

COMMENTARY
ON THE
BOOK OF THE PROPHET
EZEKIEL

COMPILED FROM THE THEOLOGICAL WORKS OF
EMANUEL SWEDENBORG

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ABBREVIATIONS OF TITLES
OF
SWEDENBORG'S WRITINGS

A	Arcana Cœlestia.
B	Brief Exposition of the Doctrine of the New Church.
C	.....	Doctrine of Charity.
E	.....	Apocalypse Explained.
F	.....	Doctrine concerning Faith.
H	.....	Heaven and Hell.
I	.....	Intercourse between the Soul and the Body.
J	.....	Last Judgment.
L	.....	Doctrine concerning the Lord.
M	.....	Marriage Love.
N	.....	The New Jerusalem and its Heavenly Doctrine.
P	.....	Divine Providence.
Q	.....	Answers to Nine Questions.
R	.....	Apocalypse Revealed.
S	.....	Doctrine concerning the Sacred Scripture.
T	.....	True Christian Religion.
U	.....	Earths in the Universe.
W	.....	Divine Love and Wisdom.

Ath.	.....	Athanasian Creed.
Can.	.....	Canons of the New Church.
C. J.	.....	Continuation Last Judgment.
Coro.	.....	Coronis.
De Dom.	.....	De Domino.
D. J.	.....	De Justificatione.
D. L.	.....	Divine Love.
D. P.	.....	Dicta Probantia. (London Ed.)
D. V.	.....	De Verbo.
Inv.	.....	Invitatio ad Novam Ecclesiam.
J. Post.	.....	De Ultimo Judicio.
Life	.....	Doctrine of Life.
P. P.	.....	Summary Exposition of Prophets and Psalms.
W. H.	.....	White Horse.
Wis.	.....	Divine Wisdom.
Et. seq.	.....	And following

THE BOOK OF THE PROPHET EZEKIEL

CHAPTER I

1. Now it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I was among the captives by the river Chebar, that the heavens were opened, and I saw visions of God.

2. In the fifth *day* of the month, which was the fifth year of king Jehoiachin's captivity,

3. The word of Jehovah came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of Jehovah was there upon him.

4. And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire infolding itself, and a brightness round about it, and out of the midst thereof as it were glowing metal, out of the midst of the fire.

5. And out of the midst thereof came the likeness of four living creatures. And this was their appearance: They had the likeness of a man;

6. And every one had four faces, and every one of them had four wings.

7. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like burnished brass.

8. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings *thus*:

9. Their wings were joined one to another; they turned not when they went; they went every one straight forward.

10. As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right

side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

11. And their faces and their wings were separate above; two *wings* of every one were joined one to another, and two covered their bodies.

12. And they went every one straight forward: whither the spirit was to go, they went; they turned not when they went.

13. As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches: *the fire* went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14. And the living creatures ran and returned as the appearance of a flash of lightning.

15. Now as I beheld the living creatures, behold, one wheel upon the earth beside the living creatures, for each of the four faces thereof.

16. The appearance of the wheels and their work was like unto a beryl: and they four had one likeness; and their appearance and their work was as it were a wheel within a wheel.

17. When they went, they went in their four directions: they turned not when they went.

18. As for their rims, they were high and dreadful; and they four had their rims full of eyes round about.

19. And when the living creatures went, the wheels went beside them; and when the living creatures were lifted up from the earth, the wheels were lifted up.

20. Whithersoever the spirit was to go, they went; thither was the spirit to go: and the wheels were lifted up beside them; for the spirit of the living creature was in the wheels.

21. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up beside them: for the spirit of the living creature was in the wheels.

22. And over the head of the living creature there was the likeness of a firmament, like the terrible crystal to look upon, stretched forth over their heads above.

23. And under the firmament were their wings straight, **the one** toward the other: every one had two which covered on this side, and every one had two which covered on that side, their bodies.

24. And when they went, I heard the noise of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of a host: when they stood, they let down their wings.

25. And there was a voice above the firmament that was over their heads: when they stood, they let down their wings.

26. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

27. And I saw as it were glowing metal, as the appearance of fire within it round about from the appearance of his loins and upward; and from the appearance of his loins and downward I saw as it were the appearance of fire, and there was brightness round about him.

28. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Jehovah. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

Chapter I.

1-3. Prophecy concerning the Lord in respect to the Word.

P. P.

The Divine truth is the Word, and its quality, are described by the Cherubs in Ezekiel I, IX, and X; and as none can know what is signified by the particulars in their description but one to whom the spiritual sense has been opened, it has for this reason been disclosed to me what is signified, in brief, by all the things which are related concerning the Cherubs in the first chapter in Ezekiel, which are these: the external

Divine sphere of the Word is described in verse 4; it is represented as a man verse 5; conjoined with spiritual and celestial things verse 6; the natural of the Word, its quality verse 7; the spiritual and the celestial, of the Word, conjoined with its natural, their quality verses 8. 9. The Divine love of the celestial, the spiritual, and the natural good and truth therein, severally and together verses 10. 11; they regard one end verse 12; the sphere of the Word from the Lord's Divine good and Divine truth, from which the Word is living 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 the Word and in it verses 22. 23; and from it verses 24. 25; the Lord is above the heavens verse 26; Divine love and Divine Wisdom are His verses 27. 28. These summaries have all been collated with the Word in heaven, and are in conformity with it.

S. 97.

The Divine truth in the Word, and its quality are described by Cherubs in Ezekiel Chapters I, IX, and X, and as no one can know what is signified by the particulars of the description of them, except one to whom the spiritual sense has been opened, and as this has been disclosed to me, it shall briefly be told what is signified by all those things related concerning the four animals or cherubs in the first chapter of Ezekiel, which are these: the external Divine sphere of the Word is described verse 4; it is represented as a man verse 5; conjoined with spiritual and celestial things verse 6; the natural of the Word, its quality verse 7; the spiritual and celestial of the Word conjoined to the natural, their quality verses 8. 9; the Divine love of good and truth, celestial, spiritual, and natural therein, distinctly and together verses 10. 11; that they regard one end verse 12; the sphere of the Word from the Lord's Divine good and Divine truth, from which the Word lives verses 13. 14; the doctrine of

good and truth in and from the Word verses 15-21; the Lord's Divine above and in it verses 22. 23, and from it verses 24. 25; that the Lord is above the heavens verse 26; that Divine love and Divine wisdom are His verses 27. 28. This is a summary. The animals in chapter first are the same with the cherubs. In Chapter I they are called animals, but in Chapter X, cherubs, and they were like these, a lion, an ox, a man, and an eagle. In the Hebrew language they are there called "*chajoth*," which word indeed signifies animals, but it is derived from "*chaja*" which is life. R. 239.

4. By the cherubim here mentioned is meant the Lord's providence or guard, that He may not be approached otherwise than by the good of love, hence also by cherubim are mentioned the heavens, specifically, the inmost or third heaven is meant, because the angels of that heaven receive Divine truth in the good of love, wherefore it is Divine truth, which, in its essence, is the good of love, which defends. This Divine truth, as it descends out of the inmost heaven into the inferior heavens, and at length into the world where men are, thus by degrees, from pure becomes more dense, and hence it is that in the lowest degree it appears as a cloud.

E. 594.

The Divine external sphere of the Word. P. P.

4, 6, 23, 24. That wings in these passages stand for truth Divine is evident from each particular of the description, as well from this, that the wings were erect the one toward the other, as from this, that they covered their bodies, and that the sound of them was heard like the sound of great waters, like the noise of wheels, and like the voice of Shaddai, and also that the likeness of the hands of a man was under their wings. That the wings were erect one toward the other represented the consociation of all in the Divine; that they covered their bodies signified that the Divine truth was a covering to the Divine good from which

it proceeds. For the Divine good is a flame, and the Divine truth a light therefrom, encompassing and thus covering the flame. The flame itself is not seen in heaven, but only the light in which the flame is, which is thus perceived as heat, that is love. That a sound was heard like the sound of great waters signifies the quality of Divine truth in heaven; in like manner its voice like the voice of Shaddai, for voice and sound are attributed to Divine truth. It is therefore said the voice of great waters, because waters are truths. Also the voice of wheels, because wheels are truths of doctrine, for the reason that chariots are doctrines of truth. Also the voice of God Shaddai, because God Shaddai is truth chiding in temptations and afterwards consoling. The likeness of the hands of a man under the wings signified the omnipotence which belongs to Divine truth, because hands are power, and in the supreme sense omnipotence, when they are attributed to the Lord. From these things it may be evident what was represented by the wings of the cherubim which were over the mercy seat that was upon the ark of the covenant, and by their being spread out on high, and covering the mercy seat. For continuation see Chapter XVII., 3-8.

A. 8764.

The wings here mentioned signify the Divine spiritual, which is the Divine truth of the Lord in His celestial kingdom. This appears from each particular of the description. The wings being four signifies the Divine spiritual of that kingdom; their wings being stretched upward and touching each other, signifies the consociation and conjunction of all who are in that kingdom by the Lord; the wings covering their bodies, signifies the Divine spiritual encompassing the Divine celestial; the noise of their wings being heard as the noise of great waters, and as the noise of wheels, and as the voice of Shaddai, and this noise being heard even to the outer court signifies the quality of the

Divine spiritual, or of the Divine truth in the ultimate heaven, for sound or voice is predicated of truth. Waters also signify truths, and the perception of them; wheels signify the truths of doctrine, because a chariot signifies doctrine. God Shaddai stands for truth rebuking in temptations, and afterwards consoling; the outer court stands for the ultimate heaven; the likeness of human hands under the wings signifies the power of the Divine truth.

E. 283.

4, 13, 26, 27. By the cherubim, which were seen as living creatures, is understood the Lord as to Divine providence, and as a guard that He may not be approached except by the good of love. Inasmuch as this guard is in the heavens, and especially in the inmost or third heaven, this heaven is also signified by the cherubim. As the Lord is above the heavens, therefore the Lord also was seen upon a throne above the cherubim. The fire seen in the midst of the cherubim, with brightness round about, and lightnings thence proceeding, also about the throne, and from the loins of Him that sat on the throne, upwards and downwards, it is evident, signifies Divine love celestial; for the Lord himself is Divine love, and whatever proceeds from the Lord, proceeds from His Divine love. It is therefore evident that this is signified by the fire which had brightness round about it. E. 504.

5. A representative of it as a man. P P.
5, 6. And this was the appearance of the likeness of four living creatures, they had the likeness of a man, and everyone had four faces and everyone had four wings. By the four cherubim are signified the guard and providence of the Lord, lest the superior heavens should be approached unless by the good of love.

E. 280.

5, 6, 10, 13, 22, 26, 27, 28. That they are cherubim which are here understood by the four animals appears in Ezekiel, see Chapter X, 15-20., by whom were

similar things, to Revelation, Chapter IV, 6-8, seen by the river Chebar. By these representatives is described the Divine of the Lord in the superior heavens, and His providence to prevent their being approached unless by the good of love and of charity; and in that description are contained all the things mentioned in Chapter IV of the Revelation, concerning the arrangements of the heavens, and are signified by the throne upon which one sat in appearance like a jasper and sardine stone.

E. 277.

- 5, 13, 14, 15, 19. So fully does the wild animal signify what is living, that the cherubims, or angels, seen by Ezekiel, are called the four wild animals, or living creatures.

A. 908.

That the four animals are seraphim or cherubim is plain in Ezekiel.

A. 2921.

- 5, 13, 14, 15, 22. The four animals which were cherubim, are called from the Hebrew expression *chajah* in the plural, which on account of the idea of the wild and ferocious adhering to the word wild beast (*fera*) in the Latin, the translators have called animals. E. 388.

6. Conjunction of celestial and spiritual things there.

P. P.

7. Four animals or cherubim were seen by Ezekiel, whose feet sparkled like the appearance of burnished brass. In this place brass represents natural good, for the foot of a man signifies the natural.

A. 425.

The animals seen by Ezekiel, which were cherubs, are described as to celestial and spiritual things, among other things, by their faces and wings, but as to natural things, by feet, which are said to have gleamed like burnished brass, because brass signifies natural good.

A. 2162.

The cherubim stand for the guardianship of the providence of the Lord to prevent any approach to Himself except through good. External or natural good was represented by the straight foot, and by the sole

of the foot being like the sole of a calf's foot, for the feet signify those things which are of the natural man, the straight foot those which are of good, and the sole of the feet those which are lowest in the natural man. The heels, the soles, the hoofs, and the claws stand for the lowest things in the natural man. The reason why the soles or hoofs of the feet gleamed like the appearance of burnished brass, was that brass signifies natural good, and brass gleaming as though burnished, signifies good resplendent from the light of heaven, which is truth Divine proceeding from the Lord. By a calf is signified the good of the external or natural man.

A. 9391.

Truth Divine or the Lord in ultimates is meant by the arms and the feet being like the shining of burnished brass, also by the voice of the Lord's words being like the voice of a multitude.

A. 9406.

The natural Divine good is signified by the feet. The angels and cherubs were thus seen, because the Lord's Divine was represented in them.

R. 49.

The feet of the cherubim appeared glittering as the brightness of polished brass. Brass signifies natural good. All the metals in the Word signify goods and truths.

R. 775.

The cherubs, by which is understood the Lord in regard to providence and protection, were seen by Ezekiel: "Their feet sparkled as the splendor of polished brass."

E. 69.

The reason why their right foot was thus seen was, because the cherubim represented the Divine guard of the Lord, and the feet and soles of the feet represented the same in ultimates, or in the spiritual natural heaven, and in the natural world. For by the feet in general is signified the natural, by the right foot the natural as to good. By the sole the ultimates therein, and polished brass likewise signifies good in the natural. Good in the natural is also signified by the calf,

by which is represented the ultimate good, which guards and defends lest the heavens should be approached except by the good of love and charity. E. 279.

The quality of the natural of the Word. P. P.

8, 9. Its spiritual and celestial which are conjoined. P. P.
10. That no other than heavenly things were signified by the animals, may also be evident from the cherubs seen by Ezekiel. A. 2180.

In the description of the likeness of the faces of the four animals, the face of the eagle is circumspection, and thence Divine providence; for the cherubs, which are represented by the animals, signify the providence of the Lord, lest man should enter into the mysteries of faith of himself and from his rational. Eagle when predicated of man is, in the internal sense, the rational; and this for the reason that the eagle flies high, and from above has a broad view of the things that are below. A. 3901.

The signification of a lion is the good of love, and truth thence derived. A. 6367.

The guard and providence of the Lord is described by the four animals, each of which had four faces, under the throne on which the Lord was. A. 9509.

The reason why the face of the man and of the lion were seen on the right side, is, because by man is signified Divine truth in light and intelligence, and by lion Divine truth thence in power, such as it is in heaven in the south; and the face of the ox being seen on the left side signifies the good of truth in obscurity, for by an ox is signified the good of the natural man, which is in obscurity with those who in heaven dwell to the north. E. 600.

10, 11. The love of spiritual good and truth, and the love of natural good and truth, their distinction and oneness. P. P.

12. The turning or looking of all toward one. P. P.

12, 20. The life of man varies according to his state,

therefore by spirit is meant the varying affection of life with man. L. 48.

13. Fire stands for love. Cold signifies no love and no charity, and heat or fire signifies love, or charity and faith. A. 934.

13, 14. Describing the cherubim, where fire stands for the good of love, and lightning going forth out of the fire for truth Divine therefrom. The Divine providence of the Lord is there described by the cherubim, which is truth Divine proceeding from the Divine good of the Lord. A. 8813.

The sphere of the Word from Divine good and Divine truth, from which is the life of the Word. P. P.

13, 21, 27, 28. When the Lord appeared in vision, He appeared as fire and flame. Everything contained in this vision is significative and representative of something Divine. The holy arcanum contained in it is that cherubim are the providence of the Lord, a throne is heaven, properly the Divine truth proceeding from the Lord, which forms heaven. The appearance of a man upon the throne above is the Lord as to the Divine Human. That loins are marriage love and hence all celestial love, which love was represented by the appearance of burning coal, as the appearance of fire, which had a brightness round about. A. 6832.

15-21. By the four living creatures which were cherubs is signified the providence of the Lord, by the wheels Divine intelligence or foresight; therefore it is said that the wheels went together with the living creatures, and that their rings were full of eyes, also that the spirit of the living creature was within them, that is, the truth of wisdom. A. 8215.

The doctrine of good and truth acting in unity with the Word. P. P.

14. The beryl signifies spiritual love of truth. The wheels of the cherubim signify the same as the arms and the feet with man, namely, the power of acting

- and of moving forward, which is the power of truth from good. Their appearance was like the beryl stone, which stands for truth from spiritual good, which truth has power. A. 9872.
22. By the sea of glass is signified the Word in the sense of the letter, and by the wonderful crystal the Divine spiritual in heaven. E. 931.
- 22, 23. The Divine above and in the Word. P. P.
- 23, 24. The Word is signified by the four animals, and by wings power. We read that the wings of the cherubs kissed each other, and that they also covered their bodies, and that the likeness of hands was under them. By kissing each other is signified to act conjointly and unanimously; by covering the bodies is signified to keep guard lest the interior truths, which are those of the spiritual sense of the Word, should be violated; by the hands under the wings are signified powers. By six is signified all as to truth and good, for six arises from three and two multiplied, and by three is signified all as to truth, and by two all as to good. R. 245.
24. Jehovah stands for good, and Shaddai for truth. By wings in the Word, in the internal sense, are signified that which is of truth. A. 1992.
- By the cherubs the Word is signified, and thus the Divine truth, from which the Lord speaks. The Lord speaking through heaven by Divine truth. R. 614.
- A camp (host) in the spiritual sense signifies all things of the church, which rank themselves among its truths and goods. R. 862.
- By waters in the Word are signified Divine truths, therefore speech is sometimes heard from heaven as the sound of waters flowing. E. 854.
- 24-25. It is Divine truth, and its influx. P. P.
26. See Chapter I, 13. A. 934.
- The Lord was seen as a Man by the prophets. A. 49.
- One who does not know what the several expressions

represent, and hence signify, cannot but believe that the Lord has a throne as kings have on earth, and that there are such things as here mentioned; yet there are not such objects in the heavens, but they are so presented to view before those who are in the lowest heaven, and from them, as from pictures, they see Divine arcana. The Lord's royalty, by which is represented the Divine truth that proceeds from Him, was also represented by the throne constructed by Solomon. A. 5313.

A stone in general signifies truth, and a precious stone truth shining through from the Divine of the Lord. A sapphire stone stands for truth translucent from internal truths. A. 9407.

The external of the celestial kingdom is described by a sapphire, for that which is above the expanse, or round about it, denotes what is without; the inmost being denoted by "him that sitteth upon the throne." A. 9873.

By the expanse above the head of the cherubs is meant heaven. R. 14.

The reason why the throne appeared in the aspect of a sapphire stone, was, because a sapphire signified the Divine truth of the Lord proceeding from His Divine good, and thus spiritual truth transparent from celestial good. E. 253.

That the Lord was seen above the cherubim as a Man, is expressly confirmed by the prophet Ezekiel. E. 280.

The Lord is understood by Him that sat upon the throne. E. 297.

The Lord above the heavens. P. P.

26-28. It must be evident to everyone that it is the Lord who was thus seen, and also that by Him was represented heaven, for He is heaven, that is, all in all of heaven. He is the Man spoken of, the throne is heaven, the burning coal as the appearance of fire

from the loins, and upward is the celestial of love. The brightness as of fire round about from the loins downward, as the bow in the cloud, is the celestial spiritual. Thus the celestial heaven, or the heaven of celestial angels, is represented from the loins upward, and the spiritual heaven, or the heaven of spiritual angels, is represented from the loins downward. For what is below, from the loins even through the feet to the soles, in the Greatest Man, signifies what is natural. It is evident that the natural of man thus illuminated by spiritual light from the Lord, appear as a bow in the cloud. A. 1042.

This was representative of the Lord and of His kingdom. The appearance of the loins upward, and of the loins downward has reference to His love. The signification of fire is love. Brightness and a rainbow mean wisdom and intelligence from the Divine love. A. 3021.

The Divine truth was also represented by the brightness as of a rainbow in a cloud round about the cherubim and above them. A. 5922.

There was an appearance of fire and a rainbow, and of brightness round about. These are called the glory of Jehovah, and of the God of Israel. A. 7091.

The Lord's Divine spiritual is also signified by the rainbow. The throne signifies heaven, the Man upon it the Lord, by the fire of His loins celestial love, and by the rainbow Divine truth spiritual, which also is of His Divine wisdom. R. 466.

The thighs and loins signify marriage love, and as that love is the fundamental love of all loves, they therefore signify the good of love. R. 830.

By the cherubim are described providence and guard lest the Lord should be approached otherwise than by the good of love. Therefore there appeared a throne, and upon the throne the appearance of a Man. By the throne is signified the universal heaven,

and by the Man upon the throne the Lord Himself. By the color of amber as the appearance of fire round about within it, from the appearance of his loins even upward, is signified celestial Divine love, which reigns in the superior heavens, for the superior heavens are represented by the superior part of the body. The loins correspond to the marriage of good and truth, whence it is that heaven is called a marriage, and that the Lord is called bridegroom and husband, and heaven and the church a bride and wife. By the appearance of His loins downward, having the appearance of fire, brightness round about is signified Divine love spiritual, which reigns in the inferior heavens, for the region of the body from the loins even to the soles of the feet corresponds to that love. E. 595.

The Lord in relation to the Word is described, His appearance above the expanse of the Cherubim.

D. P., Page 26.

The last paragraph repeated. D. P., Page 56.

27, 28. The Divine love and the Divine truth pertaining to the Lord. P. P.

28. See Chapter I., 26-28. A. 7091.

Wisdom and intelligence from the Divine are meant by glory. A. 8427.

The Divine truth is meant by glory. R. 629.

The state of man when the Divine presence removes his proprium, and afterwards fills him is described. E. 77. **Chapter mentioned.** Animals which were cherubim, and afterwards the new temple, with all the things belonging to it, appeared also to the prophet Ezekiel, when his interior sight, which is the sight of the spirit, was opened. A. 9457.

CHAPTER II

1. And he said unto me, Son of man, stand upon thy feet, and I will speak with thee.

2. And the Spirit entered into me when he spake unto me, and set me upon my feet; and I heard him that spake unto me.

3. And he said unto me, Son of man, I send thee to the children of Israel, to nations that are rebellious, which have rebelled against me: they and their fathers have transgressed against me even unto this very day.

4. And the children are impudent and stiffhearted: I do send thee unto them; and thou shalt say unto them, Thus saith the Lord Jehovah.

5. And they, whether they will hear, or whether they will forbear (for they are a rebellious house), yet shall know that there hath been a prophet among them.

6. And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns are with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they are a rebellious house.

7. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they are most rebellious.

8. But thou, son of man, hear what I say unto thee; be not thou rebellious like that rebellious house: open thy mouth, and eat that which I give thee.

9. And when I looked, behold, a hand was put forth unto me; and, lo, a roll of a book was therein;

10. And he spread it before me: and it was written within and without; and there were written therein lamentations, and mourning, and woe.

Chapter II.

1, 2. By standing upon the feet the external of man is signified, which is also called the external man, which

in itself is natural, for the body speaks and does what its spirit thinks and wills, and to speak and do is natural.

The feet signify things natural. R. 510.

See Chapter I., 28. E. 77.

By standing upon the feet is signified new life, such as pertains to the regenerate man. E. 666.

The Word from the Lord to the prophet P. P.

1, 3, 6, 8. By the Son of Man is signified Divine truth proceeding from the Lord, therefore also the prophets, through whom it was revealed, were called sons of man.

A. 9807.

The prophets were called sons of man, because they represented the Lord as to the Word, and thence signified the doctrine of the church from the Word. L. 28.

See Chapter II., 1, 3, 6, 8 in A. 9807. E. 63.

3-5. Respecting the Jewish church, that it did not receive the Word. P. P.

3, 6, 8. The Lord called himself the Son of Man because He was the Word of Divine truth, even as to His Humanity, for, in the spiritual sense, the Son of Man signifies the truth of the church derived from the Word.

Q. 1.

4. By children hard in their faces are signified those who are in truths without good, and abstractedly truths without good, which in themselves are falsities. By stiffhearted are signified those who do not admit good, consequently who are in evil, for evil enters where good cannot enter. E. 412.

See Chapter I., 26, 28, add: Thus says the Lord God.

D. P., Page 26.

Same statement and addition as above.

D. P., Page 56.

4, 6. By a scorpion is signified a deadly persuasive power, and by a scorpion of the earth persuasive power in matters concerning the church, since the earth signifies the church. A scorpion when it stings a man induces a stupor of the limbs, and, if it is not cured, death.

Their persuasive power induces the like upon the understanding. R. 425.

By dwelling among scorpions is understood among those who had persuaded themselves, and resolutely persuade others, to admit falsities, and not to admit any truth. They are therefore called refractory and thorny, also hard in face, and obdurate in heart. The interiors of the rational mind of those who are in a strong persuasion of what is false are shut. Therefore they think and speak only from the ultimate sensual. This when enkindled from the fire of self-love is hard and obdurate. It also hardens and renders obdurate the interiors of others to whom it addresses itself. In the spiritual world there is a communication of minds, that is of thoughts and affections, and, from those who are in such persuasions, infusion. E. 544.

6, 7. That it was against the Word, and against the Lord. P. P.

8-10. We read that the prophet Ezekiel also ate, by command, the roll of a book; and that in his mouth it was sweet as honey. R. 482.

The prophet Ezekiel being commanded to eat the roll of a book involves exploration as to how the truth of the Word is received, perceived and appropriated. The book in his mouth was sweet as honey, because the Word as to the sense of the letter is delightful, because this sense can be applied in favor of what is false, and of any loves of evil. It may thus serve to confirm the delights of the natural life separate from the delights of the spiritual life. When separated the delights of the natural life are merely the loves of the body and of the world, from which arise things which are false, and which originate fallacies. E. 619.

That everywhere in the Word there is a lamentation on these subjects. P. P.

9, 10. Angels have speech and their speech is a speech of words, they have also writings, and by writings they

express their sentiments as well as by speech. Several times papers have been sent me, traced with writings, quite like manuscripts. That papers written in heaven were seen also by the prophets is manifest. H. 258.

By the book is meant the Word in every particular and in general. This is the meaning of written before and behind. R. 256.

By the volume or roll of a book written within and without, is signified the state of the church at that time, thus the quality of the life of those who belonged to the church. As their life was destitute of the goods of love and truths of faith, it is said: lamentations, and mourning, and woe. E. 222.

Where a book is mentioned in the Word a volume or scroll is understood, for in ancient times they wrote upon parchments, which were rolled together, and called a book. A book signifies the state of life of all in heaven and in earth, in general and in particular. E. 299.

CHAPTER III

1. And he said unto me, Son of man, eat that which thou findest; eat this roll, and go, speak unto the house of Israel.

2. So I opened my mouth, and he caused me to eat the roll.

3. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

4. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5. For thou art not sent to a people of a strange speech and of a hard language, but to the house of Israel;

6. Not to many peoples of a strange speech and of a

hard language, whose words thou canst not understand. Surely, if I sent thee to them, they would hearken unto thee.

7. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are of a hard forehead and of a stiff heart.

8. Behold, I have made thy face hard against their faces, and thy forehead hard against their foreheads.

9. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they are a rebellious house.

10. Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thy heart, and hear with thine ears.

11. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord Jehovah; whether they will hear, or whether they will forbear.

12. Then the Spirit lifted me up, and I heard behind me the voice of a great rushing, *saying*, Blessed be the glory of Jehovah from his place.

13. And I *heard* the noise of the wings of the living creatures as they touched one another, and the noise of the wheels beside them, even the noise of a great rushing.

14. So the Spirit lifted me up, and took me away; and I went in bitterness, in the heat of my spirit; and the hand of Jehovah was strong upon me.

15. Then I came to them of the captivity at Telabib, that dwelt by the river Chebar, and to where they dwelt; and I sat there overwhelmed among them seven days.

16. And it came to pass at the end of seven days, that the word of Jehovah came unto me, *saying*,

17. Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand.

19. Yet if thou warn the wicked, and he turn not from

his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

20. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteous deeds which he hath done shall not be remembered; but his blood will I require at thy hand.

21. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he took warning; and thou hast delivered thy soul.

22. And the hand of Jehovah was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

23. Then I arose, and went forth into the plain: and, behold, the glory of Jehovah stood there, as the glory which I saw by the river Chebar; and I fell on my face.

24. Then the Spirit entered into me, and set me upon my feet; and he spake with me, and said unto me, Go, shut thyself within thy house.

25. But thou, son of man, behold, they shall lay bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

26. And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover; for they are a rebellious house.

27. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord Jehovah: He that heareth, let him hear; and he that forbearth, let him forbear: for they are a rebellious house.

Chapter III.

1-3. We read that the prophet Ezekiel also by command ate up the roll of a book, and that in his mouth it was sweet as honey.

See Chapter II., 9, 10.

He should be instructed in the Word, which in itself is delightful.

R. 482.

E. 222.

P. P.

- 1-4. See Chapter II., 8-1. E. 619.
 1-4, 10, 17, 25. See Chapter II., 1, 3, 6, 8. A. 9807.
 See Chapter II., 1, 3, 6, 8. L. 28.
 See Chapter II., 1, 3, 6, 8. E. 63.

3. The enjoyment of truth Divine as to the external sense is described by honey. The roll stands for truth Divine. That this in external appears enjoyable is signified by the flavor being sweet as honey; for truth Divine, like the Word in external form, or in the literal sense, is enjoyable, because it admits of being explained by interpretations in every one's favor. Not so the internal sense, however, which is therefore signified by the bitter taste in Revelation X. 9-11, for this sense discloses man's interiors. A. 5620.

By the roll is meant the same as by the little book in Revelation, namely the Word. By causing the belly to eat and filling the bowels with the roll is signified to explore how the Word is understood in the church, which is done by reading and perception thereof.

E. 622.

See Chapter II., 3, 6, 8.

Q. 1.

4-7. Deep of lip is predicated of the nations which though in falsity of doctrine were yet in charity, and are therefore said to hearken, but they who are not in charity are said to be of a hard forehead and a stiff heart. A. 1286.

He should teach those who 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 different. P. P.

5, 6. The tongue as an organ signifies doctrine. Here by tongues in the opposite sense false doctrines are signified. R. 282.

By a people of strange speech and hard language, whose words cannot be understood, are signified those who are in doctrine which is not intelligible, and thence in an abstruse religion, whose dogmas are not perceptible. Speech signifies doctrine, tongue religion, and

words the dogmas thereof. By those people are understood the Gentiles, who have not the Word. E. 455.

7, 8. The forehead signifies heavenly love with the good, with the wicked it signifies infernal love, which is the opposite of heavenly love. The latter is called a hardened forehead in Ezekiel. A. 9936.

By the forehead, in the opposite sense, evil love is signified. R. 347.

In the opposite sense the forehead signifies evil love, and thence what is hard, obstinate, impudent, and infernal. E. 427.

8, 9. These words are spoken to the prophet, by whom is signified the doctrine of truth and good combating against falses and evils. By his face being strong against their faces is signified the rejection of falsities by truths, and by his forehead being strong against their foreheads is signified the rejection of evil by good. The affection of truth and good becomes as it were obdurate, and hardens outwardly from zeal, otherwise it could not repel what is false and evil. E. 412.

He should not fear their obduracy. P. P.

9. The reason why hardness is expressed by a rock, is from the correspondence of a rock with truth derived from good. But when truth acts from falsity derived from evil, then it is blunted. Truth without good is also hard, but still it is brittle. E. 411.

10. The eye in the internal sense is understanding, and the ear is obedience. Those who are obedient and thence in faith belong to the province of the ear. A. 3869.

10, 11. but should teach them P. P.

11-27. See Chapter II., 4. D. P., Page 26.

See Chapter II., 4. D. P., Page 56.

12, 13. The voice is the Divine truth, and consequently the Word of the Lord. A. 9926.

It was perceived that the state of the church is totally changed in respect to the Word, and in respect to doctrine thence. P. P.

12, 14. In the state of vision the eyes of the prophets were opened as to their spirits, and the eyes of the body shut. They then also appeared to themselves to be carried from place to place, though the body remained in its own place. Ezekiel, Zachariah, and Daniel were sometimes in this state. L. 52.

