, I make a humble request, that the memorial should be communicated to me which was addressed to Your Royal Majesty in this matter by the House of the Clergy, likewise the minutes of the Privy Council, and the letter which was dispatched from the office of the Chancellor of Justice to the Consistory of Gottenburg, in order that I may at once be heard, and may show forth the whole of my treatment before the public at large.

“In respect to Doctors Beyer and Rosen of Gottenburg, I have given them no other advice than that they should approach our Savior, Jesus Christ, to whom all power has been given in heaven and on earth (Matt. 28:18), and should strive after their salvation; and as far as I have been able to learn, they have affirmed and insisted on this one point, which is also in conformity with the Augsburg Confession, the Formula Concordiae, and the whole Word of God; nevertheless for this acknowledgment alone they have become to a certain extent martyrs, at least so far as regards the cruel persecutions of the Bishop and the Dean of that town.

The same expression also I apply to my books, which I regard as my own self, when, nevertheless, all that the Dean of Gottenburg has poured out against them, consists of sheer invectives, which do not contain a particle of truth.

“Your Royal Majesty’s most humble and most dutiful servant and subject,

“Emanuel Swedenborg.

[“Stockholm, May 10, 1770.]

“I enclose two letters I have addressed to Dr. Beyer; the first of these concerns the worship of the Lord which is shown to be in agreement with the Augsburg Confession, the Formula Concordiae, and the whole Word of God.”

The Pontifex Maximus in Religious Matters³⁶

Emanuel Swedenborg to the Universities of Uppsala, Lund, and Abo

“In a few days I shall depart for Amsterdam in order to publish there a *Universal Theology of the New Church*, the foundation of which is the worship of the Lord, our Savior; on which foundation if no temple be now built, *lupanaria* [brothels] will be erected. And now, as I understand that the religious trial of Drs. Beyer and Rosen has been taken up by the Privy Council and settled in an unexpected manner, and as this will probably be talked about here and there during my absence, therefore, in order to break the force of the malicious comments, which will probably issue from the mouths of certain persons, prompted by their stupidity and interior perverseness, it becomes my duty in the interest of this matter to make known to you what I have in the enclosed document [Swedenborg’s letter to the King, see letter 6, p. 586, above] submitted to his Royal Majesty.

“Two gentlemen of the Supreme Court of Appeals [*Justiciae Revisionen*] told me that the Privy Council was the *pontifex maximus* in religious matters. At the time I did not make any reply; if, however, they should repeat this statement to me, I should say that far from being the *pontifex maximus*, they are simply the *vicarius vicarii pontificis maximi*, since Christ, our savior, is alone *pontifex maximus*; that the Houses of the Diet are his *vicarius*, and therefore are responsible to Him, and that the Privy Council is the *vicarius* of the Houses of the Diet, and only as such has plenipotentiary power; and consequently it is the *vicarius vicarii pontificis maximi*. The Roman Pope’s styling himself *pontifex*

36. *Documents Concerning Swedenborg*, vol. 2, pp. 380–381. See also pages 378–389.

maximus is due to arrogance; for he claims and takes upon himself all the power of Christ our Savior, making the people believe that he is Christ on earth.

“Every lesser *pontifex* or every *vicarius pontificis maximi* ought to have his consistory. The Houses of the Diet have theirs in the reverend House of the Clergy; the Privy Council has its especially in the universities; but in the settlement of the present matter it has made the Consistory of Gottenburg its consistory, to whose opinions it is said to have adhered verbatim; without being aware of the fact that this trial has been the most important and the most solemn that has been before any council during the last 1700 years, since it concerns the new church which is predicted by the Lord in Daniel and in Revelation, and agrees with what the Lord says in Matt. 24:22.

“I have not yet received any answer from the Privy Council; this matter has been before it once, when it was resolved to postpone it until those members of the council, who had previously examined it, should return.

“Em. Swedenborg.

“Stockholm, July 23, 1770.”

Diseases and Their Cure

*From the tenth letter of Emanuel Swedenborg to Dr. Beyer*³⁷

“Reverend Doctor and Dear Friend,

“Shortness of time would not permit me in my last letter to answer the point about the boy from Skara. If the account about him is true, it proves the communication of spirits with man. A genteel and rich family here in Stockholm are desirous of taking the boy into their house, and of educating him in whatever branch he may wish to learn. Should this arrangement be acceptable to the boy, and an opportunity present itself of his being brought here in company with a person traveling this way, the family would be pleased; in that case thirty dalers in silver might be furnished him to cover his traveling expenses, and if on his arrival he address himself to me, he will be taken to the family.

“I pass by his vision of white serpents, as this took place in his tender infancy; for which reason I do not enter into its explanation; besides, it may be explained either negatively or affirmatively. But his knowing the use of herbs and [the cure of] certain diseases, if really the case, is not on account of such diseases and cures existing in the other life among spirits and angels. There are, however, spiritual diseases [and cures] corresponding to natural diseases and cures in this world; wherefore when such effects take place, they are due to correspondences. As there are no natural diseases among spirits in the spiritual world, neither are there any hospitals; but instead of these there are spiritual madhouses, in which are those who theoretically denied God, and in others such as denied Him practically. Those who in the world were idiots, on their arrival in the other world are likewise foolish and idiotic; but when their

37. *Documents Concerning Swedenborg*, vol. 2, pp. 278–279.

externals are removed and their internals opened, as is the case with all, then they are endowed with an understanding in accordance with their genius and their previous life; for real madness and insanity reside in the external or natural, and not in the internal or spiritual man.