In a similar state were the prophets, but not when they spoke the Word: they were then not in the spirit but in the body, and heard from Jehovah Himself, that is the Lord, the words which they wrote. These two states of the prophets, when they were in the spirit or in vision, and when they were not in the spirit, but heard from Jehovah Himself have to be carefully distinguished.

R. 945.

Ezekiel says that the spirit took him up, and he heard behind him an earthquake. T. 157.

12, 24. Ezekiel also says, when he was in vision or in the spirit, that the spirit took him up, and he heard an earthquake behind him, and other things. R. 36.

13. See Chapter I., 4, 6, 23, 24. A. 8764.

See Chapter I., 23, 24. R. 245.

See Chapter I., 4, 6, 23, 24. E. 283.

14. Because the life of man varies according to his state, therefore by spirit is meant the varying affection of life with man. L. 48.

14, 15. that he was indignant because it was so. P. P.

15, 16. Seven days stand for the beginning of vastation, for after seven days, while Ezekiel sat among those who were in captivity, the Word of Jehovah came to him.

A. 728.

16, 17. but that it was for the purpose that he might represent the Word. P. P.

18. Natural life is understood in the literal sense of the Word, but spiritual life in the internal sense, and indeed in many passages by saving alive and by life is understood in the literal sense spiritual life itself. A. 5890.

18-21. By "thou shalt surely die" is here signified to

perish in eternal death, which is damnation, for it is spoken concerning the wicked. "He shall surely live" stands for the enjoyment of life eternal, which is salvation, for it is spoken concerning those who perform the work of repentance, and concerning the just.

E. 186.

He would be guilty if he did not reveal their falsities and evils, and not guilty if he would reveal them.

P. P.

22, 23. That this should be done according to the literal sense, which he was to explain. P. P.

23, 24. The internal man is not reformed by only knowing and understanding the truths and goods by which man is saved, but by willing and loving them, but the external man by speaking and doing the things which the internal man wills and loves. As far as he does this so far the man is regenerated. Before regeneration it is like a man without feet to stand and walk upon. This then is signified by standing upon their feet after the spirit of life from God entered into them. R. 510.

Life when it is in its fulness is signified by standing upon the feet, and it is then in its fulness when the natural in man lives from the spiritual. E. 666.

24. See Chapter I., 28. E. 77.

24-27. He must not speak from himself, but from the Lord. P. P.

CHAPTER IV

1. Thou also, son of man, take thee a tile, and lay it before thee, and portray upon it a city, even Jerusalem:

2. And lay siege against it, and built forts against it, and cast up a mound against it; set camps also against it, and plant battering rams against it round about.

3. And take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy

face toward it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.

4. Moreover lie thou upon thy left side, and lay the iniquity of the house of Israel upon it; *according to* the number of the days that thou shalt lie upon it, thou shalt bear their iniquity.

5. For I have appointed the years of their iniquity to be unto thee a number of days, even three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

6. And again, when thou hast accomplished these, thou shalt lie on thy right side, and shalt bear the iniquity of the house of Judah: forty days, each day for a year, have I appointed it unto thee.

7. And thou shalt set thy face toward the siege of Jerusalem, with thine arm uncovered; and thou shalt prophesy against it.

8. And, behold, I lay bands upon thee, and thou shalt not turn thee from one side to the other, till thou hast accomplished the days of thy siege.

9. Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and spelt, and put them in one vessel, and make thee bread thereof; *according to* the number of the days that thou shalt lie upon thy side, even three hundred and ninety days, shalt thou eat thereof.

10. And thy food which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it.

11. And thou shalt drink water by measure, the sixth part of a hin: from time to time shalt thou drink.

12. And thou shalt eat it as barley cakes, and thou shalt bake it in their sight with dung that cometh out of man.

13. And Jehovah said, Even thus shall the children of Israel eat their bread unclean, among the nations whither I will drive them.

14. Then said I, Ah Lord Jehovah! behold, my soul hath not been polluted; for from my youth up even till

~~now~~ have I not eaten of that which dieth of itself, or is ~~torn~~ of beasts; neither came there abominable flesh into ~~my~~ mouth.

15. Then he said unto me, See, I have given thee cow's ~~dung~~ for man's dung, and thou shalt prepare thy bread ~~thereon~~.

16. Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with fearfulness; and they shall drink water by measure, and in dismay:

17. That they may want bread and water, and be dismayed one with another, and pine away in their iniquity.

Chapter IV.

1. In the Word stone signifies truth, and therefore brick, because it is made by man, signifies falsity, for brick is artificial stone. Ezekiel was commanded to besiege Jerusalem, in which prophetic incident is involved that its worship was falsified. A. 1296.

1, 2. He should represent the falsities of the church, and the church besieged by them. P. P.

1-13. The prophet Ezekiel laid siege to a tile or brick. He was bound in cords. On the tile was portrayed Jerusalem. He did eat cake made of barley with the excrement of the ox, to represent that the truth and good of the church was thus obsessed by falses, and defiled by evils. E. 655.

1-15. Ezekiel the prophet was commanded that he should represent the state of the church, by taking a tile and engraving Jerusalem upon it, and that he should lay siege, and cast a trench and a mound against it, and should put an iron pan between himself and the city, and should lie on his left side, and afterwards on his right three hundred and ninety days, etc. The prophets represented the state of the church, and the Word; for he who represents the one represents the other also; for

the church is from the Word, and is according to the reception of it in life and faith. L. 15.

Without the spiritual sense no one would know why the prophet Ezekiel was commanded these things. Not the least thing concerning him was commanded which did not signify something of the Lord, of heaven, and of the church. S. 16.

The prophets represented the state of their church as to doctrine from the Word, and as to life according to it. The prophet by these things bore the iniquities of the house of Israel, and of the house of Judah. He did not take them away and thus expiated them, but only represented and pointed them out. T. 130.

1-17. By Jerusalem the church as to doctrine is meant in the Word, because in Jerusalem, and nowhere else in the land of Canaan, was the temple and the altar. There sacrifices were performed, thus Divine worship itself. L. 64.

By Jerusalem is not meant the Jerusalem inhabited by the Jews, but the church to be established by the Lord. This may appear from those places in the Word where it is said of that city that it was entirely destroyed, and that it was to be destroyed. B. 100.

By Jerusalem is not meant that inhabited by the Jews. This is evident from passages in the Word where Jerusalem is said to be utterly lost, and to be destroyed. In Isaiah III. 9, Jeremiah XXIII. 14, and in other passages, where it is called Sodom. T. 782.

Whole Chapter. It is said that the Jewish nation was altogether corrupt, and that Jerusalem was to be destroyed. R. 350.

That the church is meant by Jerusalem which was to be established by the Lord, and not the Jerusalem inhabited by the Jews in the land of Canaan, may also be evident from the places in the Word where it is said that Jerusalem is altogether destroyed, and that it is to be destroyed. R. 880.

Ezekiel was commanded to eat a cake of barley, etc, made with the dung of an ox; and it was said that so they should want bread and water in Jerusalem, and pine away for their iniquity, whereby was signified that the church would be destitute of goods and truths, and in mere falses of evil; and it is said that thereby he should carry the iniquity of the house of Israel. E. 805.

1, 16. See Chapter II., 1, 3, 6, 8. A. 9807.

See Chapter II., 1, 3, 6, 8. L. 28.

By the Son of Man was signified Divine truth proceeding from the Lord, therefore the prophets also, by whom it was revealed, were called sons of man. E. 63.

3. It is evident that iron signifies truth. Strength is attributed to truth, because it cannot be resisted. A. 426.

Signs were testifications of the truth. R. 598.

These things and the rest of the things in this chapter are representative of the state of the church with the Jewish nation. They signify that there was not with them any truth but what was falsified and adulterated, which in itself is false. Such truth is signified by the pan of iron. This like iron is hard, secluding and admitting not any genuine truth. It is therefore said that it may be for a siege, and thou shalt straiten it. A sign stands for testification. E. 706.

That he should represent their hardness of heart, from which it is that they have no fear. P. P.

4. A prophet is one who teaches, and in the abstract sense the doctrine of the church. By the left side is signified the doctrine of truth from good. By truths from good man is purified from his iniquities. E. 600.

4-6. That the prophet by thus bearing the iniquities of the house of Israel and the house of Judah, did not take them away and thus expiate them, but only represented and pointed them out. L. 16.

4-8. The siege of the church by the falsities of evil, and evils of falsity. P. P.

5, 6. See Chapter IV., 1-13. E. 655.

6. Forty stands here for the duration of the vastation of the Jewish church, and also for a representation of the Lord's temptation, for it is said that He should bear the iniquity of the house of Judah. A. 730.

Forty signifies what is full or complete, therefore the prophet was commanded to lie on the right side, and to bear the iniquity of the house of Judah forty days.

A. 9437.

6, 7, 17. The plenary vastation of the church is signified by the number forty. By Jerusalem is signified the church, by laying siege to it is signified to straiten it by evils and falses; by wanting bread and water is signified to be vastated as to the good of love, and as to the truth of doctrine. E. 633.

9. Barley stands for exterior good, the good of the exterior natural. A. 7602.

9-17. Dung signifies what is unclean, consequently evil and falsity. The prophet was commanded to make a cake of barley with the dung of human excrement, because thus the sons of Israel eat their bread unclean.

A. 10037.

9 et seq. The quality of good and truth of the Jewish church and nation are shown. A cake of barley with the excrement of man signifies the interior good of the church defiled with the evils of the love of self. A cake with dung of an ox signifies the external good of the church defiled with the evils of that love. Because those things are signified by the cake, it is said that they should want bread and water, and should be desolated. Bread and water are good and truth: to want them and to be desolated is to be deprived of them. A. 10037.

As Ezekiel the prophet was commanded to mix wheat, barley, beans, lentils, and fitches with the dung of man or of a cow, and to make for himself bread and cakes, so to represent the church such as it was with the Israelitish nation. T. 296.

9, 11, 13. Different species of good are signified by the

things named, more noble species of good by wheat and barley, but less noble by beans and lentils. A. 3332.

9, 12. The profanation of good and truth is treated of. The wheat, barley, beans, lentils, millet, and spelt stand for species of good, and of truth derived therefrom. The bread or the cake made of them with human dung means the profanation of all of them. A. 3941.

10. That the shekel is the price of what is holy is clearly evident here, where the Holy Land and the Holy city are treated of. A. 2959.

A shekel was a weight both of silver and of gold may be seen. A. 10222.

10-17. By these words was represented the adulteration of Divine truth, or the Word, in the Jewish nation. The barley cakes made with dung signify that adulteration, the barley cakes meaning good and truth natural, such as is the Word in the sense of the letter, and dung standing for infernal evil. Bread defiled denotes good defiled with evil or adulterated. E. 761.

10, 11, 16, 17. The prophet was to eat food by weight, and was to drink water by measure. The vastation of good and truth is treated of, a representation of which was made by the prophet. The state of vastated good is signified by their eating food and bread by weight, and the state of vastated truth by their drinking water by measure. Weight is predicated of good, and measure of truth. A. 3104.

10, 12, 13. In these passages twenty stands for that which is unholy, unclean, and profane. A. 4759.

11. Since six signifies full, therefore the word to take a sixth arose, by which is signified, in the spiritual sense, that which is complete, and entirely. R. 610.

12, 15. These things were done by the prophet that he might represent the falsifications of truth in the church, for barley is truth, and barley mixed with dung is truth falsified and profane. R. 315.

13, 16, 17. That the prophet, by thus bearing the iniquities

of the house of Israel, and of the house of Judah, did not take them away, and thus expiate them, but only represented and pointed them out. L. 16.

The same statement repeated. T. 130.

14. That which is torn stands for evil which is from falsity, brought on by the evil. Torn is predicated of good into which falsity is insinuated, and thereby the good becomes no longer living. A. 4171.

Tearing in the spiritual sense does not signify such tearing as is done by wild beasts, but the rending of good by evils and falsities. It was an abomination to eat that which was torn, but because it signified the tearing of good by falsities which are from evil, a carcass signifies the death of good by evils. A. 5828.

See Chapter II., 4. D. P., Page 26.

See Chapter II., 4. D. P., Page 56.

- 14-16. He should represent the falsification and adulteration of the sense of the letter of the Word. P. P.

16. The staff of bread stands for support and power from the good of love. A. 4876.

A staff signifies power. R. 485.

By breaking the staff of bread is signified that good and truth shall fail in the church, for bread here signifies both. They shall eat bread by weight and in solitude, and drink water by measure signifies a deficiency of good and truth, and thence of the power of resisting evils and falses. E. 727.

- 16, 17. The celestial things of love are signified by bread. A. 2165.

To want bread and water is to be deprived of the good of love, and of the truth of faith. This is manifest for it is said that they may be desolated a man and his brother, and pine away because of iniquity. A. 9323.

Eating bread and drinking water stands for being instructed in the goods and truths of faith. A. 9412.

By water in these passages are meant truths. R. 50.

Water denotes the truth of faith. E. 71.

17. by which everything of the church has perished. P. P.
That they may lack bread and water, and be desolated a man and his brother, and are consumed by their iniquity. D. P., Page 26.

CHAPTER V

1. And thou, son of man, take thee a sharp sword; as a barber's razor shalt thou take it unto thee, and shalt cause it to pass upon thy head and upon thy beard: then take thee balances to weigh, and divide the hair.

2. A third part shalt thou burn in the fire in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part, and smite with the sword round about it; and a third part thou shalt scatter to the wind, and I will draw out a sword after them.

3. And thou shalt take thereof a few in number, and bind them in thy skirts.

4. And of these again shalt thou take, and cast them into the midst of the fire, and burn them in the fire; therefrom shall a fire come forth into all the house of Israel.

5. Thus saith the Lord Jehovah: This is Jerusalem; I have set her in the midst of the nations, and countries are round about her.

6. And she hath rebelled against mine ordinances in doing wickedness more than the nations, and against my statutes more than the countries that are round about her; for they have rejected mine ordinances, and as for my statutes, they have not walked in them.

7. Therefore thus saith the Lord Jehovah: Because ye are turbulent more than the nations that are round about you, and have not walked in my statutes, neither have kept mine ordinances, neither have done after the ordinances of the nations that are round about you

8. Therefore thus saith the Lord Jehovah: Behold, I, even I, am against thee; and I will execute judgments in the midst of thee in the sight of the nations.

9. And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

10. Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments on thee; and the whole remnant of thee will I scatter unto all the winds.

11. Wherefore, as I live, saith the Lord Jehovah, surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, and I also will have no pity.

12. A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and a third part I will scatter unto all the winds, and will draw out a sword after them.

13. Thus shall mine anger be accomplished, and I will cause my wrath toward them to rest, and I shall be comforted: and they shall know that I, Jehovah, have spoken in my zeal, when I have accomplished my wrath upon them.

14. Moreover I will make thee a desolation and a reproach among the nations that are round about thee, in the sight of all that pass by.

15. So it shall be a reproach and a taunt, an instruction and an astonishment, unto the nations that are round about thee, when I shall execute judgments on thee in anger and in wrath, and in wrathful rebukes (I, Jehovah, have spoken it);

16. When I shall send upon them the evil arrows of famine, that are for destruction, which I will send to destroy you. And I will increase the famine upon you, and will break your staff of bread;

17. And I will send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee: I, Jehovah, have spoken it.

Chapter V.

1. The beard stands for what is most external. A. 9806.

The prophets were called sons of man, because they represented the Lord as to the Word. L. 28.

By cutting off the hair of the head, shaving the beard, and inducing baldness is signified to deprive of all good and truth, for he who is deprived of the ultimates is also deprived of things prior, as prior things exist and subsist in ultimates. E. 66.

The dispersion of truth is signified by a sharp sword and sharp arrows. E. 908.

1, 2. By passing a razor over the head is signified to deprive of all intelligence of truth. The reason is unless there are the ultimates of intelligence, which are signified by the hairs of the head, intelligence perishes.

E. 577.

It is represented in what manner they have destroyed the literal sense. That they have partly adulterated, partly falsified and partly forsaken the literal sense. They will continue to falsify it. P. P.

1-4. The hair, or a head of hair signifies the natural as to truth, or in the opposite sense, natural truth perverted. That lusts destroyed it is signified by burning it with fire. That reasonings destroyed it is signified by smiting round about it with the sword, that false principles destroyed it is signified by scattering it to the wind.

A. 3301.

The prophet Ezekiel was commanded to represent the state of the church by what is said in these verses.

L. 15.

Without the spiritual sense no one would know why the prophet Ezekiel was commanded to do these things.

S. 16.

The prophets represented the Word, and hence the doctrine of the church from the Word. By the head is signified wisdom from the Word, therefore by the

hair of the head and by the beard was represented ultimate truth. It was a sign of grievous mourning, and a great disgrace to bring baldness on oneself, and to appear bald. S. 35.

Since the sons of Israel dispersed by falsities all the sense of the letter of the Word, it was therefore commanded that the prophet Ezekiel might represent this.

R. 47.

1-17. See Chapter IV., 1-17.

B. 100.

1, 2, 11. The third signifies completeness. A third part, however, signifies some, and what is not yet complete.

A. 2788.

1, 2, 12, 17. The vastation of natural truth, which is thus described, is treated.

A. 2799.

2. By three is signified all, the whole, and what is full; and when these are divided dissipation takes place. It is predicated of truth.

E. 1019.

2, 12. Those things are said concerning the hair of the head and of the beard, which the prophet was commanded to shave with a razor. By hair is signified the ultimate state of truth in the church, for the universal heaven and the universal church are before the Lord as one man. The hair of the head and the beard, being the ultimates of man, correspond to the ultimates of truth and good, such as the ultimate truths of the literal sense of the Word.

E. 419.

3, 4. They will profane all the truths of the church. P. P.

5, 6. See Chapter V., 2, 12.

E. 419.

5-7. Because they have perverted the truths of the church more than others.

P. P.

5, 7, 8, 11. See Chapter II., 4.

D. P., Page 26.

See Chapter II., 4.

D. P., Page 56.

6. By walking in the spiritual sense is signified to live.

E. 97.

6-7. All laws, so far as they belonged to the representative church, were in general called judgments and statutes.

A. 8972.

By judgments are understood the laws of life, especially those which are in the decalogue, which are therefore called the ten precepts. By the statutes are understood the laws of worship, which principally related to sacrifices, and the ministry of holy things. By judgments are understood civil laws, which, being representative of spiritual laws, were therefore significative of Divine truths, such as are in the spiritual kingdom of the Lord in the heavens.

E. 946.

6-8, 10, 15. Changing judgments stands for changing the truths, which are of the civil state.

A. 9857.

7, 11. The Lord is described as to the Word above the expanse of cherubim, and is called the Lord Jehovah.

Coro. 60.

8-10. Falsities have destroyed goods, and evils truths, until nothing of good and truth is left.

P. P.

9, 10. Speaking of the profanation of what is holy. Father in the opposite sense signified evil, and mother falsity.

A. 3703.

9-17. See Chapter IV., 1-17.

L. 64.

See Chapter IV., 1-17.

T. 782.

See Chapter IV., Whole Chapter.

R. 350.

See Chapter IV., Whole Chapter.

R. 880.

10. By a son in the Word is signified the truth of doctrine, and also the understanding and hence the thought of truth and good.

R. 543.

The fathers signify the goods of the church, and in an opposite sense its evils. Sons signify the truths of the church, and in the opposite sense falsities. Their mutual consumption and extinction are signified by their eating each other.

E. 617.

By the fathers shall eat the sons, and the sons the fathers, is signified that evils will destroy truths, and falses will destroy goods. As everything pertaining to spiritual life with man thereby perishes, it is said that judgments shall be executed, and the remains dispersed into every wind. Remains stand for the truths and

goods stored in man from infancy by the Lord.

E. 724.

10, 12, 15. Even Christians believe that the Jewish nation will be again chosen and led into the land of Canaan. They do not consider the history of that nation, what its quality was in the wilderness, and afterward in the land of Canaan, that in heart it was idolatrous, and what the prophets say of it, and its spiritual whoredom and abominations. A. 7051.

11. The church is called the mother of all living on account of her faith in the Lord, who is life itself. It is therefore said in the Word that the Lord alone liveth.

A. 290.

Jehovah calls himself the living and He that liveth.

R. 58.

Where abominations are either recounted or spoken of, the profanations of the Word, of the church, and of worship are signified. E. 1045.

11, 12. In the Word four kinds of vastation are mentioned.

By the sword the vastation of truth and the punishment of falsity; by famine the vastation of good and the punishment of evil; by the evil beast the punishment of evil from falsity; by pestilence the punishment of evil not from falsity but from evil. As punishment is signified, damnation is also signified, for this is the punishment of those who persevere in evil. A. 7102.

Because they have destroyed the church by profaning it, they will perish, as was stated. P. P.

11, 12, 16, 17. A sword is the destruction of spiritual life by falsities, famine is the destruction of spiritual life by evils, the beast of the earth is the destruction of spiritual life by the lusts of falsity and evil, and the pestilence and death are an utter wasting away, and thus condemnation. R. 323.

If they became merely natural, they should be deprived of all truth, good, and spiritual life. By the sword is signified deprivation of truths by falsities, by famine

deprivation of good by evils, and by the pestilence the deprivation of spiritual life. E. 386.

12. Pestilence stands for the wasting away of good.

A. 7505.

13. Human qualities are often predicated of the attributes of Jehovah or the Lord, when in truth He never punishes anyone, never leads any into temptation, never destroys any, and is never angry. Here because anger and fury are predicated, repentance is predicated also. A. 588.

The zeal of Jehovah is described as anger. By the zeal of Jehovah, and by a zealous God, in the genuine sense are meant love and mercy. In a sense not genuine such as is seen by those who are in evils and falsities, anger and vastation are signified. A. 8875.

Jehovah is said to have repented, when yet it cannot be that He repent, since He knows all things before He does them. Therefore it is plain that by repentance is signified mercy. A. 10441.

In many places in the Word anger and fury are mentioned together. Anger there is predicated of evil, and wrath or fury of falsity. In the Word each is attributed to the Lord, but it is meant that it is the feeling of man against the Lord. R. 635.

Afterwards the church will be instituted among others.

P. P.

13, 15. Anger stands for the punishment of evil, fury for the punishment of falsities from repugnance, and thence attack. A. 3614.

Heat, anger, indignation, and fury stand for a turning away, opposition and consequent punishment. Every one who reflects can see that there is nothing of anger, still less of fury with Jehovah or the Lord, for He is mercy itself and goodness itself, and infinitely above wishing evil to any one. A. 5798.

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. P. P.

16. See Chapter IV., 16, 17. A. 2165.
 See Chapter IV., 16. A. 4876.
 Hell and the devil are called destruction and destroyer. R. 440.
 See Chapter IV., 16. R. 485.
 A rod and a staff signify the power of Divine truth. They also signify, in the opposite sense, the power of the infernal false. E. 727.
- 16, 17. Famine stands for the deprivation of knowledge of celestial things, or of knowledge of good, whence are falsities and evils. A. 1460.
17. To bereave of children means to deprive the church of its truths, and that thereby it becomes no church. Famine stands for a failing of the knowledges of good and truth, and hence desolation. An evil beast means falsities from evils. A. 5536.
 Pestilence stands for adulterated good, and blood for falsified truth. A. 7102.
 A wild animal is falsity and evil springing from the love of self and of the world. A. 9335.
 A beast in the Word signifies man as to his affections; harmless and useful beasts man as to good affections, noxious and useless beasts man as to evil affections. R. 567.
- By famine is signified the deprivation of the good of love, by sword the deprivation of the truths of faith, both of them by what is false. By the noisome beasts is signified the deprivation of both by the evils of the love of self and of the world. By pestilence is described the deprivation of all spiritual life. E. 388.
- By wild beasts, in the opposite spiritual sense, are signified cupidities of the false from evil. E. 650.

CHAPTER VI

1. And the word of Jehovah came unto me, saying,
2. Son of man, set thy face toward the mountains of Israel, and prophesy unto them,
3. And say, Ye mountains of Israel, hear the word of the Lord Jehovah: Thus saith the Lord Jehovah to the mountains and to the hills, to the watercourses and to the valleys: Behold, I, even I, will bring a sword upon you, and I will destroy your high places.
4. And your altars shall become desolate, and your sun-images shall be broken; and I will cast down your slain men before your idols.
5. And I will lay the dead bodies of the children of Israel before their idols; and I will scatter your bones round about your altars.
6. In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your sun-images may be hewn down, and your works may be abolished.
7. And the slain shall fall in the midst of you, and ye shall know that I am Jehovah.
8. Yet will I leave a remnant, in that ye shall have some that escape the sword among the nations, when ye shall be scattered through the countries.
9. And those of you that escape shall remember me among the nations whither they shall be carried captive, how that I have been broken with their lewd heart, which hath departed from me, and with their eyes, which play the harlot after their idols: and they shall loathe themselves in their own sight for the evils which they have committed in all their abominations.
10. And they shall know that I am Jehovah: I have not said in vain that I would do this evil unto them.
11. Thus saith the Lord Jehovah: Smite with thy hand, and stamp with thy foot, and say, Alas! because of all the evil abominations of the house of Israel; for they shall fall by the sword, by the famine, and by the pestilence.

12. He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my wrath upon them.

13. And ye shall know that I am Jehovah, when their slain men shall be among their idols round about their altars, upon every high hill, on all the tops of the mountains, and under every green tree, and under every thick oak, the places where they offered sweet savor to all their idols.

14. And I will stretch out my hand upon them, and make the land desolate and waste, from the wilderness toward Diblah, throughout all their habitations; and they shall know that I am Jehovah.

Chapter VI.

- 1-3. They will perish by reason of falsities. P. P.
 1-10. By the captivity of the children of Israel spiritual captivities were represented, and hence signified. By going into captivity is signified to be led away by their own falsities and evils into hell. R. 591.
 By the altars being devastated is signified that all worship from the good of love shall perish; by the idols broken is signified that all worship from the truth of that good shall also perish. By the slain falling in the midst of them is signified their perishing by falses. E. 811.
 2. See Chapter II., 1, 3, 6, 8. L. 28.
 2, 3. By the mountains of Israel are signified the evils flowing from the love of self and of the world which exist with those who are in the spiritual church, when they no longer possess any good of life, but instead thereof evil of life, and the falsity of doctrine thence derived. E. 405.
 3. This is said of worship in externals. A valley stands for such worship. A. 1292.

- 3, 4. Mountains and hills in their opposite sense signify infernal loves, which are the love of self and the love of the world. R. 336.
 3, 4, 6, 13. Worship of the Lord was represented by the altar. R. 392.
 This means that it is so said to all idolators who instituted worship upon mountains and hills, by rivers and in valleys. To bring upon them the sword, and to destroy the high places and the altars, and to break images, signifies to destroy all things of idolatrous worship, which destroys itself by falsities and evils. The slain stand for those who perish by falsities. E. 391.
 3, 4, 7, 13. The pierced stand for those who are in falsities of doctrine. A. 4503.
 3, 11. The Lord is described in regard to the Word, and to His coming from passages collected from the prophets of the Old Word. Coro. 60.
 See Chapter II., 4. D. P., Page 26.
 See Chapter II., 4. D. P., Page 56.
 4, 5. By idols are signified falsities of worship from one's own intelligence. R. 459.
 Idols stand for the falsities of doctrine, which are from self-derived intelligence. To receive and to acknowledge them is signified by setting up idols in their hearts. See also Chapter XIV., 4. E. 587.
 4-6. The destruction, the laying waste, and the desolation of the altars means that so it shall be with representative worship. A. 9714.
 All the worship derived from truth and good has been destroyed, because there is nothing but evil and falsity. P. P.
 5. By bones is described the intellectual proprium, both in regard to what is true and to what is false. A. 3812.
 6. Treating of the Iraelitish church, its vastation, desolation, and breaking up. Coro. 56.
 In all your dwelling places the cities shall be laid waste, and the high places shall be desolate. D. P., Page 26.

7-10. Those who depart from evils and falsities will not perish. P. P.

8, 9. The reason that goods and truths stored by the Lord in man's interior were represented by the residue and the remnant among the nations whither they were driven, and where they were made captives, is that man is continually among evils and falsities, and in captivity by them. Evils and falsities are signified by the nations. Without remains there is salvation for no one. A. 5897.

They who escape are they who have remains. To escape is to be delivered from damnation. A. 5899.

9. As gods in the genuine sense signify truths, and in the opposite sense falsities, therefore falsifying truths and adulterating goods is signified by going awhoring after strange gods, as after Baalim, after Molech, and after idols. A. 8904.

11. Lamentations over this. P. P.

11, 12. See Chapter V., 11-12, 16, 17. R. 323.

They who teach the doctrine of what is false and evil shall perish by the things signified by sword and famine. E. 386.

12-14. All who are in evils and falsities will be destroyed. P. P.

13. From these things it is manifest from whence idolatrous worship came, namely, that they worshipped objects which were representative and significative.

A. 2722.

This treats of worship which those form to themselves, who have faith in themselves, and thus in the things which they hatch out from their knowledges. A. 2831. The ancients had also worship upon hills and mountains, because hills and mountains signify heavenly love, but when worship was made by idolators, as here, they signify the love of self and the world. They also had worship under trees, because these were significative according to their species. Under the tangled oak

here means that it was from falsities, which are the lowest things of the natural, for they are in an entanglement. A. 4552.

Because idolatrous worship was performed on mountains and hills, by them are signified, in the opposite sense, the evils of self-love. A. 6435.

CHAPTER VII

1. Moreover the word of Jehovah came unto me, saying,

2. And thou, son of man, thus saith the Lord Jehovah unto the land of Israel, An end: the end is come upon the four corners of the land.

3. Now is the end upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways; and I will bring upon thee all thine abominations.

4. And mine eye shall not spare thee, neither will I have pity; but I will bring thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am Jehovah.

5. Thus saith the Lord Jehovah: An evil, an only evil; behold, it cometh.

6. An end is come, the end is come; it awaketh against thee; behold, it cometh.

7. Thy doom is come unto thee, O inhabitant of the land: the time is come, the day is near, *a day of tumult*, and not of joyful shouting, upon the mountains.

8. Now will I shortly pour out my wrath upon thee, and accomplish mine anger against thee, and will judge thee according to thy ways; and I will bring upon thee all thine abominations.

9. And mine eye shall not spare, neither will I have pity: I will bring upon thee according to thy ways; and thine abominations shall be in the midst of thee; and ye shall know that I, Jehovah, do smite.

10. Behold, the day, behold, it cometh: thy doom is gone forth; the rod hath blossomed, pride hath budded.

11. Violence is risen up into a rod of wickedness; none of them *shall remain*, nor of their multitude, nor of their wealth: neither shall there be eminency among them.

12. The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn; for wrath is upon all the multitude thereof.

13. For the seller shall not return to that which is sold, although they be yet alive: for the vision is touching the whole multitude thereof, none shall return; neither shall any strengthen himself in the iniquity of his life.

14. They have blown the trumpet, and have made all ready; but none goeth to the battle; for my wrath is upon all the multitude thereof.

15. The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.

16. But those of them that escape shall escape, and shall be on the mountains like doves of the valleys, all of them moaning, every one in his iniquity.

17. All hands shall be feeble, and all knees shall be weak as water.

18. They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads.

19. They shall cast their silver in the streets, and their gold shall be as an unclean thing; their silver and their gold shall not be able to deliver them in the day of the wrath of Jehovah: they shall not satisfy their souls, neither fill their bowels; because it hath been the stumblingblock of their iniquity.

20. As for the beauty of his ornament, he set it in majesty; but they made the images of their abominations *and* their detestable things therein: therefore have I made it unto them as an unclean thing.

21. And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall profane it.

22. My face will I turn also from them, and they shall profane my secret *place*; and robbers shall enter into it, and profane it.

23. Make the chain; for the land is full of bloody crimes, and the city is full of violence.

24. Wherefore I will bring the worst of the nations, and they shall possess their houses: I will also make the pride of the strong to cease; and their holy places shall be profaned.

25. Destruction cometh; and they shall seek peace, and there shall be none.

26. Mischief shall come upon mischief, and rumor shall be upon rumor; and they shall seek a vision of the prophet; but the law shall perish from the priest, and counsel from the elders.

27. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am Jehovah.

Chapter VII.

1-4. They are to be destroyed on the day of the last judgment. P. P.

2. See Chapter II., 1, 3, 6, 8. L. 28.

2-12. An end, an end is come upon the four corners of the land. I will send mine anger upon thee, and will judge thee according to thy ways. The end is come, the end is come, it is come upon thee who dwelleth in the land, the time is come, the time of trouble is near.

D. P., Page 26.

Of the last judgment. D. P., Page 86.

2, 5. The Lord is described as to the Word above the expanse of the Cherubim, and is called the Lord Jehovah.

Coro. 60.

See Chapter II., 4. D. P., Page 26.

See Chapter II., 4. D. P., Page 56.

2, 23. By an end coming upon the four quarters of the earth is signified the last time and state of the church, when it is at its end. The four quarters of the earth standing for all the truths and goods of the church, and, in an opposite sense, all the falsities and evils, thus all things of the church. The city full of violence signifies the doctrine of that church, offering violence to the good of charity, and entirely destroying it.

E. 304.

5, 6, 7. These things are said concerning the state of the church. The end of the former church is first described, and the establishment of the new church afterwards. The morning describes the state of a new church.

E. 610.

The morning, the beginning of a new church, and the advent of the Lord.

E. 612.

Morning signifies a state of enlightenment and salvation of the good, also the end of a former church, and the beginning of a new church.

A. 8211.

The state of the church is here meant by time, because day and night, morning and evening, summer and winter make time in the world, and these, understood in the spiritual sense, make the states of the church; therefore when these states are no longer there is no church, and there is none, when good and truth are no longer, thus when the light of truth is thick darkness, and the heat of good is cold.

R. 476.

5-13. This will take place when the Lord comes.

P. P.

5, 6, 7, 10. This treats of the consummation of the age, and of the coming of the Lord.

Coro. 5.

6-10. By morning is meant the coming of the Lord, when He came into the world, and established a new church.

R. 151.

Evening and night mean the last time of a church and morning the first of it. The Lord Himself is also called the morning.

T. 764.

This passage treats concerning the coming of the

Lord, also concerning the end of the former church, and the beginning of a new one.

E. 179.

6, 7, 10, 12, 19. By day and by time is meant the coming of the Lord.

L. 4.

12, 13. This is said of the land of Israel, which is the spiritual church, the seller standing for him who had alienated truths and brought falsities.

A. 5886.

14, 15. Then they will perish by their evils, falsities and profanities.

P. P.

15. The vastation of natural truth is treated of.

A. 2799.

The sword here stands for the vastation of truth, and the damnation of falsity, famine and pestilence for the vastation of good and damnation of evil. The sword is said to be without, and famine and pestilence for the vastation of good and damnation of evil. The sword is said to be without, and famine and pestilence within, because vastation of truth is without, but vastation of good within. When the life is formed according to falsity, damnation is signified by him who is in the field dying by the sword, and when the life is in evil, which is defended by falsity, damnation is signified by famine and pestilence devouring him who is in the city.

A. 7102.

Pestilence stands for the vastation of good.

A. 7505.

By a sword is meant the devastation of truth in the church.

R. 52.

See Chapter V., 11, 12, 16, 17.

R. 323.

By the sword is here meant the destruction of truth, by pestilence consumption thence, and famine signifies a full defect.

E. 1311.

See Chapter V., 11, 12, 16, 17.

E. 386.

By the sword, pestilence and famine mean the devastation of the church by falsity and evil.

E. 827.

16. Some will be left.

P. P.

17-18. Clothed in sackcloth signifies mourning on account of the vastated truth of the church.

R. 492.

Sack signifies mourning. To gird a sack over the

body instead of a garment signifies mourning on account of the truth of the church being destroyed.

E. 637.

17-19. The advent of the Lord is treated. The various emotions of the mind arising from grief on account of evils, and from joy on account of goods, are described by various kinds of fear and grief, as by the hands being let down, the knees going into water, they shall gird themselves with sacks, terror covering them. By the falses which they shall reject is signified the silver which they shall cast into the streets, and the evils by the gold, which shall be an abomination. E. 677.

But even these will have no truth or good. P. P.

18. The truth of faith which a man makes for himself constitutes the head, and is also called the head.

A. 9166.

Baldness was a grievous disgrace. S. 35.

Bald signifies in the Word that it is without its ultimate, which is the literal sense. Therefore when the Israelitish nation had perverted all the sense of the letter of the Word this lamentation is made over them.

R. 47.

Wisdom and intelligence are signified by the head, and in the opposite sense insanity. By putting dust upon the head, and by inducing baldness is meant lamentations that they had acted insanely. R. 538.

By cutting off the hair of the head, shaving the beard, and inducing baldness, is signified to deprive of all good and truth, for he who is deprived of the ultimates is also deprived of things prior, for prior things exist and subsist in ultimates. E. 66.

See Chapter V., 1-2. E. 577.

18, 19. Baldness upon all heads stands for deprivation of intelligence of truth, and of wisdom of good. Silver is the truth of intelligence, and gold the good of wisdom.

A. 9960.

19. By their silver and gold are signified falsities and evils

of the religion which is from self-intelligence and self-will. That from these there is not any spiritual nourishment, or intelligence and affection for good is signified by: they shall not satisfy their souls, neither fill their bowels. By the bowels are signified the interiors of the thought. E. 622.

Here the soul is put for the understanding of truth, which is not to be satisfied (saturated) when there is no truth in the church. The bowels stand for the will of good, they are said not to be filled when there is no good in the church. Silver and gold here stand for what is not true and not good. The day of wrath means the day of judgment. E. 750.

The day of wrath. D. P., Page 86.

19, 20. As for transposing the beauty of his adornment for pride, and making thereof images etc. signifies that they profaned the goods and truths of the church.

E. 827.

See Chapter V., 11. E. 1045.

20. The idols and graven images of the ancients were images of their religion, hence the falsities and evils of doctrine are signified by them. R. 601.

20-22. They will draw near to those who have perverted all things of the church. P. P.

22. These things are predicated from Jehovah or the Lord, although He is never angry, and never turns away or hides His face, but it is so said from the appearance with the man who is in evil; for the man who is in evil turns himself away and hides from himself the Lord's face, that is removes the Divine mercy from himself.

A. 5585.

It is to be known that the Lord never turns away His face from man, but that man who is in evil turns away his face from the Lord. Then the Divine is at his back, therefore it appears as if this hides or turns away.

A. 10579.

By seeing the face of the Lord is not meant to see His

face, but to know and acknowledge Him. In the opposite sense by the face of Jehovah is meant anger and aversion, because the evil man turns himself away from the Lord, and then it appears to him as if the Lord turned Himself away, and were angry. R. 939.

The Lord never hides nor withdraws His Divine good and Divine truth, which are signified by His face, for He is Divine love itself, and mercy itself, and desires the salvation of all. E. 412.

22-24. It is called violence when men do violence to holy things by profaning them. The violent are here described. A. 623.

23. Hatred is contrary to charity, and kills it in whatever way it can, if not with the hand yet in spirit. All hatred therefore is blood. A. 374.

Judgment of bloods stands for the destruction of faith, and violence for the destruction of charity. A. 6353.

23, 24. Falsification of the Word. P. P.

23, 24, 27. The earth is the church. Being full of the crimes of bloods means, that it is immersed in falsities destroying goods, city stands for doctrine. To be full of violence means offering violence to the good of charity. The worst of the nations stands for dire falsities from evil, to occupy their houses means taking possession of their minds. The king who shall mourn is the truth of the church. The prince who shall be clothed with stupor (desolation) signifies truth subservient. E. 175.

25-27. They cannot repent, because they cannot be led away from evil and falsities. P. P.

26, 27. The ancients (elders) stand for what is of wisdom. A. 6524.

By kings here are not meant kings, but they who are in Divine truths from the Lord, and abstractly the Divine truths from which is wisdom. R. 20.

Wretchedness (mischief) signifies that they do not know that all the things which they know and think

concerning the goods and truths of the church do not at all cohere, and that they are walls of loose stones. By wretched one is meant who thinks about the things of the church without coherence. R. 208.

By kings those are meant who of the Lord are in truths derived from good. E. 31.

The vastation of the church is here treated of, which takes place when there is no truth but what is falsified. Falsity from falsity is understood by wretchedness upon wretchedness. A vision from the prophet stands for doctrine, and here false doctrine. The law shall perish from the priest means that the Word is not understood, for the law signifies the word. E. 237.

Here by a vision from the prophet is meant the understanding of the Word. By the law from the priest are meant the precepts of life, and by counsel from the ancients is meant wisdom thence derived. The king and the princes mean intelligence by truths from good. E. 624.

27. Hands stand for power. A. 878.

The king stands for truths in general, and prince for its primaries, that is a primary or a governing truth. A. 5044.

CHAPTER VIII

1. And it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, as I sat in my house, and the elders of Judah sat before me, that the hand of the Lord Jehovah fell there upon me.

2. Then I beheld, and, lo, a likeness as the appearance of fire; from the appearance of his loins and downward, fire; and from his loins and upward, as the appearance of brightness, as it were glowing metal.

3. And he put forth the form of a hand, and took me by a lock of my head; and the Spirit lifted me up between earth and heaven, and brought me in the visions

of God to Jerusalem, to the door of the gate of the inner court that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.

4. And, behold, the glory of the God of Israel was there, according to the appearance that I saw in the plain.

5. Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold, northward of the gate of the altar this image of jealousy in the entry.

6. And he said unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel do commit here, that I should go far off from my sanctuary? But thou shalt again see yet other great abominations.

7. And he brought me to the door of the court; and when I looked, behold, a hole in the wall.

8. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold, a door.

9. And he said unto me, Go in, and see the wicked abominations that they do here.

10. So I went in and saw; and behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.

11. And there stood before them seventy men of the elders of the house of Israel; and in the midst of them stood Jaazaniah the son of Shaphan, every man with his censor in his hand; and the odor of the cloud of incense went up.

12. Then said he unto me, Son of man, hast thou seen what the elders of the house of Israel do in the dark, every man in his chambers of imagery? for they say, Jehovah seeth us not; Jehovah hath forsaken the land.

13. He said also unto me, Thou shalt again see yet other great abominations which they do.

14. Then he brought me to the door of the gate of Jehovah's house which was toward the north; and behold, there sat the women weeping for Tammuz.

15. Then said he unto me, Hast thou seen *this*, O son of man? thou shalt again see yet greater abominations than these.

16. And he brought me into the inner court of Jehovah's house; and behold, at the door of the temple of Jehovah, between the porch and the altar, were about five and twenty men, with their backs toward the temple of Jehovah, and their faces toward the east; and they were worshipping the sun toward the east.

17. Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have turned again to provoke me to anger: and, lo, they put the branch to their nose.

18. Therefore will I also deal in wrath; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them.

Chapter VIII.

1. The name Lord Jehovah, Lord God, is used when the aid of omnipotence is more especially sought and implored. A. 2921.

1, 2. The Lord is represented in respect to Divine love. P. P.

1 et seq. See Chapter II., 4. D. P., Page 26.
See Chapter II., 4. D. P., Page 56.

2. See Chapter I., 13. A. 934.

3. Since by the spirit of man is meant his mind, therefore, by being in the spirit, which is sometimes said in the Word, is meant a state of the mind separate from the body. T. 157.

3, 4. Introductory truths as to their quality are described by the door of the temple. E. 208.

And it is shown how the holy of the Word has been profaned. P. P.

3 et seq. See Chapter III., 12, 14. L. 52.

Of the prophets we read, that they were in the spirit or in vision. When they were in the spirit they saw

such things as are in heaven, but when the Word was given to them, they were then in the body, and heard Jehovah speaking. R. 36.

See Chapter III., 12-14. R. 945.

3, 5. Zeal with the Lord is not wrath, it only appears in externals as if it were, interiorly it is love. R. 216.

3, 6, 14, 15. The prophet saw the great abominations of the house of Israel. The door of the inner gate that looketh toward the north stands for the place where interior falsities are. A. 2851.

4. It is called the glory of Jehovah with regard to the inmost heaven, and the glory of the God of Israel with regard to the middle or spiritual heaven. That Divine truth in the heavens appears in glory is because in the spiritual heaven truth appears before the eyes as a bright cloud. A. 5922.

The appearance of fire and a rainbow, and of brightness round about are called the glory of Jehovah, and of the God of Israel in Ezekiel Chapter I., 28. A. 7091.

See Chapter I., 28. A. 8427.

The Lord is called the God of Israel. L. 39.

The Divine truth is meant by glory. R. 629.

That the Lord is called the God of Israel is evident from very many passages in the Word. T. 93.

The Lord is called the God of Israel. D. P., Page 26.

The same repeated in D. P., Page 56.

5, 6. Namely, that they have separated themselves from the holy of the worship of the church. P. P.

5, 6, 8, 12, 15. See Chapter II., 1, 3, 6, 8. A. 9807.

See Chapter II., 1, 3, 6, 8. L. 28.

See Chapter II., 1, 3, 6, 8. E. 63.

6-18. See Chapter V., 11. E. 1045.

7, 8. Speaking of the abominations of the house of Israel which they did in secret. To dig through the wall is to enter in secretly and to see what they are doing. A. 9125.

7-10. Unless affections for evil and falsities had bounds,

the man would be insane, for insanities are nothing else than the loosening of such bounds, and thus there are non-terminations therein. In these bounds there are no internal ones, there is therefore inward insanity as to the thoughts and the affections which is kept from bursting forth by the extent of external bounds, (limits) such as affections for gain and honor, and for reputation as a means of requiring them, and the consequent fear of the law, and of the loss of life. This was represented in the Jewish church by these verses. A. 5145.

Diabolical loves have perverted the lowest sense of the Word. P. P.

10. The form of creeping things signifies filthy pleasures whose interiors are lusts, and the interiors of these lusts are hatreds, revenges, cruelties, and adulteries. Such are the creeping things or lusts of pleasures from love of self or the world, or proprium. A. 994.

Men as to their affections are signified by beasts. R. 567.

By these and various other things which were shown to the prophet are signified the awful lusts and falsities in which the Israelites were, by reason of their being altogether in externals without any internal. They who were such turned all representatives into idolatry. By beasts and reptiles of which images were made on account of their signifying affections of good and prudence, were represented lusts for what is evil and false. By the wall round about upon which they were seen painted are signified the interiors of the natural man. E. 650.

11. By burning incense in the opposite sense is meant burning it unto idols. A. 9475.

Here is meant worship from the loves of self and of the world by burning incense to idols. A. 10177.

A cloud of incense in the opposite sense means what is false from evil. E. 494.

11, 12. Elders in the opposite sense are what is contrary to wisdom. A. 6524.

They have instituted a worship in accordance with diabolical loves. P. P.

12. The interior things of their thought and affection were represented to the prophet by chambers, called chambers of the image. A. 5694.

The ancients compared the mind of a man to a house, and those things which are within man to chambers. The human mind is indeed like a house, for its component parts are distinct, scarce otherwise than as are the apartments of a house. A. 7353.

- 13, 14. by adulterating all things of good. P. P.

- 15, 16. The sun signifies love to the Lord, and in the opposite sense, love of self. The moon signifies intelligence from the Lord, and faith from Him. Hence the moon in the opposite sense signifies man's own intelligence, and faith from his selfhood. R. 919.

- and adoring the devil in the place of the Lord. P. P.
15, 16, 18. To adore the sun of this world and the moon, and to bow down to them, signifies in the Word to love self, and the falses which are from self-love. Those who worship them were to be cut off. H. 122.

16. By the sun and its rising is meant the sun of the world and its rising, and thereby is signified the love of self, which love is altogether opposite to love to the Lord. Thus it is that the sun of the world is presented in the idea of angels as something at the back, altogether obscure; but the Lord, who is the sun of heaven, appears before the face. A. 10584.

That the sun of the world is not meant is evident from the fact that it was profane and abominable to adore the sun and moon of the world. To adore the sun of the world is to acknowledge nature as the creator, and one's own prudence as the producer of all things, which involves the denial of God, and the denial of the Divine providence. R. 53.

The sun of the world signifies the love of self, which lets man into his proprium, and detains him therein, for

he looks to himself continually, and the proprium of man is nothing but evil, and from evil is derived every falsity. E. 401.

The east in the opposite sense signifies the love of self, because this love is opposed to the love of the Lord.

E. 422.

They have closed against themselves the way to all mercy. P. P.

Chapter cited Things seen by Ezekiel when in spirit he was carried away to Jerusalem, and saw abominations there. M. 26.

Ezekiel was carried away to Jerusalem and saw the abominations there. T. 851.

CHAPTER IX

1. Then he cried in mine ears with a loud voice, saying, Cause ye them that have charge over the city to draw near, every man with his destroying weapon in his hand.

2. And behold, six men came from the way of the upper gate, which lieth toward the north, every man with his slaughter weapon in his hand; and one man in the midst of them clothed in linen, with a writer's inkhorn by his side. And they went in, and stood beside the brazen altar.

3. And the glory of the God of Israel was gone up from the cherub, whereupon it was, to the threshold of the house: and he called to the man clothed in linen, who had the writer's inkhorn by his side.

4. And Jehovah said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof.

5. And to the others he said in my hearing, Go ye

through the city after him, and smite: let not your eye spare, neither have ye pity;

6. Slay utterly the old man, the young man and the virgin, and little children and women; but come not near any many upon whom is the mark: and begin at my sanctuary. Then they began at the old men that were before the house.

7. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and smote in the city.

8. And it came to pass, while they were smiting, and I was left, that I fell upon my face, and cried, and said, Ah Lord Jehovah! wilt thou destroy all the residue of Israel in thy pouring out of thy wrath upon Jerusalem?

9. Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of wresting *of judgment*: for they say, Jehovah hath forsaken the land, and Jehovah seeth not.

10. And as for me also, mine eye shall not spare, neither will I have pity, but I will bring their way upon their head.

11. And, behold, the man clothed in linen, who had the inkhorn by his side, reported the matter, saying I have done as thou hast commanded me.

Chapter IX.

1. Here vastation is treated of, hence every man has a weapon of destruction. A. 2242.

The day of visitation stands for the coming of the Lord, and enlightenment thence; but with regard to the Jewish nation, as they did not acknowledge it, it is the last time of the representatives of the church with them; for when Jerusalem was destroyed, the sacrifices ceased, and that nation was dispersed. A. 6588.

Hell and the devil are called destruction and destroyer. R. 440.

The visitations of the city are approaching.

D. P., Page 86.

1-3. Exploration of the quality of those who are of the church as regards the Word. Visitation and Judgment.

P. P.

1, 6. To kill in the Word signifies to destroy souls, which is to kill spiritually. R. 325.

2. As six signifies labor and combat, it also signifies the dispersion of falsities. A. 737.

The truth of the natural is represented as if woven from the pure threads of linen. A. 7601.

As to altars in general they were of the ground, of stones, of brass, of wood, and also of gold; of brass, wood and gold because these signified good. A. 8940.

2-4, 11. Linen signifies Divine truth. R. 671.

3. See Chapter VIII., 4. A. 7091.

See Chapter I., 28. A. 8427.

See Chapter VIII., 4. L. 39.

See Chapter VIII., 4. R. 629.

See Chapter VIII., 4. T. 93.

3, 4. Linen signifies the truth of the exterior natural, and the exterior natural is what clothes the interiors; therefore that truth is what was represented by linen garments with which the angels were clothed. A. 7601.

3-5. The Lord is often spoken of as the God of Israel sitting upon the cherubim. A. 308.

3, 4, 11. The reason of the angel clothed in linen was, because they were girded for the ministry. E. 951.

4. The Lord distinguished faith in a particular manner in order that it might be preserved. Putting a mark on any one is to distinguish. A. 396.

A mark signifies a sign of acknowledgment. E. 838.

Separation of the evil and the good. P. P.

4-6. Because the forehead with man corresponds to his love, therefore they who are in celestial love, that is in love to the Lord from the Lord are said to have a mark or sign on their foreheads, by which is signified that they

are under the Lord's protection, because they are in His love.

A. 9936.

The forehead signifies the good of love, because the face is the image of man's affections, and the forehead is the highest part of the face. By sealing upon the forehead is meant to distinguish and separate one from another according to love.

R. 347.

Here the separation of the good from the evil is treated of. By being marked on the forehead is signified to be distinguished and separated from the evil, and to be conjoined to the good. The casting out and damnation of the evil are also afterwards treated of. They who are in good are described by the men that cry and that sigh for all the abominations done in the midst of the city of Jerusalem. Crying and sighing signifies aversion and grief.

E. 427.

4, 6. Young men signify truths, and virgins the affections for them.

R. 620.

The devastation of all things appertaining to the church is described. The old man wisdom, the young man intelligence, the virgin the affection for truth, the infant innocence, the women goods conjoined to truths. To slay to perdition means to destroy altogether. These things were not done, but only seen by the prophet, when he was the spirit.

E. 863.

5, 6. By infants is meant innocence, but that it was destroyed.

A. 5608.

These words were spoken by the man clothed in linen, or by the angel to other angels, and were heard by the prophet.

E. 315.

Destruction of those in whom there is no good or truth.

P. P.

6. The subject here treated of is the vastation of the church. By an old man and a young man are understood wisdom and intelligence, by maid the affection for truth and good, by little child innocence, by women goods of the church. To slay them utterly means devastation.

The sanctuary at which they should begin signifies the church in regard to the good of love, and the truth of faith, which are the men, the elders who were before the house.

E. 270.

By old and young, maids and little children, and women are understood all things pertaining to the church. The word is inwardly spiritual, because it is Divine, wherefore if nothing else were meant but what appears in the literal sense it would be natural and not spiritual.

E. 555.

7. Defiling the house, and filling the courts with the pierced means profaning goods and truths.

A. 4503.

Judgment upon the evil.

P. P.

8-11. There is no compassion, because there is nothing but what has been profaned.

P. P.

10. That the craftiness by which they intend and contrive evil for others returns upon themselves is signified by recompensing their way upon their own heads.

E. 577.

Whole Chapter mentioned. Such things appeared to the prophets when their interior sight, which is the sight of the spirit, was opened.

A. 9457.

See Chapter I., Whole Chapter.

S. 97.

See Chapter I., Whole Chapter.

R. 239.

The Divine truth and its quality is described.

T. 260.

CHAPTER X

1. Then I looked, and, behold, in the firmament that was over the head of the cherubim there appeared above them as it were a sapphire stone, as the appearance of the likeness of a throne.

2. And he spake unto the man clothed in linen, and said, Go in between the whirling *wheels*, even under the cherub, and fill both thy hands with coals of fire from between the cherubim, and scatter them over the city. And he went in in my sight.

3. Now the cherubim stood on the right side of the house, when the man went in; and the cloud filled the inner court.

4. And the glory of Jehovah mounted up from the cherub, *and stood* over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of Jehovah's glory.

5. And the sound of the wings of the cherubim was heard even to the outer court, as the voice of God Almighty when he speaketh.

6. And it came to pass, when he commanded the man clothed in linen, saying, Take fire from between the whirling *wheels*, from between the cherubim, that he went in, and stood beside a wheel.

7. And the cherub stretched forth his hand from between the cherubim unto the fire that was between the cherubim, and took *thereof*, and put it into the hands of him that was clothed in linen, who took it and went out.

8. And there appeared in the cherubim the form of a man's hand under their wings.

9. And I looked, and behold, four wheels beside the cherubim, one wheel beside one cherub, and another wheel beside another cherub; and the appearance of the wheels was like unto a beryl stone.

10. And as for their appearance, they four had one likeness, as if a wheel had been within a wheel.

11. When they went, they went in their four directions: they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

12. And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, *even* the wheels that they four had.

13. As for the wheels, they were called in my hearing the whirling *wheels*.

14. And every one had four faces: the first face was the face of the cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15. And the cherubim mounted up: this is the living creature that I saw by the river Chebar.

16. And when the cherubim went, the wheels went beside them; and when the cherubim lifted up their wings to mount up from the earth, the wheels also turned not from beside them.

17. When they stood, these stood; and when they mounted up, these mounted up with them: for the spirit of the living creature was in them.

18. And the glory of Jehovah went forth from over the threshold of the house, and stood over the cherubim.

19. And the cherubim lifted up their wings, and mounted up from the earth in my sight when they went forth, and the wheels beside them: and they stood at the door of the east gate of Jehovah's house; and the glory of the God of Israel was over them above.

20. This is the living creature that I saw under the God of Israel by the river Chebar; and I knew that they were cherubim.

21. Every one had four faces, and every one four wings; and the likeness of the hands of a man was under their wings.

22. And as for the likeness of their faces, they were the faces which I saw by the river Chebar, their appearances and themselves; they went every one straight forward.

Chapter X.

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|---|----------|
| 1. See Chapter I., 26. | A. 5313. |
| See Chapter I., 26. | A. 9407. |
| See Chapter I., 26. | A. 9873. |
| See Chapter I., 26. | R. 14. |
| See Chapter I., 26. | E. 253. |
| See Chapter I., 26. | E. 297. |
| 1-2. The Divine spiritual of the Word there forming the church is described. | P. P. |
| 1-7. In these passages it is evident that the Lord's providence is signified by the cherubim, lest they should enter into the mysteries of faith. For the same reason | |

they were left to their insane lusts, which are also signified by the fire that should be scattered over the city, and no one should be spared. A. 308.

1-22. The guard and providence of the Lord is described by the four animals, each of which had four faces, under the throne on which the Lord was. A. 9509.

1-9, 14, 16, 18, 19. They are cherubim which are here understood by the four animals. E. 277.

2-7. See Chapter IX., 2. A. 7601.
By linen clear and shining is signified truth, pure and genuine. R. 671.

2, 6, 7. See Chapter IX., 3, 4, 11. E. 951.

3, 4. The cloud filled the inner court, the presence of Jehovah in His Divine truth is meant by clouds. E. 36.

The cloud indicates the presence of the Lord by Divine truth. E. 594.

3-5. Because the court was the representative of the outmost heaven, therefore it was filled with the cloud, and the brightness of the glory of Jehovah, as well as the house itself, for the cloud and the glory are Divine truth. A. 9741.

The external of the church is signified by the court, therefore also the church on earth, and also heaven in the ultimates are signified by it, because the church on earth is the entrance into heaven, and in like manner in ultimates. R. 487.

By the cherubs seen by the prophet was represented the Lord as to providence and guard that He may not be approached except by the good of love. Consequently by the cherubs are signified the superior heavens, specifically the inmost heaven, for this is the heaven where that defence or guard is. By the house which was filled with the cloud is signified heaven and the church. By the inner court, which the cloud also filled is signified the ultimate heaven. By the outer court, as far as where the voice of the wings of the cherubs was heard, is signified the entrance into heaven, which spe-

cifically is in the natural world, and afterwards in the world of spirits. By the cloud and by the splendor of the glory of Jehovah is signified the Divine truth proceeding from the Lord. E. 630.

from which the internal and the external of the church is full of the Divine. P. P.

4. By the house is here understood heaven and the church, and by the cloud and glory the Divine truth. E. 220.

4, 5. Jehovah stands for good, and Shaddai for truth. A. 1992.

4, 18, 19. By glory is signified the Divine wisdom and intelligence, which was represented by a rainbow, such as is seen in a cloud. A. 8427.

The Divine truth is meant by glory. R. 629.

6. The voice is Divine truth. The voice of the wings, and the voice of the wheels are spiritual truths. A. 9926.

6, 21. See Chapter I., 4, 6, 23, 24. A. 8764.
See Chapter I., 23, 24. R. 245.

See Chapter I., 4, 6, 23, 24. E. 283.

6-8. from this the doctrine is Divine. P. P.

9. See Chapter I., 16. A. 9872.

9, 10. Doctrine from the Word, which is spiritual within. P. P.

9-14. See Chapter I., 15-21. A. 8215.

11. It should act in unity with the Word. P. P.

12. The eyes signify the understanding, hence by the sight of the eyes intelligence. As the eyes see by natural light, so the understanding sees by spiritual light. Since by cherubs the Lord's guard and providence are signified, lest the spiritual sense of the Word should be harmed, it is therefore said of the four animals, which were cherubs, that they were full of eyes before and behind, and that their wings, in like manner, were full of eyes. Also that the wheels, upon which the cherubs were carried, were full of eyes round about. R. 48.

By the eyes, when speaking of man, the understanding

is signified, and when of the Lord, His Divine wisdom, and the same when said of the Word. By before and behind, when speaking of the Word from the Lord, the Divine wisdom and the Divine love therein are signified.

R. 240.

- 12, 13. It is full of Divine truths. P. P.
 13, 14. See Chapter I., 10. A. 3901.
 14. See Chapter I., 10. A. 6367.
 14, 15. It is known from the Word, that it is such inwardly and outwardly. P. P.
 15. So fully does the wild animal signify what is living, that the angels or cherubim seen by Ezekiel are called the four wild animals or living creatures. A. 908.
 See Chapter I., 5, 13-15, 19. A. 2921.
 See Chapter I., 5, 13-15, 22. E. 388.
 15, 20. That by the four animals cherubim are understood, appears in Ezekiel, by whom similar things were seen at the river Kebar, which are described by him. E. 277.
 16, 17. Doctrine is from the Word. P. P.
 18, 19. It has, sometimes been granted me to see that Divine truth in heaven appears in glory, and the good within that truth appears there as fire. Thus the cloud variegated by fire presents the wonderful aspects which constitute glory in the external sense. A. 5922.
 18-20. Influx of the Lord therefrom into the church. P. P.
 19. Cherubs signify the Lord as to providence, guarding lest any should approach otherwise than by the good of love. The eastern door of the gate of the house signifies approach, the house of God is heaven and the church. The east is where the Lord appears as a sun, thus where He is continually in the morning, hence it is said the glory of the God of Israel was over them above. E. 179.
 See Chapter VIII., 3, 4. E. 208.
 The Lord is signified by cherubim. From the Lord as a sun, where the east is, proceed all the good of love, and all truth from that good. Therefore the cherubim

were seen to stand at the door of the east gate of the house of Jehovah, and the glory of the God of Israel over them above. E. 422.

- 19, 20. The God of Israel and the Holy One of Israel is the Lord as to the Divine Human. A. 7091.
 See Chapter VIII., 4. L. 39.
 See Chapter VIII., 4. T. 93.
 21, 22. Conjunction of all things of the Word, and consequent life. P. P.
 Chapter mentioned. See Chapter I., under Chapter mentioned. A. 9457.

CHAPTER XI

1. Moreover the Spirit lifted me up, and brought me unto the east gate of Jehovah's house, which looketh eastward: and behold, at the door of the gate five and twenty men; and I saw in the midst of them Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people.
2. And he said unto me, Son of man, these are the men that devise iniquity, and that give wicked counsel in this city;
3. That say, *The time* is not near to build houses: this *city* is the caldron, and we are the flesh.
4. Therefore prophesy against them, prophesy, O son of man.
5. And the Spirit of Jehovah fell upon me, and he said unto me, Speak, Thus saith Jehovah: Thus have ye said, O house of Israel; for I know the things that come into your mind.
6. Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.
7. Therefore thus saith the Lord Jehovah: Your slain whom ye have laid in the midst of it, they are the flesh, and this *city* is the caldron; but ye shall be brought forth out of the midst of it.

8. Ye have feared the sword; and I will bring the sword upon you, saith the Lord Jehovah.

9. And I will bring you forth out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

10. Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am Jehovah.

11. This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; I will judge you in the border of Israel;

12. And ye shall know that I am Jehovah: for ye have not walked in my statutes, neither have ye executed mine ordinances, but have done after the ordinances of the nations that are round about you.

13. And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord Jehovah! wilt thou make a full end of the remnant of Israel?

14. And the word of Jehovah came unto me, saying,

15. Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel, all of them, *are they* unto whom the inhabitants of Jerusalem have said, Get you far from Jehovah; unto us is this land given for a possession.

16. Therefore say, Thus saith the Lord Jehovah: Whereas I have removed them far off among the nations, and whereas I have scattered them among the countries, yet will I be to them a sanctuary for a little while in the countries where they are come.

17. Therefore say, Thus saith the Lord Jehovah: I will gather you from the peoples, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

19. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh;

20. That they may walk in my statutes, and keep mine

ordinances, and do them: and they shall be my people, and I will be their God.

21. But as for them whose heart walketh after the heart of their detestable things and their abominations, I will bring their way upon their own heads, saith the Lord Jehovah.