["Stockholm, November 14, 1769."]

Signification of a Manger and the Use of John's Baptism

*From the sixth letter of Emanuel Swedenborg to Dr. Beyer*³⁸

“I have with pleasure perused your ‘New Essays on the Gospels’ (*Nya Forsök ofwér Evangelierne*); fine interpretations are given in respect to the First Coming of the Lord. I wish to give here the signification of a manger, of the baptism of John, and of Elias. A manger signifies instruction from the Word, because mules and horses signify the understanding of the Word (see *Apocalypse Revealed*, n. 298); and a manger contains their food; there being no room in the inn, signifies that there was no place of instruction in Jerusalem; wherefore it is said to the shepherds, who signify the church to come, ‘This shall be the sign unto you; ye shall find the babe lying in a manger’ (Luke 2:12). The baptism of John prepared the heavens, so that the Jewish people might subsist, when God Himself should come down among them. John signified all the prophecies in the Old Testament respecting the Lord and His advent; likewise Elias, because he was the chief of the prophets.

“As here [in Stockholm] they now begin to think more of charity than before, asserting that faith and charity cannot be separated, therefore faith alone begins also to be called Moravian faith.

[“Em. Swedenborg.]

“Stockholm, February, 1767.”

38. *Documents Concerning Swedenborg*, vol. 2., pp. 260–261.

Influx³⁹

“When such as believe in nature see how these animals or insects are generated in the ground or on the leaves of plants, and when they examine the wonderful things in their organisms, and things made by their means, they think that nature produces them, not knowing that their formation and vivification is from the spiritual world, and their reception and clothing from the natural world; further, that the heat of the sun at the time of spring and summer dissolves and adapts the particles of purer nature for the reception of influx, and for the process of clothing. Wherefore the same argument and the same confirmation, which the believers of nature derive hence, are to me an argument for, and a confirmation of, a continual influx from the spiritual into the natural world. Written in the year 1750.

“The changes of caterpillars into butterflies, the government of bees, and many other things which are described in this book, are manifest signs of such influx.” [See *Heaven and Hell*, n. 567, also n. 39, 108, 109.]

39. On the flyleaf of Swedenborg's copy of Swammerdam's *Biblia Naturae*, which he presented to Count Höpken, and which was later in the possession of Dr. Lovén of the “Carolinska Institut” in Stockholm, are written by his own hand the above remarks. See *Documents Concerning Swedenborg*, vol. 2, p. 750.

Gad
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Asher

1747

Gad and Asher⁴⁰

Angels also are distinguished into heavens, according to the variety of intellectual faith, thus which govern the interior human thoughts, for man has within himself a certain interior heaven; also a more interior one, and an inmost.

By the Divine mercy of God Messiah, it was permitted several times, to communicate thoughts to the life, with those who are in that intellectual heaven, or by thoughts to have communication with them, and by other means to speak with them. Yea, it was given to purify my thoughts to that degree, that they came immediately into contact with those who were in the heaven of intellectual faith. Then it was observed that they were those, who in the more interior sense, are meant by Gad; for although they know, and thus are able to believe that God Messiah, by the Holy Spirit, alone governs them, and that they have power only when immediately excited, still when they were removed, they at first willed to excite some disturbances, but after some contention with me they acquiesced.

40. In a copy of the original edition of *Heaven and Hell*, Latin, found in the library of the Bath (England) Society, is a sheet of paper containing a fragment of manuscript in Swedenborg's handwriting. Hyde in his *Bibliography of Swedenborg's Works*, n. 498, concludes that this fragment is a portion of the lost part of the *Spiritual Diary* of Swedenborg; belonging probably about n. 28 and 29. The fragment has been phototyped and published, together with an English translation, by Wm. Harbutt, A. R. C. A. The Grange, Bathampton, Bath. The translation is said to have been made by Dr. R. L. Tafel, but it is not in his handwriting. We have made some emendations after comparison with the phototype copy.—Translator.

Moreover also today, by the Divine Mercy of God Messiah, it was permitted to have lively experience, that spirits, although evil, namely, who are in perverted order, are nevertheless capable of giving delights to anyone; whilst they are in that exterior state, these are meant by Asher; for they were in the state of making themselves pleasant to their company, in preferring complaisance to the interior heaven, or to the interior man. These are things which are arcana, and concerning which many things might be said—1747, 8th day of February —on which day it was permitted to annotate in the margin,⁴¹ something concerning the blessings of the sons of Jacob (Gen. Chap. 49).

41. See annotations in Swedenborg's Bible at Genesis 49:19. See also *The Word Explained*, n. 7448.