22. Then did the cherubim lift up their wings, and the wheels were beside them; and the glory of the God of Israel was over them above.

23. And the glory of Jehovah went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

24. And the Spirit lifted me up, and brought me in the vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

25. Then I spake unto them of the captivity all the things that Jehovah had showed me.

Chapter XI.

1-3. Beginning of the perversion of the church by means of falsities (the "caldron" here meaning doctrine, and the "flesh" the people.) P. P.

1, 24. See Chapter VIII., 3. R. 36.

See Chapter III., 12-14. R. 945.

See Chapter III., 12-14. L. 52.

See Chapter III., 12-14. T. 157.

2, 3, 7. The pot (caldron) stands for the city or the people in it, and the flesh for evil; for the slain, who are called the flesh, are those with whom good and truth are extinguished. A. 8408.

The pot is here the doctrine of falsity from evil, for so the city is called where iniquity is devised, and wicked counsel is given. The city is doctrine. A. 10105.

2, 4, 15. The prophet Ezekiel was called the son of man. L. 28.

4-7. by falsifications of the truth of doctrine. P. P.

6. The prophets who prophesied falsity were cast out

into the streets of Jerusalem, and there was none to bury them. R. 501.

By the slain in the Word are understood those who perish by falses, for the sword with which they are slain signifies the false destroying truth. By the city is signified the doctrine of truth. By filling the streets with the slain is signified the devastation of truths by falses. E. 652.

6, 7. By the pierced are signified those who have extinguished the truths of the church in themselves by falsities and evils. A. 4503.

The devastated are called the pierced. They are said to be pierced (or thrust through) because a sword, by which this is done, signifies the false destroying truth. Coro. 59.

By the prophets is described the vastation and desolation by the sword, famine and pestilence. By the sword is understood falsity, by famine the defect of good and truth, by pestilence the evil of life.

D. P., Page 26.

8, 9. To bring a sword means falsities from evil fighting against truth from good; to deliver into the hands of strangers is that they should believe and serve those falsities. A. 10287.

8-11. It will be even worse, and they shall perish by reason of things falsified. P. P.

12. because they will pervert all things. P. P.

12, 20. The reason why judgments are truths is that all judgment is effected by truth. All laws, so far as they belonged to the representative church were in general called judgments and statutes. A. 8972.

See Chapter V., 6, 7. E. 946.

13. The state of the consummation of the Israelitish church is described in both the historic and prophetic parts of the Word. Coro. 59.

13-16. All who are in falsities must be scattered: the church will consist of few. P. P.

13, 17, 21. See Chapter VIII., 1. A. 2921.

15. Formerly all who were of one church called themselves brethren. The Lord names those brethren who are in love to Him, and in charity toward their neighbor.

E. 746.

16. The Lord in heaven, and so heaven itself, is called a habitation of holiness. A. 9229.

A sanctuary means the Lord Himself, for the Lord Jehovah and Jehovah in the Word is the Lord.

A. 9479.

17-20. A new church will be instituted by the Lord, which will be in truths from Him. P. P.

19. The stony heart out of their flesh stands for the voluntary and proprium not vivified, and the heart of flesh for the same vivified. The heart is representative of the good of the will. A. 3813.

By spirit is meant the life of the regenerate, which is called regenerate life. L. 49.

The conjunction of the will and the understanding in man is meant in the Word by heart and soul, and by heart and spirit. By the heart is meant the will and its love, and by the soul and the spirit, the understanding and its wisdom. Life 86.

Flesh signifies good, the good of the church. R. 832.

Flesh signifies good with man, the heart of flesh is the will and love of good. E. 1082.

By a new heart is meant the will of good, and by a new spirit the understanding of truth. The Lord operates these in those who do what is good, and believe what is true. T. 143.

By heart in the Word is signified love, therefore a heart of flesh signifies the love of good. T. 705.

20. By their being His people, and He Himself being with them, their God, is signified that they are the Lord's, and the Lord theirs. R. 883.

21. By the head is signified the whole man. Anointing the head means the whole body. A. 10011.

- See Chapter IX., 10. E. 577.
 See Chapter V., 11. E. 1045.
 at the time when the former church is being destroyed. P. P.
22. That the Lord is called the God of Israel. L. 39.
 The Lord is called the God of Israel. T. 93.
22. 23. The mountain which is on the east signifies nothing else than what is celestial, which is of love and charity; and that is of the Lord, for it is said that the glory of Jehovah stood thereon. A. 1250.
 See Chapter X., 18, 19. A. 5922.
 Wisdom and intelligence from the Divine are meant by glory. A. 8427.
 The Divine truth is meant by glory. R. 629.
 By the cherubim is signified the Lord as to Divine providence and defence. By the glory of the God of Israel is signified Divine truth proceeding from the Lord. As Divine truth, which is light, proceeds from the Lord as a sun, in the angelic heaven, therefore, the glory of Jehovah was seen to ascend from the midst of the city, and to stand upon the mountain which is on the east side of the city; for by the city is understood Jerusalem, and thereby is understood the church as to doctrine. The mountain on the east side of the city was the mount of Olives. E. 422.
- The Word will enlighten the new church. P. P.
- 24, 25. This is made manifest to those who are in spiritual captivity. P. P.
- Chapter mentioned.** Who in the Christian world would have known any thing about heaven and hell, if it had not pleased the Lord to open in some one the sight of his spirit? M. 26., T. 851.

CHAPTER XII

1. The word of Jehovah also came unto me, saying,
2. Son of man, thou dwellest in the midst of the rebellious house, that have eyes to see, and see not, that have ears to hear, and hear not; for they are a rebellious house.
3. Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they are a rebellious house.
4. And thou shalt bring forth thy stuff by day in their sight, as stuff for removing; and thou shalt go forth thyself at even in their sight, as when men go forth into exile.
5. Dig thou through the wall in their sight, and carry out thereby.
6. In their sight shalt thou bear it upon thy shoulder, and carry it forth in the dark; thou shalt cover thy face, that thou see not the land: for I have set thee for a sign unto the house of Israel.
7. And I did so as I was commanded: I brought forth my stuff by day, as stuff for removing, and in the even I digged through the wall with my hand; I brought it forth in the dark, and bare it upon my shoulder in their sight.
8. And in the morning came the word of Jehovah unto me, saying,
9. Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?
10. Say thou unto them, Thus saith the Lord Jehovah: This burden *concerneth* the prince in Jerusalem, and all the house of Israel among whom they are.
11. Say, I am your sign: like as I have done, so shall it be done unto them; they shall go into exile, into captivity.
12. And the prince that is among them shall bear upon his shoulder in the dark, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, because he shall not see the land with his eyes.
13. My net also will I spread upon him, and he shall be taken in my snare; and I will bring him to Babylon to

the land of the Chaldeans; yet shall he not see, though he shall die there.

14. And I will scatter toward every wind all that are round about him to help him, and all his bands; and I will draw out the sword after them.

15. And they shall know that I am Jehovah when I shall disperse them among the nations, and scatter them through the countries.

16. But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the nations whither they come; and they shall know that I am Jehovah.

17. Moreover the word of Jehovah came to me, saying,

18. Son of man, eat thy bread with quaking, and drink thy water with trembling and with fearfulness;

19. And say unto the people of the land, Thus saith the Lord Jehovah concerning the inhabitants of Jerusalem, and the land of Israel: They shall eat their bread with fearfulness, and drink their water in dismay, that her land may be desolate, *and despoiled* of all that is therein, because of the violence of all them that dwell therein.

20. And the cities that are inhabited shall be laid waste, and the land shall be a desolation; and ye shall know that I am Jehovah.

21. And the word of Jehovah came unto me, saying,

22. Son of man, what is this proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

23. Tell them therefore, Thus saith the Lord Jehovah: I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the fulfilment of every vision.

24. For there shall be no more any false vision nor flattering divination within the house of Israel.

25. For I am Jehovah; I will speak, and the word that I shall speak shall be performed; it shall be no more deferred: for in your days, O rebellious house, will I speak the word, and will perform it, saith the Lord Jehovah.

26. Again the word of Jehovah came to me, saying,

27. Son of man, behold, they of the house of Israel say,

The vision that he seeth is for many days to come, and he prophesieth of times that are far off.

28. Therefore say unto them, Thus saith the Lord Jehovah: There shall none of my words be deferred any more, but the word which I shall speak shall be performed, saith the Lord Jehovah.

Chapter XII.

1, 2. They are opposed to the Lord and the Word. P. P. 1-12. See Chapter VI., 1-10. R. 591.

The prophet by these things represented the state of the church at that time. It was that there were no longer any truths remaining which were not destroyed by falses, for all the prophets represented the church as to doctrine from the Word. The removing out of place and bringing out the vessels of migration through the wall under darkness, and covering his face that he might not see the earth, represents the ejection of all the truth of doctrine from the Word. The moving out of place signifies rejection, by the vessels are meant the truths of doctrine, by the wall through which he brought them out what is ultimate, that which encompasses and depends truths. The ultimate of doctrine is the literal sense of the Word, which is called a wall because it contains and includes the spiritual sense. By the darkness, under which he was to bring them out, are signified falses; and by covering his face that he may not see the earth, the truths of good being no longer seen in the church. To go into exile signifies the dissipation of truths, and to go into captivity the being occupied by falses. E. 811.

2. Which have eyes to see and see not means which are not willing to understand. A. 212.

Those who can understand, acknowledge and have faith, and will not. Seeing signifies having faith. A. 897.

Having eyes to see but not seeing, signifies that they were able to understand the truths of faith, but were not willing; and this because of evils, which are the house of rebellion, inducing a deceitful light on falsities, and darkness on truths. A. 3863.

Mention is made of both seeing and hearing because the one follows the other, that is, faith in the understanding which is seeing, and faith in the will which is hearing. A. 3869.

By eyes is meant the understanding of truth. R. 58.

They who separate life from faith are like those of whom the Lord speaks. See also Matthew XIII., 13-15. E. 108.

The eyes stand for the understanding of truth, and are said to grow dim when truth is no more understood.

E. 152.

2, 3, 9, 18, 22, 27. As by the son of man was signified Divine truth proceeding from the Lord, therefore also the prophets, by whom it was revealed were called sons of man. A. 9807.

The prophet Ezekiel was called son of man. L. 28.

By the son of man is signified Divine truth, therefore also the prophets were so called. E. 63.

3-12. It is represented that the church has departed from them through the falsification of the Word in respect to the letter, until there is no longer any church. P. P.

3-7, 11. Ezekiel was commanded to represent the state of the church by making vessels for removing, and by removing to another place in the sight of the children of Israel. L. 15.

The prophet by these things bore the iniquities of the house of Israel, and of the house of Judah. He did not take them away and thus expiate them, but he only represented and pointed them out. T. 130.

6, 11. Bearing the iniquities and sins of the people means that the state of the church from the Word was represented. L. 16.

10, 19, 28. See Chapter VIII., 1. A. 2921.

12. A prince does not mean here a prince, but the truth of the church. When it is said that it shall be borne on the shoulder in the dark, it means that with all power it shall be conveyed down among falsities, for darkness is falsities. Covering the face means that truth should not at all be seen. Not seeing the earth with his eyes means that nothing of the church would be seen. A. 5044.

13. They have destroyed the chief truths by reasonings from the natural man, P. P.

14. To unsheathe, or draw out the sword means not to cease from fighting until the enemies be overthrown, thus continued combat. A. 8294.

The wind, in an opposite sense, signifies what is false. E. 419.

14-16. and consequently the remaining truths, so that there is little left. P. P.

16. By the sword is meant the vastation of truth, by the famine the vastation of good, and by the pestilence damnation. A. 7102.

17-20. It is not known what good and truth are. P. P.

18, 19. See Chapter IV., 1-17. L. 64.

See Chapter IV., 1-17. B. 100.

See Chapter IV., 1-17. T. 782.

Waters signify truths, and in particular natural truths, which are knowledges from the Word. R. 50.

The Jewish nation was altogether corrupt, and Jerusalem was to be destroyed. R. 350.

See Chapter IV., Whole Chapter. R. 880.

Waters in the Word signify the truths of faith, and the knowledges of truth. E. 71.

19. The bread which they shall eat in disquietude is the celestial. The waters which they shall drink in desolation are the spiritual things to which they have done violence, or which they have profaned. A. 623.

Land stands for the church, and fulness for the good and truth therein. That both are signified is evident

from what precedes, that they should eat bread with care, and drink water with astonishment. By bread is signified the good of love, and by water the truth of faith, which is called the fulness of the earth. A. 6297.

A man of violence stands for those who destroy the truths of faith, and the goods of charity. A. 6353.

See Chapter IV., 16, 17.

A. 9323.

19, 20. In the internal sense Jerusalem and the land of Israel stand for the spiritual church, bread and water for charity and faith, or for good and truth. The land stands for the church itself, which is said to be wasted as to good, and desolate as to truth. A. 2928.

Desolation is the apparent deprivation of truth with those who are being regenerated, but the absolute deprivation of it with those who are not being regenerated.

A. 5376.

By the earth is signified the church, and by the city doctrine with its truth; wherefore it is said: because of the violence of all them who dwell therein. E. 304.

By vastation and desolation is not meant a depopulation of the earth or of cities, but the vastation and desolation of the goods and truths of the church, in consequence of which there remains nothing but evils and falses. Coro. 56.

They shall eat their bread with anxiety, and drink their water with amazement, that their land is utterly devastated. The cities which they inhabit shall be laid waste, and the land desolate. D. P., Page 26.

21-25. The coming of the Lord will not be delayed. P. P.

24. A vision of vanity means a false revelation. A. 9248.

26-28. It is vain for them to say that the prophesies of the Word concerning the Lord will be fulfilled after a long time. P. P.

27. They said this concerning the prophet. L. 4.

The vision which the prophet sees is to come after many days, and he prophesies of the time which is far off. D. P., Page 26.

CHAPTER XIII

1. And the word of Jehovah came unto me, saying,

2. Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own heart, Hear ye the word of Jehovah:

3. Thus saith the Lord Jehovah, Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!

4. O Israel, thy prophets have been like foxes in the waste places.

5. Ye have not gone up into the gaps, neither built up the wall for the house of Israel, to stand in the battle in the day of Jehovah.

6. They have seen falsehood and lying divination, that say, Jehovah saith; but Jehovah hath not sent them: and they have made men to hope that the word would be confirmed.

7. Have ye not seen a false vision, and have ye not spoken a lying divination, in that ye say, Jehovah saith; albeit I have not spoken?

8. Therefore thus saith the Lord Jehovah: Because ye have spoken falsehood, and seen lies, therefore behold, I am against you, saith the Lord Jehovah.

9. And my hand shall be against the prophets that see false visions, and that divine lies: they shall not be in the council of my people, neither shall they be written in the writings of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord Jehovah.

10. Because, even because they have seduced my people, saying, Peace; and there is no peace; and when one buildeth up a wall, behold, they daub it with untempered mortar:

11. Say unto them that daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.

12. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?

13. Therefore thus saith the Lord Jehovah: I will even rend it with a stormy wind in my wrath; and there shall be an overflowing shower in mine anger, and great hail-stones in wrath to consume it.

14. So will I break down the wall that ye have daubed with untempered *mortar*, and bring it down to the ground, so that the foundation thereof shall be uncovered; and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am Jehovah.

15. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *mortar*, and I will say unto you, The wall is no more, neither they that daubed it;

16. To *wit*, the prophets of Israel that prophesy concerning Jerusalem, and that see visions of peace for her, and there is no peace, saith the Lord Jehovah.

17. And thou, son of man, set thy face against the daughters of thy people, that prophesy out of their own heart; and prophesy thou against them,

18. And say, Thus saith the Lord Jehovah: Woe to the women that sew pillows upon all elbows, and make kerchiefs for the head of *persons* of every stature to hunt souls! Will ye hunt the souls of my people, and save souls alive for yourselves?

19. And ye have profaned me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hearken unto lies.

20. Wherefore thus saith the Lord Jehovah: Behold, I am against your pillows, wherewith ye there hunt the souls to make *them* fly, and I will tear them from your arms; and I will let the souls go, even the souls that ye hunt to make *them* fly.

21. Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am Jehovah.

22. Because with lies ye have grieved the heart of the righteous, whom I have not made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, and be saved alive;

23. Therefore ye shall no more see false visions, nor divine divinations: and I will deliver my people out of your hand; and ye shall know that I am Jehovah.

Chapter XIII.

1-3. Respecting those who from their own intelligence hatch out doctrine, or falsify doctrine. P. P.

2, 3, 9. By the prophets mentioned here in the external sense are understood those mentioned in the Old Testament by whom the Lord spoke. But in the spiritual sense not those prophets only, but all are understood who are led by the Lord; for with them also the Lord flows in, and reveals to them the mysteries of the Word, whether they teach them or not. By prophets who prophesy out of their own heart, and follow their own spirit, and who see vanity and Divine lies, are understood all who are not led by the Lord, but by themselves, whence they have the love of self instead of love for God, and the love of the world instead of love toward the neighbor. Consequently they have insanity instead of intelligence, and folly instead of wisdom. E. 624.

2, 17. The Son of Man signifies the Lord as to the Word. L. 28.

3. By spirit is meant the very life of man. By spirit in the natural sense is meant man's life of respiration, and that respiration, which is of the lungs, corresponds to the life of truth, which is the life of faith and understanding. A. 9818.

Means a life of various affections. L. 48.
The spirit signifies such things as are of a perverted and wicked mind. T. 156.

Heart in the opposite sense signifies evil, and spirit what is false. E. 183.

4, 5. They do not stand in the day of judgment. P. P.

5. By wars in the Word, especially in the prophets, spiritual wars, or temptations are meant. A. 1664.

To stand in the breach means to ward off falsity, and to be on guard lest they break in. A. 4926.

In the day of the Lord means the coming of the Lord. L. 4.

Spiritual wars are signified, which are fightings against the truth, and are carried on by reasonings from falsities. R. 500.

It is evident from these passages that the Lord's coming and a new church at that time are meant by the day of Jehovah. R. 704.

By baptism men were introduced into the future church of the Lord, and inserted in heaven. So they were guarded by angels, that devils might not break forth from hell and destroy them. T. 689.

Speaking of the foolish prophets, by whom are signified falses of doctrine from the Word falsified, that they are not able to repair the lapses of the church, or amend any thing thereof. Not to stand in the war in the day of Jehovah signifies not to fight against falses from evil, which are from hell. E. 734.

To stand in battle in the day of Jehovah.

D. P., Page 86.

6, 7. They say that it is the Word of the Lord, and yet it is not. P. P.

6-9. Falsehood or a lie stands for falsity and evil of faith. A. 8908.

They see vanity and divine a lie signify those who teach, and in the abstract sense the teaching or doctrine.

A. 9248.

A lie signifies falsity of doctrine, thus falsities which confirm evil. R. 924.

8, 9. They will be shut out of the church. P. P.

8, 13, 16, 18, 20. In the Old Testament the name Lord involves the same as Jehovah. It is said Lord when good is treated of. A. 2921.

9, 11. The prophets who see vanity and divine lies stand for those who teach evils and falsities. Daubing on what

is unfit stands for fashioning falsities, and making them appear like truths. These are called hailstones from falsities. Hail in this passage is expressed in the original by another term which signifies great hail. A. 7553.

10-12. The wall which they daubed with untempered mortar signifies the falsity which is assumed as a principle, and which, by application of the Word according to its literal sense, they make appear as truth. Daubing or smearing stands for application, and thence apparent confirmation. Untempered mortar, or what is unfit, stands for what is falsified. E. 237.

They falsely interpret the truths of the Word. P. P.

10, 16. They alone have peace who are in good and thence in truths, and not they who are in evils and thence in falsities. E. 365.

11. To daub on what is unfit is to confirm falsity so as to appear like truth, therefore they who do this are called hailstones. R. 399.

They daub who confirm falsities that they may outwardly appear as truths. They are called hailstones, because they thereby destroy truths. The dispersion of such falsities is signified by an overflowing shower. E. 503.

11, 12. The walls of loose stones are like those who build up with one hand, and destroy with the other, or that build a house and soon pull it down, wherefore their houses are rubbish. R. 208.

11, 13. Rain, here used in the opposite sense, means cursing, and hence damnation. A. 2445.

The daubing what is unfit is the confirmation of falses, and hailstones are falses. Coro. 34.

11, 13, 14. Here a stormy wind and an inundating rain stand for the desolation of falsities. The wall daubed with what is unfit stands for fiction appearing as truth. A. 739.

An inundating rain stands for the devastation of truth. R. 496.

By the incrustation of what is unfit is signified confirmation of what is false by fallacies, whereby the false appears as truth. By the hailstones are signified truths without good, thus without any spiritual life, which inwardly are all falses. E. 644.

13. A nearer and stronger Divine influx through the heavens disperses the truths which are with the evil, therefore wind signifies the dispersion of the truth with them, and thence their conjunction with hell, and their destruction. R. 343.

It has been observed that in the spiritual world, as well as in the natural world, there exist strong winds and storms, but the storms in the spiritual world exist from the influx of the Divine into the lower parts of that world, where those are who are in evils and falsities. E. 419.

13-15. They will be destroyed. P. P.

14, 15. The vastation, desolation and consummation was accomplished, when our Lord the Saviour, after receiving the sponge of vinegar, cried out upon the cross: it is finished. Coro. 59.

15-19. A lie signifies falsity, and false speaking. T. 322.

16. They will have no protection against the hells. P. P.

17. The daughters of the nations signify the affection for evil and falsity from which were their religious systems, and thus the religious systems themselves. A. 3024.

The affection for falsifying. P. P.

18. To swear by one's own head means by the truth which the man himself believes to be truth, and which he makes his truth of faith, for this with man constitutes the head, and is also signified by the head. A. 9166.

The head is the whole man, because from the head descends all of the man, for the body is a derivation thence. The head with man corresponds to the inmost heaven. A. 10011.

18, 19. A man who is dead is not called dead for the reason that he is to die after the life of the body, but that he is

to live a life of death, for death is damnation and hell. This is here signified by living. A. 304.

Soul is used to indicate the life of the spirit of man, which is called his spiritual life. E. 750.

From such affections arise persuasions of falsity, by which they are led astray. P. P.

18-21. By hunting is meant captivating by persuasions, and by knowledges which they pervert, and interpret in favor of themselves, and in accomodation to the disposition of another. A. 1178.

Hunting signifies persuading from affection for falsity. A. 3309.

19. To kill is plainly to destroy spiritual life, that is, faith and charity. A. 6767.

The soul stands for the spiritual life of man, which is the life of his spirit after death. To slay the soul is to die spiritually or to be condemned. A. 7021.

To slay souls here means to take away spiritual life. A. 8902.

The subject here treated of is concerning the falsification of truth, which is understood by its being said: Wilt thou pollute me among my people? and by: Your lying to my people. A lie signifies what is false, and truth falsified. To slay the souls is to persuade them that life eternal is from falsities. E. 186.

19, 22. By saving alive and by life is understood in the literal sense spiritual life itself. A. 5890.

By death is signified spiritual death or damnation. A. 6119.

20-23. They will perish, and those who do not suffer themselves to be led astray will be protected. P.P. D. P., Page 26.

Chapter mentioned. By prophets in the internal sense are meant those who teach. A. 2534.

CHAPTER XIV

1. Then came certain of the elders of Israel unto me, and sat before me.

2. And the word of Jehovah came unto me, saying,

3. Son of man, these men have taken their idols into their heart, and put the stumblingblock of their iniquity before their face: should I be inquired of at all by them?

4. Therefore speak unto them, and say unto them, Thus saith the Lord Jehovah: Every man of the house of Israel that taketh his idols into his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I Jehovah will answer him therein according to the multitude of his idols;

5. That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

6. Therefore say unto the house of Israel, Thus saith the Lord Jehovah: Return ye, and turn yourselves from your idols; and turn away your faces from all your abominations.

7. For every one of the house of Israel, or of the strangers that sojourn in Israel, that separateth himself from me, and taketh his idols into his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet to inquire for himself of me; I Jehovah will answer him by myself:

8. And I will set my face against that man, and will make him an astonishment, for a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am Jehovah.

9. And if the prophet be deceived and speak a word, I, Jehovah, have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10. And they shall bear their iniquity: the iniquity of the prophet shall be even as the iniquity of him that seeketh *unto him*;

11. That the house of Israel may go no more astray from

me, neither defile themselves any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord Jehovah.

12. And the word of Jehovah came unto me, saying,

13. Son of man, when a land sinneth against me by committing a trespass, and I stretch out my hand upon it, and break the staff of the bread thereof, and send famine upon it, and cut off from it man and beast;

14. Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord Jehovah.

15. If I cause evil beasts to pass through the land, and they ravage it, and it be made desolate, so that no man may pass through because of the beasts;

16. Though these three men were in it, as I live, saith the Lord Jehovah, they should deliver neither sons nor daughters; they only should be delivered, but the land should be desolate.

17. Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off from it man and beast;

18. Though these three men were in it, as I live, saith the Lord Jehovah, they should deliver neither sons nor daughters, but they only should be delivered themselves.

19. Or if I send a pestilence into that land, and pour out my wrath upon it in blood, to cut off from it man and beast;

20. Though Noah, Daniel, and Job, were in it, as I live, saith the Lord Jehovah, they should deliver neither son nor daughter; they should but deliver their own souls by their righteousness.

21. For thus saith the Lord Jehovah: How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the evil beasts, and the pestilence, to cut off from it man and beast!

22. Yet, behold, therein shall be left a remnant that shall be carried forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings; and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.

23. And they shall comfort you, when ye see their way

and their doings; and ye shall know that I have not done without cause all that I have done in it, saith the Lord Jehovah.

Chapter XIV.

- 1-4. Those who depart from the worship of the Lord have no enlightenment from the Word. P. P.
3. The reason why Noah is mentioned in verse 14 is because he was mentioned in Genesis, namely, the man and his three sons signified the succeeding church. Q. 9.
- 3-6. See Chapter VI., 4-5. R. 459.
See Chapter VI., 4, 5. E. 587.
- 3, 13. The prophet Ezekiel was called son of man. L. 28.
- 4, 6, 11, 18, 20, 21. The name Lord Jehovah (Lord God) is used when the aid of omnipotence is more especially sought and implored. A. 2921.
5. The Church is of this description. P. P.
6. See Chapter V., 11. E. 1045.
- 6, 7. If they do not become converted, they cannot be enlightened in truths from the Word. P. P.
- 7, 8. By the face of Jehovah, in the opposite sense, is meant anger and aversion, because the evil man turns himself away from the Lord; and when he turns himself away, it appears to him as if the Lord had turned away, and was angry. R. 939.
When man from liberty chooses evil, he thus shuts the door against himself, and by so doing he excludes the good and truth which flow from the Lord. The Lord then appears as if absent, and it is from this appearance that it is predicated of Jehovah that He hides, or withdraws His face, although He does not do so in reality. E. 412.
8. and the church will be devastated, P. P.
- 8, 15. See Chapter XIII., 14, 15. Coro. 59.
- 9, 10. until there be nothing of the doctrine of truth in it. P. P.

- 9, 13. Omnipotence is described by Jehovah stretching out his hand. A. 7673.
11. They must not go back, but must acknowledge the Lord. P. P.
- 12-14. When there is no longer any truth or good in the church, intercession will not avail in the least. P. P.
13. In the prophets the celestial things of love are signified by bread. A. 2165.
See Chapter IV., 16. A. 4876.
A staff signifies power, and the staff of bread the power of good. R. 485.
A rod and a staff, in the opposite sense, mean the power of the infernal false. Breaking the staff of bread means a deficiency of good and truth, and thence of the power of resisting evils and falses. E. 727.
- 13, 15, 17, 19, 21. In the internal sense of the Word by cutting off man and beast is signified to deprive of all affection for good and truth, as well internal or spiritual, as external or natural. E. 388.
- 13, 15, 21. There is a spiritual sense in every thing in the Word in which a sword is the destruction of spiritual life by falsities, famine is the destruction of spiritual life by evils, the beast of the earth is the destruction of spiritual life by the lusts of falsity and evil, and the pestilence and death are an utter wasting away, and thus condemnation. R. 323.
In these words is described the vastation of the church. The house of Israel and Jerusalem stand for the church. By breaking the staff of bread is signified to destroy everything celestial and spiritual, from which spiritual nourishment is derived, for bread involves everything pertaining to heaven and to the church, or all spiritual nourishment. By cutting off man and beast is signified all spiritual and natural affection. The sword the famine, the evil beast and pestilence are called the four sore judgments. E. 386.

13, 17, 19. By man and beast together is signified man as to spiritual and natural affection. R. 567.

By man and beast is signified the interior or spiritual, and the exterior or natural, consequently by man the spiritual affection for truth, from which is all intelligence; and by beast the natural affection, corresponding to the spiritual. Man as to his external or natural is nothing but a beast, for he enjoys similar lusts, and also pleasures, appetites, and senses, so that in regard to such things the natural man may be called the animal man. But man as to his internal spiritual enjoys the affections of good and truth, such as appertain to the angels of heaven. By those affections in himself man rules his animal or natural man, which is a beast. E. 650.

13, 19, 21. What is interior is signified by man, because man is man as to the internal or spiritual man, enjoying there affections for good and truth. By these he rules his natural mind, which is a beast. A. 7523.

14, 16. See Chapter XIII., 14, 15.

Coro. 59.

14-18, 20. By these words is described the devastation of the church of all truths and good, except those who by truths from the Word and by temptations are reformed, these are signified by Noah, Daniel and Job. With the rest all truths and good shall perish. This is signified by: they shall not deliver their sons or their daughters, but they only shall be delivered. E. 724.

15. By being bereaved (spoiled) is understood that the church is deprived of its truths, and that thereby it ceases to be a church. A. 5536.

See Chapter V., 17.

A. 9335.

15, 16. Neither will intercession be of any avail when evil desires take possession of the church. P. P.

16-18, 20. Those are meant by sons who are in truths of doctrine from the Word, and abstractly the truths themselves. R. 543.

17-18. So likewise when falsities take possession of the church, P. P.

19, 20. likewise when adulteration of good takes possession of it. P. P.

21. By pestilence is signified the punishment of evil and its damnation. A. 7102.

To cut off man and beast means to lay waste interior and exterior good. A. 7505.

21-23. When these have taken possession of the church, another church will be established, on which the Lord will have mercy. P. P.

CHAPTER XV

1. And the word of Jehovah came unto me, saying,

2. Son of man, what is the vine-tree more than any tree, the vine-branch which is among the trees of the forest?

3. Shall wood be taken thereof to make any work? or will men take a pin of it to hang any vessel thereon?

4. Behold, it is cast into the fire for fuel; the fire hath devoured both the ends of it, and the midst of it is burned: is it profitable for any work?

5. Behold, when it was whole, it was meet for no work: how much less, when the fire hath devoured it, and it is burned, shall it yet be meet for any work!

6. Therefore thus saith the Lord Jehovah: As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7. And I will set my face against them; they shall go forth from the fire, but the fire shall devour them; and ye shall know that I am Jehovah, when I set my face against them.

8. And I will make the land desolate, because they have committed a trespass, saith the Lord Jehovah.

Chapter XV.

- 1-3. There is no longer any spiritual good. P. P.
 2. The prophet Ezekiel was called son of man. L. 28.
 3. By nail or pin on which anything is hung are signified things which conjoin and strengthen. When used in regard to idols they mean doctrines of falsity, because from self-intelligence. A. 9777.
 4, 5. No spiritual good, since that good has been utterly destroyed by evil love. P. P.
 4, 6-8. Fire, which in its origin is Divine love, when it descends out of heaven and is received by the evil, becomes a consuming fire, therefore such fire in the Word is predicated of Jehovah. Infernal fire is from no other source than the change of the Divine love into evil loves, and into direful lusts of injuring, and of doing evil. E. 504.
 6. Such are those who are in the church. P. P.
 6-8. See Chapter IV., 1-17. L. 64.
 See Whole Chapter IV. R. 350.
 See Whole Chapter IV. R. 880.
 See Chapter IV., 1-17. B. 100.
 See Chapter IV., 1-17. T. 782.
 7. See Chapter XIV., 7, 8. R. 939.
 See Chapter XIV., 7, 8. E. 412.
 7, 8. From evil love they will perish, and thus they will have no church. P. P.
 8. I will make the earth a devastation (the land desolate) because they have committed prevarication (trespass). This is similar to what the Lord foretold in Matthew XXIV., 29, concerning the consummation of the present Christian church. Coro. 59.

CHAPTER XVI

1. Again the word of Jehovah came unto me, saying
 2. Son of man, cause Jerusalem to know her abominations;
 3. And say, Thus saith the Lord Jehovah unto Jerusalem: Thy birth and thy nativity is of the land of the Canaanite; the Amorite was thy father, and thy mother was a Hittite.
 4. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to cleanse thee; thou wast not salted at all, nor swaddled at all.
 5. No eye pitied thee, to do any of these things unto thee, to have compassion upon thee; but thou wast cast out in the open field, for that thy person was abhorred in the day that thou wast born.
 6. And when I passed by thee, and saw thee weltering in thy blood, I said unto thee, *Though thou art* in thy blood, live; yea, I said unto thee, *Though thou art* in thy blood, live.
 7. I caused thee to multiply as that which groweth in the field, and thou didst increase and wax great, and thou attainedst to excellent ornament; thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare.
 8. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord Jehovah, and thou becamest mine.
 9. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.
 10. I clothed thee also with brodered work, and shod thee with sealskin, and I girded thee about with fine linen, and covered thee with silk.
 11. And I decked thee with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12. And I put a ring upon thy nose, and ear-rings in thine ears, and a beautiful crown upon thy head.

13. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper unto royal estate.

14. And thy renown went forth among the nations for thy beauty; for it was perfect, through my majesty which I had put upon thee, saith the Lord Jehovah.

15. But thou didst trust in thy beauty, and playedst the harlot because of thy renown, and pouredst out thy whoredoms on every one that passed by; his it was.

16. And thou didst take of thy garments, and madest for thee high places decked with divers colors, and playedst the harlot upon them: *the like things* shall not come, neither shall it be *so*.

17. Thou didst also take thy fair jewels of my gold and of my silver, which I had given thee, and madest for thee images of men, and didst play the harlot with them;

18. And thou tookest thy broidered garments, and coveredst them, and didst set mine oil and mine incense before them.

19. My bread also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou didst even set it before them for a sweet savor; and *thus* it was, saith the Lord Jehovah.

20. Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Were thy whoredoms a small matter,

21. That thou hast slain my children, and delivered them up, in causing them to pass through *the fire* unto them?

22. And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast weltering in thy blood.

23. And it is come to pass after all thy wickedness (woe, woe unto thee! saith the Lord Jehovah),

24. That thou hast built unto thee a vaulted place, and hast made thee a lofty place in every street.

25. Thou hast built thy lofty place at the head of every way, and hast made thy beauty an abomination, and hast opened thy feet to every one that passed by, and multiplied thy whoredom.

26. Thou hast also committed fornication with the Egyptians, thy neighbors, great of flesh; and hast multiplied thy whoredom, to provoke me to anger.

27. Behold therefore, I have stretched out my hand over thee, and have diminished thine ordinary *food*, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, that are ashamed of thy lewd way.

28. Thou hast played the harlot also with the Assyrians, because thou wast insatiable; yea, thou hast played the harlot with them, and yet thou wast not satisfied.

29. Thou hast moreover multiplied thy whoredom unto the land of traffic, unto Chaldea; and yet thou wast not satisfied herewith.

30. How weak is thy heart, saith the Lord Jehovah, seeing thou doest all these things, the work of an impudent harlot;

31. In that thou buildest thy vaulted place at the head of every way, and makest thy lofty place in every street, and hast not been as a harlot, in that thou scornest hire.

32. A wife that committeth adultery! that taketh strangers instead of her husband!

33. They give gifts to all harlots; but thou givest thy gifts to all thy lovers, and bribest them, that they may come unto thee on every side for thy whoredoms.

34. And thou art different from *other* women in thy whoredoms, in that none followeth thee to play the harlot; and whereas thou givest hire, and no hire is given unto thee, therefore thou art different.

35. Wherefore, O harlot, hear the word of Jehovah:

36. Thus saith the Lord Jehovah, Because thy filthiness was poured out, and thy nakedness uncovered through thy whoredoms with thy lovers; and because of all the idols of thy abominations, and for the blood of thy children, that thou didst give unto them;

37. Therefore behold, I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them against thee on every side, and will uncover thy nakedness unto them, that they may see all thy nakedness.

38. And I will judge thee, as women that break wedlock and shed blood are judged; and I will bring upon thee the blood of wrath and jealousy.

39. I will also give thee into their hand, and they shall throw down thy vaulted place, and break down thy lofty places; and they shall strip thee of thy clothes, and take thy fair jewels; and they shall leave thee naked and bare.

40. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41. And they shall burn thy houses with fire, and execute judgments upon thee in the sight of many women; and I will cause thee to cease from playing the harlot, and thou shalt also give no hire any more.

42. So will I cause my wrath toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43. Because thou hast not remembered the days of thy youth, but hast raged against me in all these things; therefore, behold, I also will bring thy way upon thy head, saith the Lord Jehovah: and thou shalt not commit this lewdness with all thine abominations.

44. Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As is the mother, so is her daughter.

45. Thou art the daughter of thy mother, that loatheth her husband and her children; and thou art the sister of thy sisters, who loathed their husbands and their children: your mother was a Hittite, and your father an Amorite.

46. And thine elder sister is Samaria, that dwelleth at thy left hand, she and her daughters; and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters.

47. Yet hast thou not walked in their ways, nor done

after their abominations; but, as *if that were* a very little *thing*, thou wast more corrupt than they in all thy ways.

48. As I live, saith the Lord Jehovah, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49. Behold, this was the iniquity of thy sister Sodom: pride, fulness of bread, and prosperous ease was in her and in her daughters; neither did she strengthen the hand of the poor and needy.

50. And they were haughty, and committed abomination before me: therefore I took them away as I saw *good*;

51. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters by all thine abominations which thou hast done.

52. Thou also, bear thou thine own shame, in that thou hast given judgment for thy sisters; through thy sins that thou hast committed more abominable than they, they are more righteous than thou: yea, be thou also confounded, and bear thy shame, in that thou hast justified thy sisters.

53. And I will turn again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, and the captivity of thy captives in the midst of them;

54. That thou mayest bear thine own shame, and mayest be ashamed because of all that thou hast done, in that thou art a comfort unto them.

55. And thy sisters, Sodom and her daughters, shall return to their former estate; and Samaria and her daughters shall return to their former estate; and thou and thy daughters shall return to your former estate.

56. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,

57. Before thy wickedness was uncovered, as at the time of the reproach of the daughters of Syria, and of all that are round about her, the daughters of the Philistines, that do despite unto thee round about.

58. Thou hast borne thy lewdness and thine abominations, saith Jehovah.

59. For thus saith the Lord Jehovah: I will also deal with thee as thou hast done, who hast despised the oath in breaking the covenant.

60. Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

61. Then shalt thou remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder sisters and thy younger; and I will give them unto thee for daughters, but not by thy covenant.

62. And I will establish my covenant with thee; and thou shalt know that I am Jehovah;

63. That thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I have forgiven thee all that thou hast done, saith the Lord Jehovah.

Chapter XVI.

1, 2. The successive states of the Jewish church. There was nothing in it but falsity and evil. P. P.

1-63. The church which was to be established, and which also was established by the Lord is meant by Jerusalem, not the Jerusalem in the land of Canaan, which was to be utterly destroyed. L. 64.

See Chapter IV., Whole Chapter. R. 350.

See Chapter IV., Whole Chapter. R. 880.

See Chapter IV., 1-17. B. 100.

See Chapter IV., 1-17. T. 782.

1 et seq. Who cannot see that here by whoredoms are signified falsifications of truth and adulterations of good? And who can understand a single word of these passages unless he knows what is meant by the sons of Egypt, by the sons of Asshur, and by Chaldea with whom Jerusalem is said to have committed whoredom? It is manifest that she did not do so with these people, it must therefore be told what is meant in the spiritual sense. By Jerusalem is meant the church perverted. Her gar-

ments here are truths perverted, therefore falsities which are acknowledged. These are the high places decked with divers colors. The sons of Egypt are knowledges, the sons of Asshur reasonings, Chaldea profanation of truth. A. 8904.

2. The prophet Ezekiel was called son of man. L. 28.

2-63. By all these things are signified the profanations of the Word, of the church, and of worship. E. 1045.

2, 3, 26, 28, 29. This is said in particular of the Jewish church. The sons of Egypt stand for outward knowledges, the sons of Assyria for reasonings, the land of Chaldea, unto which she multiplied her whoredoms, for the profanation of truth. A. 1368.

3. Canaan signifies external worship separate from internal. A. 1167.

In the opposite sense father signifies evil, and mother falsity. A. 3703.

Tradings and traders, in the opposite sense, stand for receptions and appropriations of falses. E. 840.

3, 4. By the Amorite in the Word is signified evil in general. The land of Canaan was called the land of Amorites. A. 1857.

Speaking of the abominations of Jerusalem, where generations (nativity) stand in the spiritual sense.

A. 6239.

3-6. It was forsaken by the Lord from the beginning, because it was without anything of the church. P. P.

3, 45. Here external worship without internal is Canaan; to loathe husbands and sons is to reject goods and truth. Hence her mother is called a Hittite. Heth also stands in the Word for exterior knowledges of heavenly things in a good sense. A. 1203.

By the Hittites, as by a well disposed nation, is represented and signified the spiritual church, or the truth of the church. But with them, as with the rest of the Ancient Church, it came to pass in the course of time that they declined from charity or the good of faith,

and consequently the falsity of the church is afterwards signified by them, as in these verses. A. 2913.

By the Amorite race was represented evil in general. The father, in the internal sense signifies the good of the church, but in the opposite sense evil. Mother signifies the truth of the church, but in the opposite sense falsity. A. 6306.

5, 6, 9, 22, 36, 38. That blood signifies the Divine truth may be clearly manifest from its opposite sense, in which it stands for the Word falsified or profaned.

R. 379.

The subject here treated of is Jerusalem, by which is signified the church as to doctrine, and by priests those who should lead to good. Jerusalem here stands first for the falsities of evil before it was reformed, and afterwards concerning its reformation. E. 329.

6 et seq. By Jerusalem, of which these things are said, is signified the church, and by committing whoredom to adulterate and falsify the Word. R. 213.

To cover nakedness signifies to remove the evils of the will, and the falsities of the understanding. To wash means to purify from evils, and to clothe means to instruct in truths. The quality of the church when it declined from good and truth is described by verses 15 and following. "Thou didst trust in thy beauty" means intelligence derived from the proprium, and that the church was delighted with it. E. 240.

6, 9. In the opposite sense by blood is signified what offers violence to holy things. Wicked things of life and profane things of worship were called blood. A. 4735.

Blood when it is unlawfully shed means truth Divine destroyed by means of falsity from evil. By blood here is not meant the blood of man's bodily life, but the blood of his spiritual life, which is truth Divine, to which violence has been offered by falsities from evil. A. 9127.

6, 22. This refers to the abominations of Jerusalem, which are called bloods. A. 374.

7. The subject here is the Most Ancient Church, which is compared to the bud of the field. A. 93.

Jerusalem, which is here treated of, signifies the Ancient Church which in process of time had become perverted. The breasts fashioned stand for natural good; the hair that was grown for natural truth.

A. 3301.

This is said of Jerusalem, by which is here signified the Ancient Spiritual Church. The breasts being fashioned stand for interior affections for good and truth; the hair growing for exterior affections which are of the natural. A. 6432.

7-12. After a time truths and goods of every kind and species were given to the Jewish church through the Word, and thus evils and falsities were removed. P. P.

7, 8, 22. This is said of Jerusalem by which is meant the Ancient Church, what it was when first established, and what it afterwards became — namely, that at first it was without truths, but afterward was instructed in them, and at last rejected them. A. 5433.

7, 22. Nakedness is taken for reproach and evil in the Word, and is predicated of a perverted church. A. 213.

7, 22, 36. The perverseness of the church is described by whoredoms, adulteries, and by the uncovering of her nakedness, by which nothing else is meant than filthy and infernal loves, such as are the loves of self and of the world when they are ends from which all evils and falsities take their rise. A. 9960.

8. Speaking of Jerusalem, which here stands for the Ancient Church, to enter into a covenant or marriage means spiritual conjunction. A. 6804.

The church instituted with the children of Israel was a representative church. Hence the conjunction of the Lord with the church was represented by a covenant. Because on oath was part of a covenant, it is said that Jehovah sware. R. 474.

Here the church and its reformation is meant. The

time of love signifies the state when it could be reformed. "I expanded my wing over thee" signifies spiritual truth, by which reformation is effected. "I covered thy nakedness" signifies the hiding of evil thereby. E. 283.

When God or the Divine verity wills to have anything confirmed before men, then that confirmation, in its descent to the natural sphere falls into an oath, or into the form of an oath. Jehovah God or the Lord never swears. E. 607.

By the covenant is signified all the external rites which the sons of Israel were to observe. E. 701.

8-12. The Ancient Church in its first stage is so described, when it was the time of loves. A. 3164.

8-10, 13. All this is said of Jerusalem, by which is signified the church. They therefore all mean spiritual things pertaining to the church. By washing away blood is understood the removing of the falsities of evil, by anointing with oil to endow with the good of love, by clothing with brodered work, and shoeing with badger's skin to instruct in the knowledges of truth and good from the literal sense of the Word. By eating honey, fine flour, and oil is signified to appropriate truth and good. To become exceedingly beautiful means to become intelligent, by prospering into a kingdom, being formed into a church, for kingdom stands for church. E. 375.

8, 9, 11. Regeneration is meant. It is called a covenant because it is given and received. A. 666.

9. Washing with waters stands for purifying from falsities. Washing away blood means purging from evils, anointing with oil for them filling with good. A. 3147.

Speaking of Jerusalem, by which is signified the church. Oil signifies the satisfaction and gladness which are of the love of good. A. 9954.

Waters are truths, and bloods are the adulterations of truth. R. 378.

"Washed thee with water" signifies the purification

of the church from falses and evils by truths. To anoint with oil is to imbue with the good of love.

E. 475.

9, 10, 13, 18. It is clear that in these passages not garments of embroidered work and other things are meant, but Divine things which are of heaven, and the church. By each particular is meant some special thing of the church, for in the Word, which is Divine, there is not a word without meaning. A. 9780.

10. It is celestial good which is not clothed, because it is the inmost and innocent. Celestial spiritual good is the first clothed, then natural good, for these are more external, and are compared to garments, and are also called garments — as where the Ancient Church is spoken of in Ezekiel. A. 297.

10-14. The Divine in externals or holy truth is signified by ornaments. Brodered work in the spiritual sense is acquired truth, fine linen intellectual truth which is from the Divine, bracelets truth in relation to power, a necklace or chain on the neck truth from good as to influx and thereby conjunction of things interior and exterior, a jewel truth as to perception, earrings truths as to obedience, a crown of beauty spiritual good, gold and silver good and truth in general, fine flour, honey and oil are truths and good external and internal. By ornament is meant holy truth in the whole complex. A. 10540.

10-18. The Jewish church is here described, for to it were given truths by the Word, but they falsified them. To commit whoredom is to falsify. R. 166.

10-14, 16-18. The church is described as to its quality when it is first established by the Lord, the garments signify truths from good, brodered work scientific truth, fine linen and silk truth from a celestial origin. Bracelets, chain, jewel, earrings and the crown are insignia from which are signified things spiritual of various kinds. In what follows the same church is

described when perverted. By taking off the garments, and decking her high places are signified truths falsified. By taking fair jewels and making images of men is signified that they applied the truths of the literal sense of the Word to confirm falses, so as to give them the appearance of truth. E. 195.

10, 11, 16, 18. Speaking of Jerusalem, which is the spiritual church, is described what it was of old, and such as it was afterwards when perverted. Its lower spiritual things and its doctrinals are the garments of brodered work, fine linen, and silk. A. 2576.

10, 13. The truths of the Ancient Church are described by raiment of brodered work etc. By brodered work are signified truths of knowledge, by fine linen natural truths, by silk spiritual truths. A. 5319.

Speaking of Jerusalem, by which is there meant the Ancient Spiritual Church which was established by the Lord after the Most Ancient Celestial Church had come to its end. The truths given to that church are described by the raiment. Brodered work is what is of knowledge, which when genuine appears indeed as brodered work in the other life — as has been given me (Swedenborg) to see. In the light of heaven fine linen and silk, that is truth from good, are most bright and transparent. A. 5954.

This is written of Jerusalem, by which is meant the church which is in truths. H. 180.

By silk is signified mediate celestial good and truth, good from its softness, and truth from its brightness.

R. 773.

By linen or linen cloth genuine truth is signified.

R. 814.

Speaking of Jerusalem, whereby is understood the church, in this case in its first establishment. Needlework and badger's skin mean the knowledges of truth and good from the Word, fine linen and silk truth from a celestial and from a spiritual origin. E. 1143.

Silk signifies truth from a spiritual origin. It derives this signification from its splendor of light. E. 1144.

10, 13, 16, 18. Garments of brodered work stand for truths of knowledge. Covering images with which whoredom was committed stands for confirming falsities, that is perverting truths by applying them to falsities of evils. A. 9688.

11. A sign of conjunction of interior with exterior truth is signified by a necklace upon the throat. A. 5320.

11, 12. The Ancient Church here called Jerusalem is described as a bride, to whom were given bracelets and a ring, the former representing truth and the latter good. A. 3103.

Bracelets were put on the hands of a bride because she represented the church. By her hands were signified powers from truth. A. 3105.

The wisdom which is from the knowledge of truth and good from the Word, and from a life according to them is signified by a crown. E. 126.

11, 13, 17, 18. Jerusalem, the church in relation to doctrine. The ornaments with which she was decked signify in general all truths from good, and thence intelligence. E. 242.

12. See Chapter XIII., 18. A. 9166.

The subject here is the establishment of the church. A ring stands for the perception of good, earrings for the perception of truth and obedience, a crown on the head for wisdom therefrom. A. 9930.

A crown of ornament is wisdom from the Divine truth or the Word. R. 189.

The statement in A. 9930. repeated. E. 272.

By the head in the Word are signified intelligence and wisdom. Intelligence which is from Divine truth becomes wisdom from the good of love, which is signified by a crown of gold. E. 577.

13. Gold stands for the knowledges of celestial things, and silver for those of spiritual things. A. 1551.

The affections for truth and good of the Ancient Church are described by the fine flour, honey and oil. It is evident that all these things have a very different meaning in the internal sense from that in the sense of the letter. A. 2177.

Fine flour is truth from the good of the Ancient Church — Jerusalem. Honey is its enjoyment, oil is the good of love, to eat is to appropriate. Therefore it is said thou becamest beautiful, for spiritual beauty is from truths and goods. A. 995.

Metals appear in the spiritual world also, for all things there are correspondences. Gold signifies the good of love. R. 913.

This was spoken of Jerusalem, by which here the Ancient Church is signified. It was in truth and spiritual good, and at the same time in natural good. Fine flour signified truth, honey good natural or of the external man, oil good spiritual or of the internal man. Eating signifies that she became intelligent thence. She became exceedingly beautiful, beauty stands for intelligence. Thence she became a church is signified by her prospering into a kingdom. A kingdom stands for a church. E. 617.

13, 14. Thus it could have been in intelligence. P. P. 13, 19. The quality is described, that is the spiritual church — Jerusalem — as it was with the ancients, and as it afterward became. Being decked with gold and silver means with celestial and spiritual good and truth. Her raiment fine linen, silk, and brodered work stands for truth in the rational, fine flour for the spiritual, honey for its pleasantness, and oil for its good. A. 5620.

These four things wine, oil, fine flour, and wheat were holy and celestial things. R. 778.

Concerning Jerusalem by which is signified first the ancient, and afterward the Israelitish church. For the ancient church being decked with gold and silver signifies the love of good and truth with the men of the

church, and all the other descriptions. To eat means to appropriate. But concerning the Israelitish church, which was only in externals without internals, the men of that church were idolatrous. It is said that they set the fine flour, honey, and oil before images of men or idols for a sweet savor, which means that they perverted the goods and truths of the Church into falsities and evils, and thus profaned them. E. 619.

By giving those holy things like fine flour, and honey, and oil to idols for an odor of rest (sweet savor) is signified the idolatrous worship into which the true worship of the church was afterward converted. E. 1153. 15–20. It falsified all things of the Word. P. P.

15–17, 20, 26, 28, 29. Jerusalem by which the church perverted as to truths is here signified. The perversion of the church is called whoredom. The garments are truths perverted and falsities thence which are worshipped. When these falsities appear as truths they are called the images of a male with which the whoredom was committed. The sons and daughters which they bore and sacrificed to them are the goods and truths which they perverted. A. 2466.

If a man who is in evil as to life, and in falsity as to doctrine seizes upon the truth of other doctrine, he also falsifies truth, for he does not acknowledge truths, but for the sake of something of gain, honor, or reputation. Consequently illegitimate conjunctions are meant by whoredoms. A. 10648.

15, 16, 26–29, 32, 33, 35. Jerusalem here is the Israelitish and Jewish church. By her whoredoms are meant the adulterations and falsifications of the Word. As by Egypt the knowledge of the natural man is meant, by Asshur the reasoning therefrom, by Chaldea the profanation of truth, and by Babel the profanation of good, it is therefore said that she committed whoredom with them. R. 134.

15, 16, 26, 28, 29, 32, 33. In the spiritual sense to commit

- adultery means to adulterate the goods of the Word and to falsify its truths. T. 314.
- 15, 26, 28, 29, 32, 33, 35. The church is meant by Jerusalem. Repeat the previous paragraph. The Jewish nation was called by the Lord an adulterous generation. Life 79.
- 15, 26, 28, 29, 32 et seq. Who cannot see that by the whoredoms here mentioned are not meant whoredoms in a common natural sense, for the church is here treated of, in which all the truths of the Word were falsified. Spiritual whoredoms are no other than falsifications of truth. E. 141.
- 16-18. See Chapter XVI., 8-12. A. 3164.
- 16-18. See Chapter XVI., 8-12. A. 3164.
17. Here gold stands for the knowledge of celestial things, silver for those of spiritual things. A. 1551.
- Offspring is born from spiritual marriage. Masculine is truth and good in the understanding hence in thought, feminine is the same in the will hence in the affection. Truth is therefore signified in the Word by a son. R. 543.
- See Chapter VII., 20. R. 601.
- See Chapter XVI., 13. R. 913.
- Treating of the abominations of Jerusalem, by which are signified the falsifications and adulterations of the Word, made by applications to the lusts of corporeal and earthly loves. The truths of the literal sense of the Word are called vessels because they contain in themselves spiritual truths and goods. E. 725.
- Concerning the abominations of Jerusalem, namely the adulterations of good and truth of doctrine from the Word. Vessels of adorning of gold and silver signify doctrines from the Word. To make thence images of a male signifies to make falses appear as truths, and the falsification thereof is meant by whoredom. E. 827.
18. See Chapter VIII., 11. A. 9475.
- See Chapter VIII., 11. A. 10177.

- Oil and incense are conjointly mentioned. Oil celestial good, incense spiritual good. E. 491.
- 18, 19. "Thou hast set my oil and my incense before them." When the Word is applied to the love of self and the love of the world. E. 324.
- 20, 21, 45. See Chapter XIV., 16-18, 20. R. 543.
- The abominations of Jerusalem. By sacrificing their sons and daughters to be devoured is signified to destroy and consume all the truths and goods of the church. They are sacrificed to idols. E. 724.
- 20, 45. The abominations of Jerusalem are treated of. They are described by such things which are contrary to marriages. The husbands whom they loathed are goods, the sons truths, and the daughters affections for them. A. 4434.
- 21, 22. It extinguished truths and goods, and became as in the beginning. P. P.
23. Woe signifies lamentation over calamity, danger, misery, and destruction. E. 531.
- 23-25. It turned truths into falsities. P. P.
- 24, 25, 31. High signified heaven and the Divine therein. By the starry heaven was signified the angelic heaven. A. 8153.
- By high and lofty places with the ancients was signified heaven, whence came the rite of sacrificing upon high places. Worship from evils and falses of doctrine is signified by making a high and lofty place in every street, and upon every head of the way. That worship was made idolatrous, therefore it is said that they made their beauty abominable. E. 652.
26. Mizraim or Egypt in the Word signifies external knowledges or various matters of knowledge wherewith men would explore the mysteries of faith, and thereby confirm received falsities. A. 1165.
- Flesh stands for what is dead, spirit for what is alive. A. 8409.
- Jerusalem is the perverted church. To commit

whoredom with the sons of Egypt is to falsify the truths of the church by knowledges which are of the natural man alone, thus by sensual knowledges — flesh.

A. 10283.

Flesh signifies what is man's own.

R. 748.

The evil of man's will, which is his proprium from birth, is here signified by flesh.

E. 1082.

26–28. by knowledges of the natural man, by traditions and by reasonings from them.

P. P.

26, 27, 57. Daughters are not meant here, but the religions of such as are signified by the Philistines. They are of such a kind that they talk much about faith, and lead no life of faith.

A. 3024.

26, 28. The reasonings of man when he reasons against Divine things is called whoredom with the sons of Egypt and of Asshur.

A. 2588.

26, 28, 29. Egypt stands for external knowledges. Asshur for reasoning. Reasoning from external knowledges concerning spiritual and celestial things is called whoredom.

A. 1186.

In the opposite sense Egypt signifies the natural man separated from the spiritual. Then the pride of one's own intelligence from which insanity in spiritual things follows.

R. 503.

Signifies falsifications by the natural man, in which are all evils and falses. Flesh stands for the proprium of man, which resides in the natural man, and in itself is nothing but evil, and the false thence derived.

E. 654.

27, 57. Philistines are those who have removed spiritual faith far from their borders.

A. 1197.

By daughters in the Word are signified churches, also the false religions of many nations.

A. 6729.

The case of the Philistines was, as with all the nations in the land of Canaan, that they represented goods and truths of the church, and also evils and falsities.

A. 9340.

The daughters of the Philistines stand for the affections for the false.

E. 817.

29. Receptions and appropriations in the opposite sense are those of falses, or alienations of truths.

E. 840.

29, 30. finally profaning truths.

P. P.

31. It exalted itself above all men.

P. P.

31–34. This is concerning the abominations of Jerusalem, or the Jewish church, that they not only perverted and adulterated the goods of the Word, but also received falses of religion and of worship from the idolatrous nations, and thereby adulterated the truths and goods of the Word, and confirmed their adulterations. By an adulterous woman who taketh strangers instead of her husband is signified the perversion of the Word by the falses of other nations. By giving rewards (gifts) is signified that they loved the falses of religion and of worship of other nations.

E. 695.

32. Jerusalem a wife committing adultery is the church in which good is adulterated, to take strangers is to acknowledge evils and falsities in life and doctrine.

A. 10287.

32–34. It obtruded its falsities on others.

P. P.

35–42. They will utterly perish by the falsities by which the truths of the Word have been destroyed.

P. P.

39, 40. By the falling by the sword is meant that there is no longer any truth, but mere falsity.

A. 2799.

39–41. Stoning was significative of condemnation.

E. 655.

40. The sword signifies truth fighting and destroying falsity. The punishment of stoning was inflicted if any one destroyed the truths which are of worship.

A. 7456.

42. The zeal of Jehovah is described as anger.

A. 8875.

Zeal with the Lord is not wrath, it only appears in externals as if it were, internally it is love.

R. 216.

43. See Chapter XI., 21.

A. 10011.

See Chapter IX., 10.

E. 577.

43–45. Thus they will be as at the beginning.

P. P.

45. It is common for the church to be called a mother in the Word. Man here stands for the Lord, sons for

- truths of faith, a Hittite for what is false, and an Amorite for what is evil. A. 289.
 The church is called mother. M. 119.
 In the spiritual sense by Father is meant God, who is the Father of all, and by mother the church. T. 306.
 The Lord is called Father, and they who are in goods and truths from him are called Sons of God. The church is called mother. T. 583.
- 46-50.** It is said that the Jewish nation was altogether corrupt, and that Jerusalem was to be destroyed. R. 350.
 The abominations of Jerusalem are described. By Samaria instead of Gomorrah, as to falsities, and by Sodom as to evils. Sodom is the love of self here signified by pride. By the fulness of bread is signified that they turned away from the goods of charity. That they had no mercy is described by not strengthening the hand of the poor and needy. A. 220.
 Sodom and Egypt signify the two infernal loves, the love of ruling from the love of self, and the love of governing from the pride of one's own intelligence. These loves are in the church where God is not one, and where the Lord is not worshipped. R. 502.
 By Samaria, where the Israelites were, is signified the spiritual church, in which is spiritual good, which is the good of neighborly love or charity; but by Jerusalem, where the Jews were, is signified the celestial church, which is celestial good, which is the good of love to the Lord is essential. To spiritual good is opposed infernal evil, which is the evil of the love of the world, and to celestial good is opposed diabolical evil, which is the evil of the love of self. E. 653.
- 46-52.** The like has come to pass with the Israelitish church, but in a less degree. P. P.
- 46, 48.** By these things cannot be meant the Jerusalem in which the Jews were when the Lord came into the world, for that was the reverse in every thing, it should rather be called Sodom. L. 64.

- Since the Jews, from the denial that the Lord was the Messiah, the Son of God, crucified him, therefore their Jerusalem is also called Sodom. R. 504.
 Jerusalem in which were the Jews when the Lord came into the world cannot be meant, for that was the opposite in every respect, and was rather called Sodom, as it is in Ezekiel and other places. R. 880.
 Jerusalem is also called Sodom, for example in Isaiah III., 9. and Jeremiah XXIII., 14. B. 100.
 In many passages in the Word it is said that Jerusalem is to be utterly lost, and that it was to be destroyed. See Jeremiah V., 1, VI., 6, 7, Lamentations I., 8, 9. T. 782.
- 47.** Corrupt is here predicated of things of the understanding, or reason, or thought. A. 622.
- 49.** Miserable and poor signifies that they are without truths and goods. R. 209.
 By the miserable and poor are signified those with whom there is a deficiency of truth and good, who nevertheless are in the desire for both. E. 238.
- 53-55.** Nevertheless the church in general shall be restored. P. P.
- 55.** By daughters here are not meant daughters, but affections which disagree with the truth, and thus religions that thus arise. A. 3024.
- 56-58.** It is everywhere better than in the Jewish church. P. P.
- 59-63.** A new church is to be instituted among others. P. P.
- 60.** See Chapter V., 10, 12, 15. A. 7051.
- 60-62.** Those are here understood who were to be introduced from the earth into the church, and thence into heaven, not only where the Christian religion is received, but also everywhere else. E. 433.

CHAPTER XVII

1. And the word of Jehovah came unto me, saying,
2. Son of man, put forth a riddle, and speak a parable unto the house of Israel;
3. And say, Thus saith the Lord Jehovah: A great eagle with great wings and long pinions, full of feathers, which had divers colors, came unto Lebanon, and took the top of the cedar:
4. He cropped off the topmost of the young twigs thereof, and carried it unto a land of traffic; he set it in a city of merchants.
5. He took also of the seed of the land, and planted it in a fruitful soil; he placed it beside many waters; he set it as a willow-tree.
6. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.
7. There was also another great eagle with great wings and many feathers: and, behold, this vine did bend its roots toward him, and shot forth its branches toward him, from the beds of its plantation, that he might water it.
8. It was planted in a good soil by many waters, and that it might bear fruit, that it might be a goodly vine.
9. Say thou, Thus saith the Lord Jehovah: Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it may wither; that all its fresh springing leaves may wither? and not by a strong arm or much people can it be raised from the roots thereof.
10. Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the beds where it grew.
11. Moreover the word of Jehovah came unto me, saying,
12. Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon came to Jerusalem, and took the king thereof, and the princes thereof, and brought them to him to Babylon.

13. And he took of the seed royal, and made a covenant with him; he also brought him under an oath, and took away the mighty of the land;
14. That the kingdom might be base, that it might not lift itself up, but that by keeping his covenant it might stand.
15. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? shall he break the covenant, and yet escape?
16. As I live, saith the Lord Jehovah, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.
17. Neither shall Pharaoh with his mighty army and great company help him in the war, when they cast up mounds and build forts, to cut off many persons.
18. For he hath despised the oath by breaking the covenant; and behold, he had given his hand, and yet hath done all these things; he shall not escape.
19. Therefore thus saith the Lord Jehovah: As I live, surely mine oath that he hath despised, and my covenant that he hath broken, I will even bring it upon his own head.
20. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will enter into judgment with him there for his trespass that he hath trespassed against me.
21. And all his fugitives in all his bands shall fall by the sword, and they that remain shall be scattered toward every wind: and ye shall know that I, Jehovah, have spoken it.
22. Thus saith the Lord Jehovah: I will also take of the lofty top of the cedar, and will set it; I will crop off from the topmost of its young twigs a tender one, and I will plant it upon a high and lofty mountain:
23. In the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all birds of every wing; in the shade of the branches thereof shall they dwell.

24. And all the trees of the field shall know that I, Jehovah, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I, Jehovah, have spoken and have done it.

Chapter XVII.

1-3. In what manner the Ancient Church was established by the Lord, and of what quality it became among the Jewish nation. The eagle is the understanding, and Lebanon the rational of the church. P. P.

1-8. This prophecy describes the establishing of a spiritual church by the Lord. The eagle there spoken of is faith, great in wings and long in pinions means the truths of faith, of divers colors means what is of knowledge, growth thereof is described by the little twig of the cedar of Lebanon, by a land of traffic, the seed of the land, in a field of sowing, beside great waters. The church itself thence arising is the vine. A. 8764.

By the two eagles are here described the Jewish and Israelitish churches, both of them as to the knowledges of truth and intelligence thence. R. 244.

The establishment of the spiritual church by the Lord, and in the internal sense the process of its establishment, or the regeneration of the man of that church from beginning to end. By the first eagle is signified the intelligence of the natural man, and by the second that of the spiritual man. The first eagle is said to have great wings etc., that is abundances of sciences, and knowledges of truth and good from which is derived the intelligence of the natural man. It is therefore said that it had divers colors, which means what pertains to science and knowledge. By Lebanon is described doctrine of the church derived from the Word. By the other eagle is described spiritual intelligence. By roots is meant sciences, and by branches the knowledges of

- truth and good as applied to the truths of the spiritual or internal man. E. 281.
2. The Son of Man signifies the Lord in relation to the Word. L. 28.
- 2-8. There is infinity in every part of the Word. The Lord explains this by similitude. Each thing therein may be likened to a seed. T. 290.
- 2-9, 15. The eagle first named stands for the rational enlightenment by the Divine, the eagle in the second place for the rational which is man's own, afterwards perverted by reasonings from sensual things and knowledges. A. 3901.
- 2, 3, 5-8. An eagle stands for the rational, the seed of the land for the truth of the church. Its becoming a luxuriant vine, and a goodly vine stands for its becoming a spiritual church. It is called a vine from the wine thence produced, which signifies spiritual good, or the good of charity from which comes the truth of faith, implanted in the intellect. A. 5110. 5113
3. Speaking of the house of Israel, by which is signified the spiritual church. It is called an eagle from perception. A. 9688.
- 3, 4. In the internal sense is meant the beginning of a spiritual church and its growth, and afterwards its perversion and end. By an eagle great with wings is signified the interior truth of that church. Wings are exterior truths. Lebanon is that church. The cedar there is the truth of the spiritual church, the city of those who deal in spices is where doctrine of interior truth is. A. 10199.
- 4, 5. They were brought into the Lord's spiritual church and instructed. P. P.
5. The church and its faith are treated of, for doctrine is called a field from seed. A. 368.
- 5, 6. A vine and a vineyard signify the spiritual church. A. 2702.
6. They became the church. P. P.

- 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. P. P.
9. This is said of the vine, or the church in a state of vastation, whose good, which is the fruit, and truth, which is the fresh-springing leaves, thus wither. A. 885.
- 9, 10. But they all utterly rejected all things of the church, so that they could not be but devastated of them. P. P.
10. The east wind stands for what is of lusts. A. 5215.
By the east wind is signified means of destruction. A. 7679.
A strong influx is signified by the east-wind. R. 343.
The east wind destroys all things where the evil are, their earths, their habitations, and their treasures. E. 419.
- 11-13. They destroyed them by reasonings from the natural man. P. P.
14. excepting as yet a few. P. P.
15. Horses from Egypt stand for knowledges from a perverted intellectual, which are consulted in matters of faith, while the Word, that is the Lord, is not believed at all, for in a perverted intellectual the negative reigns. A. 6125.
In the opposite sense horses signify the understanding of the Word and of truth falsified by reasonings, and also destroyed. R. 298.
A spiritual man should not become a natural man, and so lead himself, and trust in his proprium (horses of Egypt) and not in the Lord, thus to prevent the truths of the spiritual serving the natural, instead of the scientifics of the natural man serving the spiritual. E. 355.
- 15, 16. who however were natural external, without an internal. P. P.
17. The army of Pharaoh stands for falsities. A. 3448.

- 17, 18. Therefore they have destroyed those things which were of the church. P. P.
19. That the craftiness by which they intend and contrive evil upon others returns upon themselves. E. 577.
- 20, 21. They will perish by means of reasonings from the natural man, and will therefore be dispersed. P. P.
- 22-24. The Lord will establish a new church of others in their place. P. P.
23. Birds signify rational and intellectual things. The Lord is to make a new covenant with them. A. 40.
This stands for the church of the Gentiles, which was spiritual. This is the goodly cedar. The bird of every wing stands for truths of every kind. A. 776.
Bird of every wing stand for truths of every kind. A. 5149.
The mountain of the height of Israel stands for the highest degree of good, and thence of truth with those who are of the spiritual church. A. 9489.
Birds signify the things of the understanding, and hence of thought and design: This manifest from the birds in the spiritual world. R. 757.
By a goodly cedar is signified the spiritual church, by all fowl of every wing things intellectual, which are derived from spiritual truths. E. 283.
By these words is described the establishment of a new church by the Lord. The establishment from its first rise is understood by the shoot of a lofty cedar. The cedar stands for a spiritual rational church, such as was the church with the ancients after the flood. The mountain of the height of Israel signifies spiritual good, which is the good of charity. By spreading out into a magnificent cedar is signified the full establishment of that church. Under it may dwell every bird of every wing means that there will be rational truth of every kind. To dwell in the shade of its branches means terminating in natural truths, for these cover and guard rational truths. E. 1100.

24. See Chapter XVII., 5. A. 368.
 Trees in general signify men as to their affections and their thoughts. R. 400.
 By green or growing is signified living or alive. R. 401.
 A tree signifies man. T. 468.
 Trees are so often mentioned in the Word because they signify things which pertain to the mind of man. E. 109.
 By green is meant what is living or alive. A vegetable subject while it lives is green, but when it no longer flourishes, or as it were dies, then the verdure perishes. E. 507.

CHAPTER XVIII

1. The word of Jehovah came unto me again, saying,
2. What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?
3. As I live, saith the Lord Jehovah, ye shall not have occasion any more to use this proverb in Israel.
4. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.
5. But if a man be just, and do that which is lawful and right,
6. And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, neither hath come near to a woman in her impurity,
7. And hath not wronged any, but hath restored to the debtor his pledge, hath taken nought by robbery, hath given his bread to the hungry, and hath covered the naked with a garment;
8. He that hath not given forth upon interest, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true justice between man and man,

9. Hath walked in my statutes, and hath kept mine ordinances, to deal truly; he is just, he shall surely live, saith the Lord Jehovah.
10. If he beget a son that is a robber, a shedder of blood, and that doeth any one of these things,
11. And that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbor's wife,
12. Hath wronged the poor and needy, hath taken by robbery, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,
13. Hath given forth upon interest, and hath taken increase; shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.
14. Now, lo, if he beget a son, that seeth all his father's sins, which he hath done, and feareth, and doeth not such like;
15. That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbor's wife,
16. Neither hath wronged any, hath not taken aught to pledge, neither hath taken by robbery, but hath given his bread to the hungry, and hath covered the naked with a garment
17. That hath withdrawn his hand from the poor, that hath not received interest nor increase, hath executed mine ordinances, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.
18. As for his father, because he cruelly oppressed, robbed his father, and did that which is not good among his people, behold, he shall die in his iniquity.
19. Yet say ye, Wherefore doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.
20. The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21. But if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22. None of his transgressions that he hath committed shall be remembered against him: in his righteousness that he hath done he shall live.

23. Have I any pleasure in the death of the wicked? saith the Lord Jehovah; and not rather that he should return from his way, and live?

24. But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Is not my way equal? are not your ways unequal?

26. When the righteous man turneth away from his righteousness, and committeth iniquity, and dieth therein; in his iniquity that he hath done shall he die.

27. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30. Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord Jehovah. Return ye, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

31. Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

32. For I have no pleasure in the death of him that dieth, saith the Lord Jehovah: wherefore turn yourselves, and live.

Chapter XVIII.

1, 2. It is said, if the fathers are evil, their offspring also are evil. P. P.

2-4. The sons and posterity shall not incur punishment on account of the evil of their parents, but every one on account of his own evil. By sour grapes is signified to appropriate to themselves the falsity of evil. The teeth here mean falsities in ultimates, or in the sensual man. To set on edge means the appropriation of falsity from evil. E. 556.

3, 4. But the offspring are not condemned on their father's account, but every one on his own account. P. P.

4, 10. The soul is used to stand for the life of the spirit of man, which is called his spiritual life. E. 750.

5. Judgment and justice — lawful and right. Judgment is predicated of truth, and justice of good. S. 85.

Justice has relation to the good of truth, and judgment to the truth of good. R. 668.

Justice is predicated of love, and judgment of wisdom. T. 51.

5, 6. Here the man who has not eaten upon the mountains is said to be just, which means that the worship of such a man is not from infernal loves. Not lifting up the eyes to idols means whose worship is not from the falsities of doctrine, for idols signify those falsities. Defiling his neighbor's wife means who has not adulterated the good of the church, and of the Word. A menstrosous woman means defiled truths by the lusts of falsities. E. 555.

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. P. P.

5-9, 21. The just man is thus described. Those are called just in the Word who from the Lord are in the good of charity toward the neighbor, for the Lord alone is just.

A. 9263.

- 5, 7. To cover the naked with a garment is to instruct those in truths who desire them. A. 5433.
- 5, 8. To put out his silver to usury is to teach for the sake of gain alone, and thus to do good for the sake of recompense. A. 9210.
- 5, 9. Doing the judgment of God means doing the Divine truth, that is acting according to it. A. 9857.
7. Ignorance of good and truth is indicated by the naked. R. 213.
To cover with a garment signifies to instruct in truths. E. 402.
9. All laws, as far as they belonged to the representative church, were in general called judgments, and statutes. A. 8972.
See Chapter V., 6, 7, E. 946.
- 10-13. A son who is violent and a shedder of blood is described, and all the works of charity which it destroys are told, thus a son who is violent and a shedder of blood is a destroyer of charity and faith. A. 6353.
In the Word it is often said concerning those who are condemned to death, that their blood should be upon them, by which, in the spiritual sense is understood that damnation was upon them on account of the falsities and evils by which they destroyed the truth and goods of the church. E. 329.
It is otherwise with the offspring who commit evils, or act contrary to the goods and truths of the church, these are condemned. P. P.
12. See Chapter XVI., 49. R. 209.
See Chapter XVI., 49. E. 238.
- 14-17. But he who does not do this is saved, P. P.
16. To give bread to the hungry, in the spiritual sense, is to instruct from the good of charity those who desire to obtain truths. To cover the naked with a garment signifies also to treat in a similar way those who are not in truth. E. 195.
17. See Chapter XVIII., 5, 8. A. 9210.

18. although the fathers are condemned. P. P.
- 19, 20. To bear sins, when not said of the priesthood, means to be damned, and thus to die. A. 9937.
Everyone is dealt with according to his deeds. P. P.
20. It was also of the Divine law that a son should not bear the iniquity of his father. A. 1093.
It was an old custom among the Gentiles, when anyone sinned, to make his companions also guilty of the offence, and even to punish a whole house for the crime of one in it. But such a law is derived from hell, where all companions conspire together for evil. A. 5764.
By bearing iniquity is signified real damnation, when it is said of those who do evils from an evil heart. A. 9965.
Who does not see that it would be contrary to the Divine justice to visit the iniquity of the parents upon the sons. Hence it is evident that the terms third and fourth generation are not to be taken in the literal sense. E. 532.
- 21-23. The impious man who is converted is saved. P. P.
- 21, 22, 24. The meaning is that sins are so accounted and imputed after death. M. 487.
24. Transgression signifies evil against truth, which is less, and sin, evil against good, which is more grievous. Hence both are spoken of. A. 6563.
While the pious man, if he becomes impious, is condemned. P. P.
- 25-29. Both are of Divine justice. P. P.
- 30-32. Exhortation to be converted, because the Lord wished the salvation of all. P. P.
31. A new heart stands for a new will, and a new spirit for a new understanding. A. 9819.
Spirit means the life of the regenerate, which is called spiritual life. L. 49.
By a new heart is meant the will of good, and by a new spirit the understanding of truth. T. 143.

Man's spirit in his mind, and whatever proceeds from him. T. 156.

A new heart here means a new will, and a new spirit means a new understanding. T. 601.

By the heart is signified the good of love, and by the spirit the truth of faith, the latter is also signified by soul. E. 183.

CHAPTER XIX

1. Moreover, take thou up a lamentation for the princes of Israel,

2. And say, What was thy mother? A lioness: she couched among lions, in the midst of the young lions she nourished her whelps.

3. And she brought up one of her whelps: he became a young lion, and he learned to catch the prey; he devoured men.

4. The nations also heard of him; he was taken in their pit; and they brought him with hooks unto the land of Egypt.

5. Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion.

6. And he went up and down among the lions; he became a young lion, and he learned to catch the prey; he devoured men.

7. And he knew their palaces, and laid waste their cities; and the land was desolate, and the fulness thereof, because of the noise of his roaring.

8. Then the nations set against him on every side from the provinces; and they spread their net over him; he was taken in their pit.

9. And they put him in a cage with hooks, and brought him to the king of Babylon; they brought him into strongholds, that his voice should no more be heard upon the mountains of Israel.

10. Thy mother was like a vine, in thy blood, planted by

the waters: it was fruitful and full of branches by reason of many waters.

11. And it had strong rods for the sceptres of them that bare rule, and their stature was exalted among the thick boughs, and they were seen in their height with the multitude of their branches.

12. But it was plucked up in fury, it was cast down to the ground, and the east wind dried up its fruit: its strong rods were broken off and withered; the fire consumed them.

13. And now it is planted in the wilderness, in a dry and thirsty land.

14. And fire is gone out of the rods of its branches, it hath devoured its fruit, so that there is in it no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation.

Chapter XIX.

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

1-14. The adulteration of good, and falsification of truth by Jews is described. E. 1029.

1-10. Vine stands for the Ancient spiritual church, which is the mother, thus for Israel, which is therefore called: like a vine. A. 1069.

2-11. Lion is the evil of the power of self-love. A. 6367.

2-9. The successive profanation of truth is described by the allurements of falsity from evils. The mother of the princes of Israel is the church where are primary truths, a lioness is falsity from evil perverting the truths of the church. A lion's whelp is evil in its power. To catch the prey and devour men is to destroy truths and goods, for man is the good of the church. Nations stand for evils. The pit is falsity from evil. The land of Egypt into which he was brought with hoops (chains) is external knowledge by which falsity arises. The voice of the roaring is falsity. To spread a net over him

- is to allure by the enjoyments of earthly loves. Babylon stands for profanation. A. 9348.
- 2, 3, 7.** By mother is signified the church, by the lioness and lions the power of evil and of falsehood against good and truth, by the roaring of the lion the lust of destroying and desolating, by the cities laid waste doctrine with its truth is meant. E. 304.
- 3.** That nation was likewise destroying all things of the church. P. P.
- 3, 5, 6.** This is said of Israel, by whom the church is signified, whose power, which is in Divine truth, is thus described. R. 241.
- In an opposite sense by lions in the Word is signified what is false, derived from evil. E. 278.
- 3, 6.** Mother stands for the church, in this case the church perverted. The lioness lying down among the lions is the falsity of evil destroying truths. E. 280.
- To devour man means to destroy the understanding of man and intelligence. E. 722.
- 3, 7.** By roaring, in the opposite sense, is meant the ardent cupidity of ruining and destroying the church. By catching the prey is signified the destruction of the good and truth of the church. E. 601.
- 4-7.** They were natural external, and opposed to all things of the church, and therefore they became perverted, and destroyed. P. P.
- 9.** And afterward they were wholly destroyed by means of reasonings from the natural man. P. P.
- 10.** Here mother stands for the Ancient church. The Most Ancient church especially is called mother, because she was the first, as also the only one which was celestial, and therefore she was beloved of the Lord more than all. A. 289.
- A vine and a vineyard signify the spiritual church. A. 2702.
- The church is called mother. These things were said of the Jewish church. M. 119.

- In the spiritual sense the church is meant by mother, because as a mother on earth feeds her children with natural food, so the church feeds them with spiritual food. T. 306.
- 10, 11.** Said of Israel, by whom is meant the spiritual church. It is compared to a vine from the wine thence produced, which signifies spiritual good. A. 5113.
- 10, 11.** The Ancient church was in Divine truths. P. P.
- 10-14.** By a staff (sceptre) power is signified. R. 485.
- The desolation of all truth in the Jewish church. The princes, against whom the lamentation is taken up, mean truth. The mother, who was made a lioness is the church. The east wind which dried up her fruit signifies the destruction of the good of remains from the Word. The withering of her rods of strength means all Divine truth dissipated. A fire means pride in all things. E. 727.
- 10, 12, 13, 14.** By a mother like a vine is signified the ancient church, which was in the good of life, and thence in truths. Her being now planted in the wilderness means her being now destitute of goods and truths. A dry and thirsty ground means where there are no goods and truths. Fire stands for evil. E. 504.
- 11.** To reason from knowledges is to set the branch among the tangled boughs. (thick branches) A. 2831.
- 12.** See Chapter XVII., 10. A. 7679.
- See Chapter XVII., 10. R. 343.
- See Chapter XVII., 10. E. 419.
- 12-14.** But in the Israelitish and Jewish church all Divine truth was perverted and rejected. P. P.
- 12, 14.** The east wind stands for what is of lusts. A. 5215.
- 13.** A vastated church, or one in which all the truths of the Word are falsified, such as it was with the Jews at the time of the Lord's coming, is signified by a wilderness. R. 546.
- By vine is signified the church, which in the beginning of the chapter is called a mother who became a lioness.

It is said to be planted in a wilderness when there is no longer any truth therein, because no good. A land of draught is where there is no truth, but evil instead.

E. 730.

CHAPTER XX

1. And it came to pass in the seventh year, in the fifth *month*, the tenth *day* of the month, that certain of the elders of Israel came to inquire of Jehovah, and sat before me.

2. And the word of Jehovah came unto me, saying,

3. Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord Jehovah: Is it to inquire of me that ye are come? As I live, saith the Lord Jehovah, I will not be inquired of by you.

4. Wilt thou judge them, son of man, wilt thou judge them? Cause them to know the abominations of their fathers;

5. And say unto them, Thus saith the Lord Jehovah: In the day when I chose Israel, and sware unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I sware unto them, saying, I am Jehovah your God;

6. In that day I sware unto them, to bring them forth out of the land of Egypt into a land that I had searched out for them, flowing with milk and honey, which is the glory of all lands.

7. And I said unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt; I am Jehovah your God.

8. But they rebelled against me, and would not hearken unto me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt. Then I said I would pour out my wrath upon them, to accomplish my anger against them in the midst of the land of Egypt.

9. But I wrought for my name's sake, that it should

not be profaned in the sight of the nations, among which they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10. So I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11. And I gave them my statutes, and showed them mine ordinances, which if a man do, he shall live in them.

12. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them.

13. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they rejected mine ordinances, which if a man keep, he shall live in them; and my sabbaths they greatly profaned. Then I said I would pour out my wrath upon them in the wilderness, to consume them.

14. But I wrought for my name's sake, that it should not be profaned in the sight of the nations, in whose sight I brought them out.

15. Moreover also I sware unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands;

16. Because they rejected mine ordinances, and walked not in my statutes, and profaned my sabbaths: for their heart went after their idols.

17. Nevertheless mine eye spared them, and I destroyed them not, neither did I make a full end of them in the wilderness.

18. And I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their ordinances, nor defile yourselves with their idols.

19. I am Jehovah your God: walk in my statutes, and keep mine ordinances, and do them;

20. And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am Jehovah your God.

21. But the children rebelled against me; they walked not in my statutes, neither kept mine ordinances to do

them, which if a man do, he shall live in them; they profaned my sabbaths. Then I said I would pour out my wrath upon them, to accomplish my anger against them in the wilderness.

22. Nevertheless I withdrew my hand, and wrought for my name's sake, that it should not be profaned in the sight of the nations, in whose sight I brought them forth.

23. Moreover I swore unto them in the wilderness, that I would scatter them among the nations, and disperse them through the countries;

24. Because they had not executed mine ordinances, but had rejected my statutes, and had profaned my sabbaths, and their eyes were after their fathers' idols.

25. Moreover also I gave them statutes that were not good, and ordinances wherein they should not live;

26. And I polluted them in their own gifts, in that they caused to pass through *the fire* all that openeth the womb, that I might make them desolate, to the end that they might know that I am Jehovah.

27. Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord Jehovah: In this moreover have your fathers blasphemed me, in that they have committed a trespass against me.

28. For when I had brought them into the land, which I swore to give unto them, then they saw every high hill, and every thick tree, and they offered there their sacrifices, and there they presented the provocation of their offering; there also they made their sweet savor, and they poured out there their drink-offerings.

29. Then I said unto them, What meaneth the high place whereunto ye go? So the name thereof is called Bamah unto this day.

30. Wherefore say unto the house of Israel, Thus saith the Lord Jehovah: Do ye pollute yourselves after the manner of your fathers? and play ye the harlot after their abominations?

31. And when ye offer your gifts, when ye make your sons to pass through the fire, do ye pollute yourselves with all your idols unto this day? and shall I be inquired of

by you, O house of Israel? As I live, saith the Lord Jehovah, I will not be inquired of by you;

32. And that which cometh into your mind shall not be at all, in that ye say, We will be as the nations, as the families of the countries, to serve wood and stone.

33. As I live, saith the Lord Jehovah, surely with a mighty hand, and with an outstretched arm, and with wrath poured out, will I be king over you.

34. And I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with an outstretched arm, and with wrath poured out;

35. And I will bring you into the wilderness of the peoples, and there will I enter into judgment with you face to face.

36. Like as I entered into judgment with your fathers in the wilderness of the land of Egypt, so will I enter into judgment with you, saith the Lord Jehovah.

37. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant;

38. And I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the land where they sojourn, but they shall not enter into the land of Israel: and ye shall know that I am Jehovah.

39. As for you, O house of Israel, thus saith the Lord Jehovah; Go ye, serve every one his idols, and hereafter also, if ye will not hearken unto me; but my holy name shall ye no more profane with your gifts, and with your idols.

40. For in my holy mountain, in the mountain of the height of Israel, saith the Lord Jehovah, there shall all the house of Israel, all of them, serve me in the land: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things.

41. As a sweet savor will I accept you, when I bring you out from the peoples, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you in the sight of the nations.

42. And ye shall know that I am Jehovah, when I shall bring you into the land of Israel, into the country which I swear to give unto your fathers.

43. And there shall ye remember your ways, and all your doings, wherein ye have polluted yourselves; and ye shall loathe yourselves in your own sight for all your evils that ye have committed.

44. And ye shall know that I am Jehovah, when I have dealt with you for my name's sake, not according to your evil ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord Jehovah

45. And the word of Jehovah came unto me, saying,

46. Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the field in the South;

47. And say to the forest of the South, Hear the word of Jehovah: Thus saith the Lord Jehovah, Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burnt thereby.

48. And all flesh shall see that I, Jehovah, have kindled it; it shall not be quenched.

49. Then said I, Ah Lord Jehovah! they say of me, Is he not a speaker of parables?

Chapter XX.

1-3. Those who are of the Jewish church worship the Lord with the mouth, and not with the heart. P. P.

3, 4, 27, 46. The prophets were called sons of man, because they represented the Lord. L. 28.

4. The first of them, that is their fathers. P. P.

4-9. They worshipped other gods, and did not depart from them however much admonished, because they were natural external: this concerning them when they were in Egypt. P. P.

5, 6, 23. By the hand is signified power. A. 878.

6. By the land of Canaan is meant the Lord's kingdom. Flowing with milk, the abundance of celestial spiritual

things, and with honey the abundance of happiness and enjoyment therefrom. A. 5620.

By the land of Canaan in the Word is understood the church; and the church is with those only who are in spiritual good, and at the same time in natural good. E. 619.

6, 15. By milk is meant an abundance of celestial spiritual things, by honey an abundance of the blessings therefrom. The land is the celestial itself of the kingdom, from which those things are. A. 2184.

7, 8. See Chapter V., 11. E. 1045.

8, 13. That the Lord Jehovah pours out His fury upon them to consume them. D. P., Page 68.

10-12. They were let into temptations, and then instructed. Also respecting conjunction of the Lord with the church. P. P.

11, 13, 25. See Chapter V., 6, 7. A. 8972.
See Chapter V., 6, 7. E. 946.

12. The sabbath was representative of the conjunction of the Lord with the human race. A. 8495.

12, 20. Signs signify testifications that the things which they teach are true. R. 598.

Testification concerning conjunction. E. 706.

13. And they cannot even thus be brought to the worship of the Lord. P. P.

13, 16. By walking in the spiritual sense is signified to live. E. 97.

14-17. Although they were of such a character, yet they were not cast off. P. P.

14, 44. The name of Jehovah is all by which He is worshipped, and thus in the supreme sense all that proceeds from the Lord. A. 6674.

16. To walk after one means to follow. A. 2019.

18-20. Their offspring were instructed in like manner. P. P.

21-24. They in like manner condemned all things of the church. P. P.

25-26. In consequence they had representatives different from the former good ones, because they had profaned them; this concerning those who are in the wilderness.

P. P.

26, 31. See Chapter XIV., 16, 18, 20. R. 543.
See Chapter XVI., 20, 21, 45. E. 724.

27-29. When they had been introduced into the land of Canaan, they all worshipped other gods. P. P.

28. A tangled tree (thicket) stands for the things which are dictated not by the Word, but by one's own knowledge. A. 2831.

It is from correspondence that wine signifies holy truth, and in the opposite sense profaned truth; for the angels who perceive all things spiritually, when men read of wine in the Word, understand nothing else. R. 316.

The drink-offerings, which were wine, were offered upon the altar together with the sacrifices. Worship is signified. R. 778.

As the meat-offering and the drink-offering, which were bread and wine, signified worship from the good of love and the truths of faith, in the opposite sense by these offsprings was signified worship from evils, originating in the love of evil and falsity of faith.

This worship was offered to idols, and to other gods. E. 376.

30, 31. They profaned things holy. P. P.

31. By burning their sons and daughters in the fire is signified to destroy the truths and goods of the church by evils lusts, or by evil loves. E. 504.

32. In a depraved church good is turned into evil, and truth into falsity. Hence the signification of nations and peoples in this sense in many places in the Word. A. 1250.

That which cometh into your mind (spirit). See Chapter XIII., 3. A. 9818.

By spirit is meant the varying affection of life with man. L. 48.

By wood in the opposite sense is meant evil and cursed, as they made graven images of wood, and adored them.

R. 774.

Spirit signifies the mind of man, and such things as are of the mind. T. 150.

The whole life of man is understood by his spirit. E. 183.

Wood in the opposite sense signifies evil. E. 1145.

32-36. They are to be cast out of the church, because they have been such from the beginning. P. P.

33, 34. It is said of Jehovah that He stretches out the heavens. By stretching out is meant omnipotence. He enlarges the limits of heaven, and fills the inhabitants with life and wisdom. A. 7673.

34. Divine power in the Word is very often expressed by a stretched out arm, and by a strong hand. A. 7205.

34-37. A state of temptation is signified by a wilderness in which a man is as it were without truths, because he is surrounded by evil spirits, who bring temptation. R. 546.

The wilderness stands for a state of temptations, which is called a wilderness of peoples, and also the wilderness of Egypt, because the state of the natural man before regeneration is understood, because there are then no goods and truths, but evils and falses. E. 730.

35. The face when speaking of man signifies his mind and affection, consequently the interiors of his mind, which present themselves as seen in the face, whence the face is called an index of the mind, and also an effigy of the interiors of man. E. 412.

35, 36. The vastation and desolation of those who are being reformed is treated of. A. 2708.

37-39. They will not return to the church, but will be among the profaners of the holy things of the church. P. P.

40. Oblations and the first-fruits of the offerings in the

holy things are likewise works made holy by charity from the Lord. A. 349.

The mountain of holiness here stands for love to the Lord, the mountain of the height of Israel for charity toward the neighbor. A. 795.

The first-fruits were to be given to Jehovah signified that it is the first thing of the church to ascribe all the goods and the truths of faith unto the Lord, and not to self. A. 9223.

See Chapter XVII., 23. A. 9489.

By virtue of truths from the Lord the angels are called holy, and the prophets likewise. Hence it is that Zion was called the mountain of holiness. R. 586.

The first-fruits signify that which is born first, and afterwards grows up, as an infant into a man, and a shoot into a tree. They hence signify every thing that follows until it is complete, for all that follows is in the first, as the man in the infant. R. 623.

Jerusalem is called a holy mountain, and a holy hill; for by a mountain is signified spiritual good, which in its essence is truth from good. E. 405.

40, 41. Here an odor of rest (sweet savour) is predicated of burnt-offerings and offerings, that is, of worship from charity, and its faith, which is consequently acceptable as an odor. A. 925.

40-42. See Chapter XVI., 60-62. E. 433.

A new church will be instituted, which will worship the Lord. P. P.

41. See Chapter V., 10, 12, 15. A. 7051.

Incense is called the prayers of the saints, because fragrant odors (sweet savour) correspond to affections for good and truth. R. 278.

41, 42. The ground (the land of Israel) here stands for internal worship. When there is not internal worship it is called the land. A. 566.

43, 44. And they will acknowledge their evils, and at the same time the Lord's mercy. P. P.

45, 46. An external or natural church, which is able to be in the light of truth. P. P.

46. The south here stands for those who are in the light of truth from the Word, thus those who are of the church, but who are in falsities which they confirm from the sense of the letter of the Word wrongly interpreted. A forest is where outward knowledge reigns.

A. 9642.

The forest of the south (Jerusalem) stands for those who are in the light of truths and who extinguish it, and thus for those in the church who are of this character. A. 1458.

A forest stands for the church as to its knowledge of truth. A. 9011.

By the forest of the south is meant the church, which may be in the light of truth from the Word, but which is now in knowledges alone, destitute of spiritual light.

E. 504.

47. Here by fire and flame are signified the lusts of evil and falsity which extinguish all the good and truth of the church, hence the church's vastation. A. 6832.

A tree in general signifies man as to his affections, and the thoughts which hence spring. R. 400.

By green or growing green is signified living or alive.

R. 401.

A tree signifies man.

T. 468.

Trees, which are so often mentioned in the Word, signify the interiors of the mind of man. The things which are upon trees, as the leaves and fruit, such things as are derived from them. E. 109.

By the forest of the south is understood what is false within the church, consequently those in the church who are in falsities. The church is signified by the south because it may be in the light of truth from the Word. By the forest falsity from evil is meant.

E. 412.

See Chapter XVII., 24.

E. 507.

- 47, 48. The external or natural church is destroyed by evil love. P. P.
 49. It is the Jewish nation here further treated of. P. P.

CHAPTER XXI

1. And the word of Jehovah came unto me, saying,
2. Son of man, set thy face toward Jerusalem, and drop *thy word* toward the sanctuaries, and prophesy against the land of Israel;
3. And say to the land of Israel, Thus saith Jehovah: Behold, I am against thee, and will draw forth my sword out of its sheath, and will cut off from thee the righteous and the wicked.
4. Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of its sheath against all flesh from the south to the north:
5. And all flesh shall know that I, Jehovah, have drawn forth my sword out of its sheath; it shall not return any more.
6. Sigh therefore, thou son of man; with the breaking of thy loins and with bitterness shalt thou sigh before their eyes.
7. And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt say, Because of the tidings, for it cometh; and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and it shall be done, saith the Lord Jehovah.
8. And the word of Jehovah came unto me, saying,
9. Son of man, prophesy, and say, Thus saith Jehovah: Say, A sword, a sword, it is sharpened, and also furbished;
10. It is sharpened that it may make a slaughter; it is furbished that it may be as lightning: shall we then make mirth? the rod of my son, it contemneth every tree.
11. And it is given to be furbished, that it may be handled: the sword, it is sharpened, yea, it is furbished, to give it into the hand of the slayer.

12. Cry and wail, son of man; for it is upon my people, it is upon all the princes of Israel: they are delivered over to the sword with my people; smite therefore upon thy thigh.
13. For there is a trial; and what if even the rod that contemneth shall be no more? saith the Lord Jehovah.
14. Thou therefore, son of man, prophesy, and smite thy hands together; and let the sword be doubled the third time, the sword of the deadly wounded: it is the sword of the great one that is deadly wounded, which entereth into their chambers.
15. I have set the threatening sword against all their gates, that their heart may melt, and their stumblings be multiplied: ah! it is made as lightning, it is pointed for slaughter.
16. Gather thee together, go to the right, set thyself in array, go to the left, whithersoever thy face is set.
17. I will also smite my hands together, and I will cause my wrath to rest: I, Jehovah, have spoken it.
18. The word of Jehovah came unto me again, saying,
19. Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come; they twain shall come forth out of one land: and mark out a place, mark it out at the head of the way to the city.
20. Thou shalt appoint a way for the sword to come to Rabbah of the children of Ammon, and to Judah in Jerusalem the fortified.
21. For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he shook the arrows to and fro, he consulted the terraphim, he looked in the liver.
22. In his right hand was the divination *for* Jerusalem, to set battering rams, to open the mouth in the slaughter, to lift up the voice with shouting, to set battering rams against the gates, to cast up mounds, to build forts.
23. And it shall be unto them as a false divination in their sight, who have sworn oaths unto them; but he bringeth iniquity to remembrance, that they may be taken.
24. Therefore thus saith the Lord Jehovah: Because ye have made your iniquity to be remembered, in that your transgressions are uncovered, so that in all your doings

your sins do appear; because that ye are come to remembrance, ye shall be taken with the hand.

25. And thou, O deadly wounded wicked one, the prince of Israel, whose day is come, in the time of the iniquity of the end,

26. Thus saith the Lord Jehovah: Remove the mitre, and take off the crown; this *shall be* no more the same; exalt that which is low, and abase that which is high.

27. I will overturn, overturn, overturn it: this also shall be no more, until he come whose right it is; and I will give it *him*.

28. And thou, son of man, prophesy, and say, Thus saith the Lord Jehovah concerning the children of Ammon, and concerning their reproach; and say thou, A sword, a sword is drawn, for the slaughter it is furbished, to cause it to devour, that it may be as lightning;

29. While they see for thee false visions, while they divine lies unto thee, to lay thee upon the necks of the wicked that are deadly wounded, whose day is come in the time of the iniquity of the end.

30. Cause it to return into its sheath. In the place where thou wast created, in the land of thy birth, will I judge thee.

31. And I will pour out mine indignation upon thee: I will blow upon thee with the fire of my wrath; and I will deliver thee into the hand of brutish men, skilful to destroy.

32. Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered: for I, Jehovah, have spoken it.

Chapter XXI.

2, 6. et seq. The prophet Ezekiel was called son of man.

L. 28.

4, 5. They will all perish by means of falsity of evil. P. P.

All flesh stands for all mankind. A. 574.

When mention is made of all flesh it means every man. A. 10283.

The foregoing statement repeated. R. 748.

The foregoing statement repeated. M. 154.

5-8. The Jewish nation is here further treated of. P. P.

6-7. Grief of doctrine. P. P.

8-10. Here to unsheath or draw the sword means not to cease from fighting until the enemies be overthrown, thus continual combat. A. 8294.

9, 10. They will all perish through falsity of evil. P. P.

The particulars of the internal sense show that nothing else than vastation is meant by the sword. A. 2799.

9, 10, 14, 15. The sword here stands for such desolation of man that he sees nothing of good and truth, but mere falsities and things contrary, which is to multiply stumbling blocks. A. 309.

7. Spirit and heart stand for the life of the understanding and the life of the will. A. 9818.

The life of man varies according to his state, therefore by spirit is meant the varying affection of life with man. L. 48.

Man's spirit is his mind, and whatever proceeds from it. T. 159.

By spirit when predicated of man is meant truth received in the life. E. 183.

8-11. Destruction by means of interior evil. P. P.

9-15. By a sword is meant the devastation of truth in the church. R. 52.

14-22, 32. By a sword is meant truth destroying and combating. This destruction appears especially in the spiritual world, where they who are in falsities cannot bear the truth, but are in a state of anxiety, as if they struggled with death, when they come into the sphere of light, that is, into the sphere of Divine truth. E. 131.

17, 18. Grief of the church, because they cannot be converted. P. P.

19-22. All things that remain will also perish, owing to falsities still more interior. P. P.

15, 16. The destruction of truth by dire falsities is meant. E. 600.

- 15-18. Lightning and the flashing of it (it is made bright) stands for truth Divine. It strikes upon the intellectual, and deprives it of seeing truth. A. 8813.
- 18-22. Destruction will come by reasoning from falsities, and yet they will have worship, but from these falsities. P. P.
21. He consulted with images (teraphim). They were images, which were forbidden. A. 4111.
- 23, 24. Their worship will be vain. P. P.
24. Transgression signifies evil against truth, which is less, and sin evil against good which is more grievous. A. 6563.
25. By day is meant the coming of the Lord. L. 4.
The desolation, vastation and consummation of the Jewish church is meant by pierced, or thrust through. Coro. 59.
26. By a crown is signified wisdom from the knowledge of good and truth. L. 126.
- 28-32. That church will come to an end when the Lord comes. It will be the same with those who have falsified the letter of the Word. They will be cast into hell. P. P.
29. Vanity signifies falsity of doctrine, and a lie falsity of life. A. 9248.
See Chapter XIII., 8-9. R. 924.
A lie signifies falsity and false speaking. T. 322.
By fire is signified all cupidity originating in the love of evil and its punishment, which is torment. E. 504.

CHAPTER XXII

1. Moreover the word of Jehovah came unto me, saying,
2. And thou, son of man, wilt thou judge the bloody city? then cause her to know all her abominations.
3. And thou shalt say, Thus saith the Lord Jehovah:

A city that sheddeth blood in the midst of her, that her time may come, and that maketh idols against her to defile her!

4. Thou art become guilty in thy blood that thou hast shed, and art defiled in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years: therefore have I made thee a reproach unto the nations, and a mocking to all the countries.

5. Those that are near, and those that are far from thee, shall mock thee, thou infamous one *and* full of tumult.

6. Behold, the princes of Israel, every one according to his power, have been in thee to shed blood.

7. In thee have they set light by father and mother; in the midst of thee have they dealt by oppression with the sojourner; in thee have they wronged the fatherless *and* the widow.

8. Thou hast despised my holy things, and hast profaned my sabbaths.

9. Slanderous men have been in thee to shed blood; *and* in thee they have eaten upon the mountains: in the midst of thee they have committed lewdness.

10. In thee have they uncovered their fathers' nakedness; in thee have they humbled her that was unclean in her impurity.

11. And one hath committed abomination with his neighbor's wife; and another hath lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter.

12. In thee have they taken bribes to shed blood; thou hast taken interest and increase, and thou hast greedily gained of thy neighbors by oppression, and hast forgotten me, saith the Lord Jehovah.

13. Behold, therefore, I have smitten my hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14. Can thy heart endure, or can thy hands be strong, in the days that I shall deal with thee? I, Jehovah, have spoken it, and will do it.

15. And I will scatter thee among the nations, and dis-

perse thee through the countries; and I will consume thy filthiness out of thee.

16. And thou shalt be profaned in thyself, in the sight of the nations; and thou shalt know that I am Jehovah.

17. And the word of Jehovah came unto me, saying,

18. Son of man, the house of Israel is become dross unto me: all of them are brass and tin and iron and lead, in the midst of the furnace; they are the dross of silver.

19. Therefore thus saith the Lord Jehovah: Because ye are all become dross, therefore, behold, I will gather you into the midst of Jerusalem.

20. As they gather silver and brass and iron and lead and tin into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my wrath, and I will lay you there, and melt you.

21. Yea, I will gather you, and blow upon you with the fire of my wrath, and ye shall be melted in the midst thereof.

22. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I, Jehovah, have poured out my wrath upon you.

23. And the word of Jehovah came unto me, saying,

24. Son of man, say unto her, Thou art a land that is not cleansed, nor rained upon in the day of indignation.

25. There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey: they have devoured souls; they take treasure and precious things; they have made her widows many in the midst thereof.

26. Her priests have done violence to my law, and have profaned my holy things: they have made no distinction between the holy and the common, neither have they caused men to discern between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

27. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, that they may get dishonest gain.

28. And her prophets have daubed for them with untempered mortar, seeing false visions, and divining lies

unto them, saying, Thus saith the Lord Jehovah, when Jehovah hath not spoken.

29. The people of the land have used oppression, and exercised robbery; yea, they have vexed the poor and needy, and have oppressed the sojourner wrongfully.

30. And I sought for a man among them, that should build up the wall, and stand in the gap before me for the land, that I should not destroy it; but I found none.

31. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I brought upon their heads, saith the Lord Jehovah.

Chapter XXII.

- 1, 2. The church adulterating truths and goods of doctrine. P. P.
- 2-4, 6, 9. This is said against unmercifulness. A. 374.
See Chapter XVI., 6, 9. A. 4735.
See Chapter XVI., 6, 9. A. 9127.
- 2, 5. The bloody city stands for doctrine which offers violence to the good of charity, which is said to be polluted by name, when it abounds with falsities, and thence with evils, which constitute its quality. E. 148.
- 3, 4. By day and by time is meant the coming of the Lord. L. 4.
- 3-6. It is coming nearer to its end. P. P.
4. Bloods crying signifies an accusation of guilt. A. 376.
Days signify states in general, and years states in particular. Those are spoken of who commit abominations and fill up the measure of their sins. A. 488.
To come even unto the years means to the end, when the Lord withdraws from the church. A. 2906.
Shedding blood signifies offering violence to good. A. 3400.
- 6, 7. By father and mother, in the internal sense, good and truth is understood, and in the supreme sense the Lord as the Divine good and Divine truth. A. 3703.

The internal was to instruct from truths, and to lead by truths to good from affection those who were in ignorance, and to lead by good to truths those who had knowledge, whereby they would have done good in the spiritual sense to the stranger, the fatherless, and the widow. A. 4844.

By the command is signified love for the Lord, and therefore the love of good and truth which are from the Lord. Therefore contempt of parents is enumerated among the crimes which are signified by shedding blood. A. 8899.

In the Word the stranger, the orphan, and the widow are often named together. These three when so joined have one meaning with the angels, namely, that with those who are in the church good and truth are to be conjoined according to order, thus reciprocally truth with good, and good with truth. A. 9200.

By a widow in the Word is meant one who is without protection, for in the spiritual sense it means one who is in good and not in truth, for truth protects good. R. 764.

By widows are also signified such of both sexes as are in good and not in truth, and yet desire truth, thus such as are without defence against the false and evil, whom however the Lord defends. E. 1121.

6, 9. It was a custom among the ancients when they made an important decision, which was confirmed by the rest, to eat together, by which they signified that they approved of the decision, and thus that they appropriated it to themselves. A. 4745.

7. By father in the genuine sense is signified good, and in the supreme sense the Lord. A. 3703.

7-9. They destroy truths and goods by means of it. P. P.

9, 10. Uncovering nakednesses means revealing the evils of the love of self, and of the world, which are infernal. Uncovering a father's nakednesses means revealing those evils which are from inheritance and from the will. A. 9960.

10-12. They have been guilty of various adulterations of truth and good. P. P.

12. See Chapter XVIII., 5, 8. A. 9210.

13-16. They are destroyed. P. P.

15, 16. See Chapter V., 10-12-15. A. 7051.

17-22. Falsities and evils of every kind are mixed with truths and goods. P. P.

18. Lead, since it is more ignoble than the rest of the metals, signifies evil which is lowest, such as is the evil of the exterior natural. A. 8298.

18-22. The false doctrines are described which the Jews and Israelites compacted from the literal sense of the Word, which they applied to themselves, and to their own loves only. Such doctrines are called the dross of silver, because silver signifies the truths of the Word, and dross nothing of truth, or what is abstracted from truth, and rejected. Their false doctrines, which were traditions, applied to their loves of self and of the world, therefore it is said that Jehovah would gather them in the midst of the furnace, to blow the fire upon it, to melt it, fire signifying those loves. E. 540.

18, 24. Son of Man signifies the Lord as to the Word. The prophets also were called the son of man. L. 28.

23-25. The truth of the Word has been adulterated. P. P.

24, 25. Rain signifies the Divine truth from heaven. R. 496.

By the land which has no rain is signified the non-reception of any influx of Divine truth out of heaven. E. 644.

26. also its good. P. P.

27. By wolf are signified those who snatch, but here those who snatch away from hell them that have been seized. A. 6441.

By unjust gain in general is signified every falsity from evil, which perverts the judgments of the mind. This is the case with those who have the world as their end. A. 8711.

27-29. Likewise the remaining things which, though false

- and evil, have been made to appear as though they were true and good. P. P.
29. By the miserable and poor in the spiritual sense of the Word are meant those who are without the knowledges of truth and good. R. 209.
See Chapter XVI., 49. E. 238.
30. See Chapter XIII., 5. A. 4926.
Nothing is left over. P. P.
31. See Chapter XI., 21. A. 10011.
See Chapter XVII., 19. E. 577.
They will perish in hell. P. P.

CHAPTER XXIII

1. The word of Jehovah came again unto me, saying,
2. Son of man, there were two women, the daughters of one mother:
3. And they played the harlot in Egypt; they played the harlot in their youth; there were their breasts pressed, and there was handled the bosom of their virginity.
4. And the names of them were Oholah the elder, and Oholibah her sister: and they became mine, and they bare sons and daughters. And as for their names, Samaria is Oholah, and Jerusalem Oholibah.
5. And Oholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians *her* neighbors,
6. Who were clothed with blue, governors and rulers, all of them desirable young men, horsemen riding upon horses.
7. And she bestowed her whoredoms upon them, the choicest men of Assyria all of them; and on whomsoever she doted, with all their idols she defiled herself.
8. Neither hath she left her whoredoms since *the days of* Egypt; for in her youth they lay with her, and they handled the bosom of her virginity; and they poured out their whoredom upon her.
9. Wherefore I delivered her into the hand of her

lovers, into the hand of the Assyrians, upon whom she doted.

10. These uncovered her nakedness; they took her sons and her daughters; and her they slew with the sword: and she became a byword among women; for they executed judgments upon her.

11. And her sister Oholibah saw this, yet was she more corrupt in her doting than she, and in her whoredoms which were more than the whoredoms of her sister.

12. She doted upon the Assyrians, governors and rulers, *her* neighbors, clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13. And I saw that she was defiled; they both took one way.

14. And she increased her whoredoms; for she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion,

15. Girded with girdles upon their loins, and flowing turbans upon their heads, all of them princes to look upon, after the likeness of the Babylonians in Chaldea, the land of their nativity.

16. And as soon as she saw them she doted upon them, and sent messengers unto them into Chaldea.

17. And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her soul was alienated from them.

18. So she uncovered her whoredoms, and uncovered her nakedness: then my soul was alienated from her like as my soul was alienated from her sister.

19. Yet she multiplied her whoredoms, remembering the days of her youth, wherein she had played the harlot in the land of Egypt.

20. And she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses.

21. Thus thou calledst to remembrance the lewdness of thy youth, in the handling of thy bosom by the Egyptians for the breasts of thy youth.

22. Therefore, O Oholibah, thus saith the Lord Je-

hovah: Behold, I will raise up thy lovers against thee, from whom thy soul is alienated, and I will bring them against thee on every side:

23. The Babylonians and all the Chaldeans, Pekod and Shoa and Koa, *and* all the Assyrians with them; desirable young men, governors and rulers all of them, princes and men of renown, all of them riding upon horses.

24. And they shall come against thee with weapons, chariots, and wagons, and with a company of peoples; they shall set themselves against thee with buckler and shield and helmet round about: and I will commit the judgment unto them, and they shall judge thee according to their judgments.

25. And I will set my jealousy against thee, and they shall deal with thee in fury; they shall take away thy nose and thine ears; and thy residue shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26. They shall also strip thee of thy clothes, and take away thy fair jewels.

27. Thus will I make thy lewdness to cease from thee, and thy whoredom *brought* from the land of Egypt; so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28. For thus saith the Lord Jehovah: Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy soul is alienated;

29. And they shall deal with thee in hatred, and shall take away all thy labor, and shall leave thee naked and bare; and the nakedness of thy whoredoms shall be uncovered, both thy lewdness and thy whoredoms.

30. These things shall be done unto thee, for that thou hast played the harlot after the nations, and because thou art polluted with their idols.

31. Thou hast walked in the way of thy sister; therefore will I give her cup into thy hand.

32. Thus saith the Lord Jehovah: Thou shalt drink of thy sister's cup, which is deep and large; thou shalt be laughed to scorn and had in derision; it containeth much.

33. Thou shalt be filled with drunkenness and sorrow,

with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34. Thou shalt even drink it and drain it out, and thou shalt gnaw the sherds thereof, and shalt tear thy breasts; for I have spoken it, saith the Lord Jehovah.

35. Therefore thus saith the Lord Jehovah: Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36. Jehovah said moreover unto me: Son of man, wilt thou judge Oholah and Oholibah? then declare unto them their abominations.

37. For they have committed adultery, and blood is in their hands; and with their idols have they committed adultery; and they have also caused their sons, whom they bare unto me, to pass through *the fire* unto them to be devoured.

38. Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

39. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of my house.

40. And furthermore ye have sent for men that come from far, unto whom a messenger was sent, and, lo, they came; for whom thou didst wash thyself, paint thine eyes, and deck thyself with ornaments,

41. And sit upon a stately bed, with a table prepared before it, whereupon thou didst set mine incense and mine oil.

42. And the voice of a multitude being at ease was with her: and with men of the common sort were brought drunkards from the wilderness; and they put bracelets upon the hands of them *twain*, and beautiful crowns upon their heads.

43. Then said I of her that was old in adulteries, Now will they play the harlot with her, and she *with them*.

44. And they went in unto her, as they go in unto a harlot: so went they in unto Oholah and unto Oholibah, the lewd women.

45. And righteous men, they shall judge them with the judgment of adulteresses, and with the judgment of women that shed blood; because they are adulteresses, and blood is in their hands.

46. For thus saith the Lord Jehovah: I will bring up a company against them, and will give them to be tossed to and fro and robbed.

47. And the company shall stone them with stones, and despatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

48. Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

49. And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols; and ye shall know that I am the Lord Jehovah.

Chapter XXIII.

1, 2. There are two churches, one which is in truth, which is Samaria, and the other which is in good, which is Jerusalem. P. P.

1-40. See Chapter XVI., 46, 48. B. 100.
Jerusalem is also called Sodom, where it is said to be utterly lost, and to be destroyed. T. 782.

1-49. See Chapter IV., 1-17. L. 64.
See Chapter IV., Whole Chapter. R. 350.
See Chapter IV., Whole Chapter. R. 980.

There were no truths and goods of the church with the Jewish people, but only falsities and evils. This is evident from the Word. E. 433.

See Chapter XIX., 1-14. E. 1029.

2-4. The church is called a woman in these passages. R. 434.

By Samaria, the metropolis of the Israelites, is signified in the Word the spiritual church, and by Jerusalem, the metropolis of the Jews, the celestial church, each

as to doctrine, therefore they are called women. Both of those churches act as one, they are therefore called the daughters of one mother, also signifying the church.

E. 555.

2-17. This relates to the church of Israel and of Judah, here called the daughters of one mother. By their whoredom are meant adulterations and falsifications of the Word. As in the Word Egypt signifies knowledge, Assyria reasoning, Chaldea the profanation of truth, and Babel the profanation of good, it is therefore said that they committed whoredom with them. Life 79.

2-33. See Chapter XVI., 26, 28, 29. R. 503.

See Chapter XVI., 26, 28, 29. E. 654.

2 et seq. Spiritual adulteries are here meant, that is perversions of the good, and falsifications of the truth which are of the church. A. 8904.

2-5, 7, 8, 11, 12 et seq. Samaria is the church which is in the affection for truth, and Jerusalem that which is in the affection for good. Adulteries with the Egyptians, and the sons of Asshur, are perversions of good and truth by external knowledges and reasonings with which falsities are confirmed. This was done even to profane worship, which as to truth is Chaldea, and as to good the sons of Babel. A. 2466.

See Chapter XVI., 15-17, 20 etc. A. 10648.

2, 3, 5, 6, 7, 11, etc. The two women, the daughters of one mother, are two churches, the Israelitish and the Jewish. The Babylonians coming into the bed of love is the profanation of good. E. 141.

2, 3, 5, 6, 17, etc. Egypt stands for external knowledges, Asshur for reasoning, and the sons of Babel for falsities from lusts. A. 1186.

The two daughters of the same mother are the Israelitish and Jewish church, whose adulterations and falsifications of the Word are described as adulteries.

R. 134.

See Chapter XVI., 15, 16, 26, 28, etc. T. 314.

- 2, 3, 8, 21. The two women are Jerusalem and Samaria by whom in the internal sense churches are signified. Committing whoredom means that they falsified the truths of the church by outward knowledges. A. 6432.
- 2, 36. The prophet Ezekiel was called son of man. L. 28.
- 3, 4. Both are external natural, perverted in the beginning. P. P.
- 3, 5, 21. See Chapter XVI., 26, 28. A. 2588.
- 3, 8. See Chapter XVI., 26. A. 1165.
By virginity is signified the undefiled affection for truth. E. 863.
- 4-6. Thus is described the church which had falsified the truths of the Word by reasonings from their own intelligence. R. 450.
By Samaria is signified the spiritual church, and by Jerusalem the celestial church. They are called Aholah and Aholibah, because by those names is signified a tent. A tent signifies the church in its relation to worship. Women also mean the church. By committing whoredoms in Egypt is signified that they falsified the truths of the church by the scientifics of the natural man, doting on the Assyrians means reasonings from those scientifics. Clothed in blue means fallacies and falsities which in the external form appear as truths, because drawn from the literal sense of the Word perversely applied. They who reason from such appearances are also called rulers and captains, desirable young men, and horsemen, for from self-derived intelligence they appear to themselves, and to others, who are in a similar state, as intelligent and wise. E. 576.
- 4-10, 18, 28, 29. Samaria called Aholah, and Jerusalem called Aholibah signify churches where there is no truth, but falsities, and no good, but evils. By leaving naked and bare is meant destitute of good and truth. E. 240.
- 5, 6. Samaria — Aholah — is the spiritual church per-

- verted. By committing whoredom in Egypt is understood falsifying truths by external knowledges. A. 9466.
- 5-8. Samaria: falsifying the truths of the Word by reasonings from scientifics. P. P.
- 5, 6, 12. Horsemen here mean the perverted understanding, whence come falsities. A. 6534.
- 5, 6, 12, 23. What if false appearing as true is principally effected by the application of the literal sense of the Word to falsity. This is signified by blue. E. 355.
- 5, 6, 20. Egypt represents the natural man. Horses of Egypt truths falsified by reasonings. W. H. A.
- 5, 8, 14-17. The Chaldean nation is here described by representatives signifying profanation of truth in worship. A. 1368.
- 6, 12. Babylon is here described as a harlot appears in the world, dressed in splendid garments, but still abominable, because full of uncleanness. E. 1042.
- 6, 20. See Chapter XVII., 15. R. 298.
- 8, 12, 14, 16. Tainted with vermilion signifies doctrinals appearing outwardly as truths, although inwardly they are profane. The same is signified by men painted upon the wall. E. 827.
- 9, 10. Thus she became corrupted. P. P.
- 11-13. Jerusalem, also falsified truths. P. P.
- 14, 15. Girded with girdles means truths profaned. The girdles with which they were girt about the loins are the goods which they feign in order that their truth may thereby be believed. A. 9828.
- 14-16. The idols and graven images of the ancients were images of their religion, hence the falsities and evils of doctrine are signified by them. R. 601.
- 14-17. "Jerusalem" adulterated goods also by various means. P. P.
18. Thereby she separated herself from the Lord, P. P.
- 19-21. and defiled truths and goods still further by scientifics of the natural man. P. P.
20. See Chapter XVII., 15. E. 355.

- 22-25. They will wholly perish on the day of Judgment. P. P.
24. Breastplates are the arguments from fallacies. Their being as of iron means that to them the arguments appeared so strong, that they could not be refuted. R. 436.
25. See Chapter III., 10. A. 3869.
The zeal of Jehovah is described as anger. A. 8875.
By a devouring fire is meant the fire of lusts, which arise from the loves of self and of the world, since this is the fire which consumes a man, and which vastates or lays waste the church. A. 9434.
Zeal with the Lord is not wrath. It only appears in externals as if it were, interiorly it is love. R. 216.
26. A garment signifies truth. R. 166.
Garments stand for those things which are in the natural man, namely scientific truths or falsities, all derived from the spiritual world. E. 195.
- 26, 27. Thus the truths and goods of the church will no longer be perverted. P. P.
- 28, 29. See Chapter XVI., 7, 22, 36. A. 9960.
- 28-31. They will be in hell, where there is nothing but evils and falsities. P. P.
29. See Chapter XVI., 7, 22. A. 213.
- 31-34. This is said of Jerusalem, by which is signified the spiritual of the celestial church. Cup here stands for falsity from evil. Because this vastates and destroys the church, it is called the cup of devastation. A. 5120.
By vials, plates, cups, goblets, and bottles those things are signified which are contained in them. R. 672.
These things are said concerning Jerusalem whereby is signified the celestial church as to doctrine. By Samaria which is the sister is understood the spiritual church, also as to doctrine. The Jewish nation represented the Lord's celestial kingdom, and the Israelitish nation His spiritual kingdom. In this case however the churches are signified devastated of all good and

- truth. It is called a cup of devastation — predicated of good, and desolation — predicated of truth. E. 960.
- 32, 33. To be made drunk signifies to be insane in spiritual or in theological things. R. 721.
- 32-34. They will also be in the falsification of all truth. P. P.
33. Vastation and desolation of the goods and truths of the church. Coro. 56.
35. and this because they have denied the Lord. P. P.
- 36-39. They have destroyed all the holy things of the church. P. P.
37. See Chapter XIV., 16, 18, 20. R. 543.
By blood being in their hands are understood the false arising from self-derived intelligence. Leading away their sons to the idols, for meat means that they destroyed the truths of the Word by falses. E. 724.
- 40-42. They boasted before others on account of their having the Word and the holy things of the church. P. P.
41. By a bed is here meant more remote from the truths and goods of doctrine. R. 137.
42. See Chapter XVI., 11, 12. A. 3105.
See Chapter XXI., 26. E. 126.
- 43-45. Although these were entirely falsified and adulterated P. P.
- 45-47. Stoning signified condemnation and curse on account of the destruction of truth of the church. E. 655.
- 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. P. P.
47. It is described how in Jerusalem — the celestial spiritual church — and Samaria — the spiritual church — goods and truths of faith were destroyed. A. 7456.
See Chapter IX., 5, 6. add: to stone with stones and to dispatch with the sword signify the destruction of truths by falsities. To slay sons and daughters means to destroy all goods and truths. E. 315.
49. See Chapter XVIII., 19, 20. A. 9937.
See Chapter XVIII., 20. A. 9965.

CHAPTER XXIV

1. Again, in the ninth year, in the tenth month, in the tenth *day* of the month, the word of Jehovah came unto me, saying.

2. Son of man, write thee the name of the day, *even* of this selfsame day: the king of Babylon drew close unto Jerusalem this selfsame day.

3. And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord Jehovah, Set on the caldron, set it on, and also pour water into it:

4. Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder: fill it with the choice bones.

5. Take the choice of the flock, and also a pile of *wood* for the bones under *the caldron*; make it boil well; yea, let the bones thereof be boiled in the midst of it.

6. Wherefore thus saith the Lord Jehovah: Woe to the bloody city, to the caldron whose rust is therein, and whose rust is not gone out of it! take out of it piece after piece; no lot is fallen upon it.

7. For her blood is in the midst of her; she set it upon the bare rock; she poured it not upon the ground, to cover it with dust.

8. That it may cause wrath to come up to take vengeance, I have set her blood upon the bare rock, that it should not be covered.

9. Therefore thus saith the Lord Jehovah: Woe to the bloody city! I also will make the pile great.

10. Heap on the wood, make the fire hot, boil well the flesh, and make thick the broth, and let the bones be burned.

11. Then set it empty upon the coals thereof, that it may be hot, and the brass thereof may burn, and that the filthiness of it may be molten in it, that the rust of it may be consumed.

12. She hath wearied *herself* with toil; yet her great rust goeth not forth out of her; her rust *goeth not forth* by fire.

13. In thy filthiness is lewdness: because I have cleansed thee and thou wast not cleansed, thou shalt not be cleansed from thy filthiness any more, till I have caused my wrath toward thee to rest.

14. I, Jehovah, have spoken it: it shall come to pass and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord Jehovah.

15. Also the word of Jehovah came unto me, saying

16. Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet thou shalt neither mourn nor weep, neither shall thy tears run down.

17. Sigh, but not aloud, make no morning for the dead; bind thy headdress upon thee, and put thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.

18. So I spake unto the people in the morning; and at even my wife died; and I did in the morning as I was commanded.

19. And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so?

20. Then I said unto them, The word of Jehovah came unto me, saying,

21. Speak unto the house of Israel, Thus saith the Lord Jehovah: Behold, I will profane my sanctuary, the pride of your power, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left behind shall fall by the sword.

22. And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men.

23. And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away in your iniquities, and moan one toward another.

24. Thus shall Ezekiel be unto you a sign; according to all that he hath done shall ye do: when this cometh, then shall ye know that I am the Lord Jehovah.

25. And thou, son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their heart, their sons and their daughters,

26. That in that day he that escapeth shall come unto thee, to cause thee to hear it with thine ears?

27. In that day shall thy mouth be opened to him that is escaped, and thou shalt speak, and be no more dumb: so shalt thou be a sign unto them; and they shall know that I am Jehovah.

Chapter XXIV.

- 1, 2. The end of the church among the Jewish nation. P. P.
 2, 16, 25. The prophet Ezekiel was called son of man. L. 28.
 3-5. Through the Word truths together with goods have been given them, also the Divine presence. P. P.
 3-6. Pot stands for a city, or the people therein, in whom is the evil of the profanation of good. The good which is the flesh in it, is the thigh and the shoulder. The evil is the scum therefrom. The profanation of good is the remaining scum, therefore also it is called the bloody city. A. 8408.
 The Word is described such as it is as to doctrine, namely, that in it are Divine truths from Divine good. Then is described doctrine from the Word, such as it was with the Jewish nation, full of uncleanness and falsities. The pot is doctrine, the thigh, the shoulder, and the choice bones are Divine truths from Divine good in successive order. The bloody city is the Jewish nation. The scum is the external favoring filthy loves. A. 10105.
 3-5, 10. Pot signifies violence offered to good and truth, wherefore it is called a city of bloods. The pieces, the good piece, the thigh, and the shoulder gathered into it are flesh, by which are meant goods. The choice bones stand for truths, the bones being boiled in the midst of it means violence offered to truths. A. 3812.
 6-8. They are filthy by reason of the adulteration and profanation of truth and good. P. P.
 6, 9, 11. An empty pot is that in which there is filthiness and scum, that is, evil and falsity. A. 4744.

7. By dust is understood the ground, which signifies the good of the church. When there is no earth upon the rocks, and they are consequently dry, consisting of mere masses of stone, it is an indication that there remains no good. See also Chapter XXVI., 3, 4, 14. E. 411.
 9-12. The Lord has labored with all His might, that they might grow better, P. P.
 13. What is exteriorly pure or clean. A. 10206.
 but it could not be done. P. P.
 14. Therefore they will die in their profanities. P. P.
 15-17. Everything of the church will be taken away from them, and yet there will be no grief on that account. P. P.
 18. Wife stands for the church. A. 7844.
 18, 19. This will take place when the Lord comes into the world. P. P.
 21. Because the Lord alone is holy, therefore He is called a sanctuary. A. 9229.
 The sanctuary stands for the church. A. 9479.
 21-23. Then He will destroy all the worship of that church, and there will be no grief on that account. P. P.
 21, 25. Describes the devastation of all truth from those who are of the church. The sanctuary means the Word from which is the church, for this is the essential sanctuary, as it is Divine truth. From its power against falses and evils, which are from hell, it is called the magnificence of the strength of Jehovah. That all truths and the affection for them will perish by falses, is signified by your sons and your daughters shall fall by the sword, which is the false destroying truth. E. 724.
 24-27. When the Lord comes those who will be led to the new church will be instructed. P. P.
 25-27. By: in that day, the coming of the Lord is meant. L. 4.
 26-27. The Lord's coming and a new church from Him is meant. R. 704.

CHAPTER XXV

1. And the word of Jehovah came unto me, saying,
2. Son of man, set thy face toward the children of Ammon, and prophesy against them:

3. And say unto the children of Ammon, Hear the word of the Lord Jehovah: Thus saith the Lord Jehovah, Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was made desolate; and against the house of Judah, when they went into captivity:

4. Therefore, behold, I will deliver thee to the children of the east for a possession, and they shall set their encampments in thee, and make their dwellings in thee; they shall eat thy fruit, and they shall drink thy milk.

5. And I will make Rabbah a stable for camels, and the children of Ammon a couching-place for flocks: and ye shall know that I am Jehovah.

6. For thus saith the Lord Jehovah: Because thou hadst clapped thy hands, and stamped with the feet, and rejoiced with all the despite of thy soul against the land of Israel;

7. Therefore, behold, I have stretched out my hand upon thee, and will deliver thee for a spoil to the nations; and I will cut thee off from the peoples, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am Jehovah.

8. Thus saith the Lord Jehovah: Because that Moab and Seir do say, Behold, the house of Judah is like unto all the nations;

9. Therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Beth-jeshimoth, Baalmeon, and Kiriathaim,

10. Unto the children of the east, *to go* against the children of Ammon; and I will give them for a possession, that the children of Ammon may not be remembered among the nations:

11. And I will execute judgments upon Moab; and they shall know that I am Jehovah.

12. Thus saith the Lord Jehovah: Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;

13. Therefore thus saith the Lord Jehovah, I will stretch out my hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; even unto Dedan shall they fall by the sword.

14. And I will lay my vengeance upon Edom by the hand of my people Israel; and they shall do in Edom according to mine anger and according to my wrath; and they shall know my vengeance, saith the Lord Jehovah.

15. Thus saith the Lord Jehovah: Because the Philistines have dealt by revenge, and have taken vengeance with despite of soul to destroy with perpetual enmity;

16. Therefore thus saith the Lord Jehovah, Behold, I will stretch out my hand upon the Philistines, and I will cut off the Cherethites, and destroy the remnant of the sea coast.

17. And I will execute great vengeance upon them with wrathful rebukes; and they shall know that I am Jehovah, when I shall lay my vengeance.

Chapter XXV.

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. P. P.

2. The prophet Ezekiel is called son of man. L. 28.

2-11. Aha against my sanctuary when it was profaned, and against the land of Israel when it was made desolate, and against the house of Judah when they went into captivity, clapped the hands, and stamped with the foot, and glad with all the contempt of thy soul against the land of Israel, are expressions of derision, contempt, and rejection of the interiors of worship and doctrine. When these are rejected, externals are of no avail, but

- they are given for a spoil to the nations, that is, are taken possession of by evils, and are destroyed from the earth. A. 2468.
3. The last of the consummation of the Israelitish and Jewish church was accomplished when our Lord, the Saviour, after receiving the sponge of vinegar, cried out upon the cross "It is finished" (consummated) Coro. 59.
- 3-5. Because they wonder at the destruction of the church they will not know truths: P. P.
4. A tent (encampment) signifies the church as to truths of doctrine. E. 799.
- 4, 10. Sons of the east, in the opposite sense, signify knowledges of evil and falsity, thus those who are in it. A. 3762.
- 6, 7. Because they have rejoiced over this, they will pervert truths. P. P.
- 7, 13, 16. See Chapter XIV., 9, 13. A. 7673.
- 8, 9. The land of Seir means celestial natural good, but stands here in the opposite sense. A. 4240.
- 8-11. Moab and the sons of Ammon here, when they were imbued, so that their good was defiled by falsities they were driven out. A. 2468.
Still more when they pervert goods of the church. P. P.
- 12, 13. See Chapter XIII., 14, 15. Coro. 59.
- 12-14. Of those who destroy the external of the Word and of doctrine, they will be rejected for a like reason. P. P.
- 12-14, 15-17. That Jehovah executes great vengeance, and furious rebukes. D. P., Page 68.
13. See Chapter XIV., 13, 19, 21. A. 7523.
See Chapter XIV., 13, 17, 19. R. 567.
See Chapter XIV., 13, 17, 19. E. 650.
- 15, 16. See Chapter XVI., 27, 57. A. 1197.
See Chapter XVI., 27, 57. A. 9340.
See Chapter XVI., 27, 57. E. 817.
- 15-17. Those who by falsities of faith devastate the

- church will be devastated and perish on the day of judgment. P. P.
16. By the Philistines are signified those who hold the doctrine of faith alone, and by the remnant of the sea coasts, which shall be destroyed, are signified all things pertaining to truth. E. 275.

CHAPTER XXVI

1. And it came to pass in the eleventh year, in the first *day* of the month, that the word of Jehovah came unto me, saying,
2. Son of man, because that Tyre hath said against Jerusalem, Aha, she is broken *that was* the gate of the peoples; she is turned unto me; I shall be replenished, now that she is laid waste:
3. Therefore thus saith the Lord Jehovah, Behold, I am against thee, O Tyre, and will cause many nations to come up against thee, as the sea causeth its waves to come up.
4. And they shall destroy the walls of Tyre, and break down her towers: I will also scrape her dust from her, and make her a bare rock.
5. She shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord Jehovah; and she shall become a spoil to the nations.
6. And her daughters that are in the field shall be slain with the sword: and they shall know that I am Jehovah.
7. For thus saith the Lord Jehovah: Behold, I will bring upon Tyre Nebuchadrezzar king of Babylon, king of kings, from the north, with horses, and with chariots, and with horsemen, and a company, and much people.
8. He shall slay with the sword thy daughters in the field; and he shall make forts against thee, and cast up a mound against thee, and raise up the buckler against thee.
9. And he shall set his battering engines against thy walls, and with his axes he shall break down thy towers.

10. By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wagons, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.

11. With the hoofs of his horses shall he tread down all thy streets; he shall slay thy people with the sword; and the pillars of thy strength shall go down to the ground.

12. And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses; and they shall lay thy stones and thy timber and thy dust in the midst of the waters.

13. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

14. And I will make thee a bare rock; thou shalt be a place for the spreading of nets; thou shalt be built no more: for I Jehovah have spoken it, saith the Lord Jehovah.

15. Thus saith the Lord Jehovah to Tyre: Shall not the Isles shake at the sound of thy fall, when the wounded groan, when the slaughter is made in the midst of thee?

16. Then all the princes of the sea shall come down from their thrones, and lay aside their robes, and strip off their brodered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble every moment, and be astonished at thee.

17. And they shall take up a lamentation over thee, and say to thee, How art thou destroyed, that wast inhabited by seafaring men, the renowned city, that was strong in the sea, she and her inhabitants, that caused their terror to be on all that dwelt there!

18. Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be dismayed at thy departure.

19. For thus saith the Lord Jehovah: When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and the great waters shall cover thee;

20. Then will I bring thee down with them that descend

into the pit, to the people of old time, and will make thee to dwell in the nether parts of the earth, in the places that are desolate of old, with them that go down to the pit, that thou be not inhabited; and I will set glory in the land of the living.

21. I will make thee a terror, and thou shalt no more have any being; though thou be sought for, yet shalt thou never be found again, saith the Lord Jehovah.

Chapter XXVI.

1, 2. They imagine that all things of the church consist of knowledges, which are meant by Tyre. P. P.

2. The prophet Ezekiel is called son of man. L. 28.

The destruction of the church is treated of. By Tyrus are meant the knowledges of good and truth, which are introductory truths. Jerusalem stands for the church in regard to the doctrine of truth, hence it is called the doors (gates) of the people E. 208.

See Chapter XIII., 14, 15. Coro. 59.

3, 4. The love of self in worship, on the worship of self is called a tower, because a city signifies doctrine, and cities were formerly fortified with towers. A. 1306.

Thereby came falsities which destroy the ultimates of doctrine. P. P.

3, 4, 14. See Chapter XXIV., 7, Add: where there is no good there is nothing but mere falsities. E. 411.

4, 8, 9, 12. The wall, in an opposite sense, signifies falsities which are to be destroyed. A. 6419.

5, 6. These and also affections for truth are destroyed by scientifics (knowledges). P. P.

6. The devastated are also called the pierced. Coro. 59.

6, 8. The good and beauty of love and faith is described by daughter. A. 490.

7-11. Tyre signifies the church as to knowledges of truth, and the king of Babylon their falsification and profanation. It is on this account that he would come with chariots and with horsemen. W. H. A.

- By Tyre is signified the church as to knowledges of truth, the same falsified is meant by the horses of Babylon. R. 298.
- 7-12. Much reason from the natural man will destroy all truth, from which comes self-intelligence. P. P.
- 7, 8, 10, 11. A chariot represents doctrine. R. 437.
- By Tyrus is signified the church in relation to the knowledges of truth, by the king of Babylon the destruction of truth by falsities and profanation. The north from which he shall come stands for every false principle, and specifically the hell from whence it rises. Chariots, horses and horsemen doctrines which give rise to false reasonings. The daughters who shall be slain in the field with the sword mean affections for truth which shall be extinguished by falsities. Daughters mean the affections for truth, the field is the church where those affections are. To slay is to extinguish. E. 355.
- 7, 11, 12. Tyre the church as to knowledges of good and truth. Nebuchadnezzar, king of Babel is profanation which destroys. This occurs when the goods and truths of the church serve as means to favor the evils of the loves of self and of the world by wrong application, for in such case the evils of such loves are inwardly in the heart, and the holy things of the church are in the mouth. The hoofs of the horses are the outermost naturals, which are mere sensual knowledges, and streets are the truths of faith. Riches and merchandise are knowledges of good and truth. A. 10227.
- 7, 12. By rich in the Word in the spiritual sense are meant those who are in the knowledges of truth and good. Such knowledges are spiritual riches. H. 365.
- 9, 10, 11. By the sword is meant vastation. Babel vastates. A. 2799.
- 10, 11. Chariots, in the opposite sense, signify doctrinals of evil and falsity — and outward knowledges confirm them. A. 5321.

- Speaking of Nebuchadnezzar devastating Tyre. His horses stand for perverted intellectuals, a horseman for what springs from such an intellectual, the wheels of a chariot for falsities of doctrine. The hoofs of the horses are falsities. A. 7729.
11. The hoops of the horses are external knowledges that pervert truth. A. 2336.
- Nebuchadnezzar stands for what causes vastation, the hoofs of the horses for the lowest intellectual things, such as knowledges from mere things of sense. Horses stand for intellectual things, streets for truths, in the opposite sense for falsities. To tread down is to destroy the knowledges of truth signified by Tyre. To slay the people with the sword is to destroy truths by what is false. A. 3727.
- The pillars of thy strength (strong garrisons) refers to the pillars which were in use by the ancients. They signified the holy of worship. A. 10643.
- 11, 12. Streets signify the truths or falsities of doctrine. R. 501.
- By the king of Babel is signified the profanation and ultimate destruction of truth, by the treading down with the hoofs of his horses the destruction of all the truth of the church by the fallacies of the sensual man. E. 652.
12. By riches and merchandise are not meant worldly, but spiritual and celestial riches and merchandise. A. 643.
- Spiritual riches and wealth are signified when these are mentioned in the Word. Spiritual riches are knowledges of truth and good. R. 206.
- Wood signifies natural good. R. 774.
- These things are said concerning the devastation of all the truths and good of the church by evils and falses. The wealth which they shall despoil are the knowledges of truth, the merchandise of which they shall make a prey are the knowledges of good, the

walls to be destroyed are doctrinals, the house overturned are the things belonging to the mind, thus those which are of the understanding and the will, for there man dwells. E. 1145.

13. Songs are predicated of truths. A. 4137.

The noise of songs signifies the joy of confession, the sound of harps gladness from spiritual truths and goods. E. 326.

13, 14. The vastation of all truth is signified by: I will make thee like the top of a rock. The top or barren part of a rock stands for desolation. E. 323.

Thus all affection for spiritual truth will perish, so that nothing of the church will any longer remain. P. P.

15-18. Their end will be in hell, which will cause the rest of them to be in terror. P. P.

15, 16, 18. The natural mind or natural man as to the truths, and as to the falsities thereof, is signified by islands in the Word. As to truths with those in whom the spiritual mind is opened, as to falsities with those in whom it is shut. E. 406.

16. Speaking of Tyre. The robes and the broidered garments stand for knowledges of what is learned, and thus for lower truths. A. 2576.

The princes of the sea are the primary external knowledges, or knowledges of memory, which are called dogmas. The sea is external knowledge in general, robes are external truths. A. 9688.

This is said of Tyre by which the knowledges of good and truth are meant. The vastation of these in the church is here described. The robes which they shall lay aside are the truths of faith, which are in the intellectual part, but the garments of embroidery are truths of knowledge, which are in the natural. A. 9825.

Robes, mantles, and cloaks signify truths in general, because they were general articles of clothing. R. 328.

Here by Tyre the church is meant in which the knowledges of good and truth are destroyed. That

they have no longer any truths by which the church is formed, is signified by the princes of the sea coming down from their thrones. The princes of the sea are primary scientific truths, to come down means their destruction, also the destruction of intelligence. Their state of condemnation is signified by they shall clothe themselves with trembling. E. 395.

Tyre, the church as to knowledge, but in the present case vastated, that is, those knowledges falsified: The princes of the sea descending from their throne, means that the knowledges of truth shall reign no more with the men of that church, for all reigning is of Divine truth. They shall sit upon the earth signifies to be in falses, as in the spiritual world the hells are under the earths, and exhale continually evils and falses. E. 687.

False doctrinals are here signified by thrones. E. 988.

16, 17. Tyre means the knowledges of good and truth, the subject here is the vastation of them. Casting off robes and embroidered garments stands for casting off truths of outward knowledge. A. 9755.

16-18. The neglect and loss of the knowledges of truth is here described. By the princes of the sea, who shall come down from their thrones, primary knowledges are meant. The renowned city strong in the sea signifies the power of knowing in all abundance. The seas stand for collections of scientifics, the islands for the nations more remote from truths, which desire knowledges. E. 275.

18. The day of their fall D. P., Page 69.

18-21. Desolation is the apparent deprivation of truth with those who are being regenerated, but the absolute deprivation of it with those who are not being regenerated. A. 5376.

19. The deep and many waters stand for the extreme of temptation. A. 756.

The deeps stand for the hells, thus also for falsities from lusts, for these make the hells. A. 8278.

19, 20. Waters here stand for evils, and the falsities thence resulting. A. 790.

By bringing up the deep upon Tyre, and causing great waters to cover her, is signified immersion in falsities from hell in great abundance, the deep standing for hell, and great waters for falsities in abundance. The people of old times signifies those who were in hell from the Most Ancient church, just before the deluge, who, above all others, were in falsities of a direful nature.

E. 538.

I shall make thee a desolate city, and set thee in low parts of the earth, in places desolate of old.

D. P., Page 68.

19-21. When they have been cast into the hells, the knowledges of truth will be evident to those who will be in heaven, and in the church. P. P.

20. Heaven, because it lives from the Lord, is called the land of the living. A. 290.

They who descend into the pit stand for those who are sent into vastation. Not to dwell with them that go down into the pit means to be delivered from falsities

A. 4728.

The lower earth (pit) is where those were who belonged to the spiritual church. At this day also, they who are of the church and have filled their ideas with worldly and earthly things, and have caused the truths of faith to be joined to such things, are let down to the lower earth, and there also are in combats, and this until those worldly and earthly things are separated from the truths of faith, and such things implanted which will prevent their being again conjoined. A. 7090.

An age (old time) signifies the life after death to eternity. A. 10248.

Earth in the opposite sense signifies damnation, since when there is no church with a man, there is damnation.

R. 285.

Earth in the opposite sense means the church vastated,

which takes place when the good of love and the truths of faith no longer exist, but instead thereof evil and falsity. E. 304.

CHAPTER XXVII

1. The word of Jehovah came again unto me, saying,
2. And thou, son of man, take up a lamentation over Tyre;

3. And say unto Tyre, O thou that dwellest at the entry of the sea, that art the merchant of the peoples unto many isles, thus saith the Lord Jehovah: Thou, O Tyre, hast said, I am perfect in beauty.

4. Thy borders are in the heart of the seas; thy builders have perfected thy beauty.

5. They have made all thy planks of fir-trees from Senir; they have taken a cedar from Lebanon to make a mast for thee.

6. Of the oaks of Bashan have they made thine oars; they have made thy benches of ivory inlaid in boxwood, from the isles of Kittim.

7. Of fine linen with brodered work from Egypt was thy sail, that it might be to thee for an ensign; blue and purple from the isles of Elishah was thine awning.

8. The inhabitants of Sidon, and Arvad were thy rowers: thy wise men, O Tyre, were in thee, they were thy pilots.

9. The old men of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to deal in thy merchandise.

10. Persia and Lud and Put were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11. The men of Arvad with thine army were upon thy walls round about, and valorous men were in thy towers; they hanged their shields upon thy walls round about; they have perfected thy beauty.

12. Tarshish was thy merchant by reason of the mul-

titude of all kinds of riches; with silver, iron, tin, and lead, they traded for thy wares.

13. Javan, Tubal, and Meshech, they were thy traffickers; they traded the persons of men and vessels of brass for thy merchandise.

14. They of the house of Togarmah traded for thy wares with horses and war horses and mules.

15. The men of Dedan were thy traffickers; many isles were the mart of thy hand: they brought thee in exchange horns of ivory and ebony.

16. Syria was thy merchant by reason of the multitude of thy handiworks: they traded for thy wares with emeralds, purple, and brodered work, and fine linen, and coral, and rubies.

17. Judah, and the land of Israel, they were thy traffickers: they traded for thy merchandise wheat of Minnith, and pannag, and honey, and oil, and balm.

18. Damascus was thy merchant for the multitude of thy handiworks, by reason of the multitude of all kinds of riches, with the wine of Helbon, and white wool.

19. Vedan and Javan traded with yarn for thy wares: bright iron, cassia, and calamus, were among thy merchandise.

20. Dedan was thy trafficker in precious cloths for riding.

21. Arabia, and all the princes of Kedar, they were the merchants of thy hand; in lambs, and rams, and goats, in these were they thy merchants.

22. The traffickers of Sheba and Raamah, they were thy traffickers; they traded for thy wares with the chief of all spices, and with all precious stones, and gold.

23. Haran and Canneh and Eden, the traffickers of Sheba, Asshur *and* Chilmad, were thy traffickers.

24. These were thy traffickers in choice wares, in wrappings of blue and boidered work, and in chests of rich apparel, bound with cords and made of cedar, among thy merchandise.

25. The ships of Tarshish were thy caravans for thy merchandise: and thou wast replenished, and made very glorious in the heart of the seas.

26. Thy rowers have brought thee into great waters: the east wind hath broken thee in the heart of the seas.

27. Thy riches, and thy wares, thy merchandise, thy mariners, and thy pilots, thy calkers, and the dealers in thy merchandise, and all thy men of war, that are in thee, with all thy company which is in the midst of thee, shall fall into the heart of the seas in the day of thy ruin.

28. At the sound of the cry of thy pilots the suburbs shall shake.

29. And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships; they shall stand upon the land,

30. And shall cause their voice to be heard over thee, and shall cry bitterly, and shall cast up dust upon their heads; they shall wallow themselves in the ashes:

31. And they shall make themselves bald for thee, and gird them with sackcloth, and they shall weep for thee in bitterness of soul with bitter mourning.

32. And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying*, Who is there like Tyre, like her that is brought to silence in the midst of the sea?

33. When thy wares went forth out of the seas, thou filledst many peoples; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34. In the time that thou wast broken by the seas in the depths of the waters, thy merchandise and all thy company did fall in the midst of thee.

35. All the inhabitants of the isles are astonished at thee, and their kings are horribly afraid; they are troubled in their countenance.

36. The merchants among the peoples hiss at thee; thou art become a terror, and thou shalt nevermore have any being.

Chapter XXVII.

1, 2. Further concerning the church in respect to knowledges of truth, which is Tyre. P. P.

1-36. From this and many other passages in the Word

it appears that trading, commerce, traffic, and wares are nothing else but things that relate to the knowledges of goodness and truth, belonging to the church and to the Lord's kingdom. A. 4453.

See Chapter XXVI., 7, 11. H. 365.

To buy and sell means to procure knowledges to one's self and to teach them, and in like manner to trade, to do business, and to gain. R. 606.

All the particulars here mentioned signify things spiritual, which appertain to heaven and the church, not only the names of the places, but also the particular merchandises thereof. Tradings signify the acquisitions and communications of the knowledges of truth and good. E. 840.

2. The prophet Ezekiel was called son of man. L. 28.

3-9. The ancient church had knowledges of truth and good of every kind and species, and by means of them it had intelligence. P. P.

3, 7, 15, 35. Isles signify the nations or Gentiles, specifically as to the doctrine of truth, or in other places as to the doctrine of what is false. E. 50.

3, 12, 13, 15-23. The traffickings and merchandise, and the wares which are mentioned are nothing else than knowledges of good and truth. For this reason Tyre is called the dweller at the entrance of the sea, for waters are knowledges, and the sea is the gathering of them. A. 2967.

4-9. Knowledges of good and truth (Tyre) are described by what relates to a ship, as planks, mast, oars, bench, sails, a covering, rowers, pilots and mariners. A. 6385.

4-9, 25. The knowledges of good and truth from the Word are signified by a ship, because ships cross the sea, and bring back the necessaries which supply the natural man for every use, and these same knowledges are the necessaries which supply the spiritual man for its uses, for from them is the doctrine of the church, and according to this is life. Ships signify these knowledges, because they are containers. R. 406.

Tyre, signifying the knowledges of good and truth is treated of, also her trading, and the various wares by which she was enriched, meaning spiritual opulence. Here therefore a ship is described with all its furniture. A ship signifies doctrine from the Word, the doctrines themselves by its wares, and the procuring of wealth and spiritual riches, and by its trading the means of wisdom. E. 514.

6. The subject here is Tyre, by which they are signified who possess celestial and spiritual riches, or interior knowledges. Embroidered work from Egypt stands for external knowledge, and thus for rituals representative of spiritual things.⁴ Blue and purple from the isles of Elishah, for rituals corresponding to internal worship, representing thus celestial things. They are here used in the genuine sense. A. 1156.

When contrasted with lands or mountains, islands also represent truths of faith. From being in the sea they mean doctrinal teachings, which are rituals. A. 1158.

6, 15. Ivory represents natural truth. R. 774.

The reason why ivory signifies rational truth is, because by elephant (camel) is signified the natural in general. Ivory is from its tooth, it is white, and the animal has power by it, and can resist. E. 1146.

The planks of a ship from the isles of Kittim stand for external worship. A. 1156.

7. Tyre, the possession of knowledges is spoken of. Fine linen with brodered work stands for the truths of learning which serve. Outward knowledges, because they are of the external man, ought to serve the internal man. A. 1462.

Brodered work from Egypt stands for what is of knowledge. Colors are representative. A. 2576.

Said of Tyre, by which is also meant the ancient church as to knowledges of good and truth. Her sail, fine linen with brodered work from Egypt means truth

from outward knowledges, as a sign of external significative of that church. A. 5319.

Good and truth are the blue and purple from the fine linen. A. 5954.

Blue and purple for a covering mean knowledges of truth and good from a celestial origin. A. 9467.

The fine linen in needlework from Egypt refers to the knowledges of the natural man. R. 503.

Celestial good and truth are signified by purple and scarlet. R. 725.

Refers to Tyre, by which the church as to the knowledges of the good and truth is signified. R. 814.

By Egypt is signified science from which man has intelligence. Where Tyre is treated of it signifies the knowledges of truth. Fine linen and needlework from Egypt mean the scientific grounded in spiritual truth. E. 654.

Blue and purple, speaking of Tyre, means the knowledges of truth and good from a celestial origin. By covering and expansion (sail) are signified the external things of the church. E. 1042.

Truth is signified by fine linen, and good by purple, both of a celestial origin. E. 1143.

7, 16, 20, 23, 24. By Tyre is understood the knowledge of truth and good, and by her merchandise and trading are signified the procuring and communicating those knowledges, by purple and blue the celestial love of good and truth, by Egypt the scientific truth of the natural man, the same by embroidery. By Syria is meant the church in regard to the knowledges of good and truth, Ashur means the rational of that church. Sedan means those who are in the knowledge of celestial things. By the merchandise of Tyre, of which this entire chapter treats, is understood not natural merchandise, but spiritual things which are to be procured, stored up in the mind, and thence communicated. E. 195.

7, 16, 24. By fine linen in broidered work is signified truth of knowledge, for fine linen is truth from celestial origin, and broidered work is acquired knowledge. Such external knowledge is meant by Egypt. A. 9688.

7, 24. By blue and purple from the isles of Elishah intelligence of truth and good is meant. A. 9466.

Hyacinth signifies intelligence from the affection of spiritual love, because that color partakes of the redness of fire and the whiteness of light. Love is signified by fire, and intelligence by light. R. 450.

Said of Tyre which signifies the church as to the knowledges of truth. By the merchandise and trading is meant the procuring of intelligence by those knowledges. Broidered work is the science of such things as pertain to the church, which being in an inferior place, and thus round about or without is called spreading forth, and said to be for a sail. E. 576.

8. Tyre stands for interior knowledges, wherefore her wise men are called pilots, Zidon for exterior knowledges, therefore her inhabitants are called rowers, for such is the relation of interior knowledges to exterior. A. 1201.

8, 9. By pilots are signified those who are wise. E. 1170.

10. Lut and Put stand for internal knowledges, which are said to be in the army of Tyre, and men of war, because they serve in defending truths by the aid of reason. This also is to hang the shield and helmet. A. 1231.

10, 11. Army stands for the truths meant by Tyre, the interior knowledges of good and truth. Shield and helmet are such things as pertain to combat or spiritual war. A. 3448.

Truths that protected that church. P. P.

11. The Gammadim in its towers stand for knowledges of interior truth. A. 4599.

Speaking of Tyre — the knowledges of good and truth, signified also by a city and walls. This is evident from

- the description of the holy Jerusalem coming down out of heaven, which was seen by John. A. 6419.
- Concerning Tyre, by which is signified the church as to the knowledges of truth from the Word. R. 898.
12. Tarshish stands for rituals, or doctrinal teachings. A. 1156.
- 12, 13. Acquisitions and communications of all the knowledges. P. P.
- 12, 18, 33. By wealth and riches in the Word are meant spiritual wealth and riches, which are knowledges of good and truth, and thus the means of wisdom. A. 10227.
- 12, 19. From this, and from what precedes and follows in the same chapter, it is very evident that celestial and spiritual riches are signified, also that each particular thing has a special signification, and also the names, for the Word of the Lord is spirit, and not words. A. 426.
13. Vessels of brass here stand for natural good. A. 425.
- Man here stands for those who are in good, and thus for good, because man is man from good. A. 4287.
- The soul of man stands for the interior truths of faith from good, vessels of brass for exterior truths of faith from good, vessels being exterior or acquired truths, and brass the good of the natural. A. 9050.
- Brass means natural good, because all metals in the Word signify goods and truths. R. 775.
- By the soul of man is signified goods and truths of the literal sense of the Word. R. 781.
- The merchandises of Tyre are treated of, by which are signified the knowledges of good and truth. By the names Javan, Tubal, and Meshech are signified such things as pertain to good and truth, to which the knowledges relate. The soul of man stands for the truth of life, vessels of brass for scientifics (knowledges) of natural good. E. 70.
- By Javan and Tubal is meant the acquisition and

- communication of the knowledges of truth and good in external representative worship. By the soul of man, and vessels of brass is signified the science of good and truth in the natural man. E. 750.
- By the soul of man are understood servants, who are sold, thus slaves, that is subservient scientifics, and the like by vessels of brass. E. 1156.
- 13, 14. This is said of Tyre, by which they were represented who possessed knowledges of celestial and spiritual things. Javan, Tubal and Meshech, as also the house of Togarmah are different representative or correspondent rites. The external rites of the three former relate to celestial things, of the latter to spiritual things. This is evident from the signification of the merchandise in which they traded. Here they are in the genuine sense. A. 1154.
- By Javan, Tubal, and Meshech are signified those in external worship, by those of the house of Togarmah those in internal worship. Therefore it is said of the latter that they traded in the fairs of Tyre in horses, horsemen, and mules, and of the former three that they traded in the persons of men, and vessels of brass. The Word is Divine, and treats of Divine things. E. 355.
- 14-20. Knowledge, intelligence and wisdom by means of them. P. P.
- 15, 20, 21. Dedan signifies internal knowledges of the lower celestial kind, which are in rituals. Horns of ivory and ebony, in the internal sense, are exterior goods, which are of worship or of rituals. Flowing garments for riding are also exterior goods or goods of ritual. A. 1172.
16. By Aram or Syria are signified internal knowledges of good. Tyre which represents it is here spoken of. Handy works, chrysopraxe, brodered work, fine linen, coral, and carbuncle here signify nothing else than internal knowledges of good. A. 1232.

The chrysoptase is here joined with purple, and because purple signifies the celestial love of good, it follows that the chrysoptase signifies the celestial love of truth. Syria, which is the merchant, signifies the knowledges of good, which knowledges are the truths of celestial love. A. 9868.

16, 22. By Syria, and by Sheba and Raamah are also understood the knowledges of truth and good, and by trading the acquisition of them. It is therefore said that those nations gave precious stones in their tradings. The knowledges of truths and good are truths in ultimates, such as are those of the literal sense of the Word. E. 717.

17. The goods of love and charity and their happy things are the wheat of Minnith, and pannag, and honey, and oil, and balsam. Judah is the celestial church, and the land of Israel the spiritual church, from which those things are. The tradings are acquisitions. A. 3941.

Here by balm is signified truth from good. A. 748.

Honey here is put for the pleasantness and enjoyment from affections for knowing and learning celestial and spiritual goods and truths. A. 5620.

Tyre in this place signifies the knowledges of the truth and good of the church. Judah and the land of Israel, who are here called her merchants signify the church, Judah as to good, and the land of Israel as to truth, derived from good. By trading is signified to procure to themselves, and to communicate to others.

E. 375.

By Judah is signified the good of love, and by Israel truth derived from that good. Therefore its tradings are said to be in wheat from Minnith and pannag. By these are signified the truths and goods of the church of every kind. Also by honey — the good of love in the natural man, and oil — the good of love in the spiritual man, and balm — the truths which are grateful by virtue of good. E. 433.

Oil and honey signified spiritual and natural good. E. 610.

18. Wool here signifies truth as a form of celestial good. A. 9470.

By Damascus, a city in Syria, is signified what is concordantly scientific. The multitude of wares signifies good and riches truth. As the knowledges of truth and good are in the natural man, everything pertaining to knowledge and science being therein perceptible, the wine of Helbon — natural truth, and white wool — natural good are mentioned. E. 376.

19. Dan stands for the first truths which are affirmed, fairs and tradings for acquisitions of truth and good. The bright iron means natural truth, which is the first, cassia and calamus for natural truth, from which there is good. A. 3923.

It is plain that by calamus something of the church, and worship there is meant. It thence follows that it is truth or good, and from the internal sense it is evident that interior truth is meant. A. 10256.

Dan and Javan represent those who are in knowledges of heavenly things, bright iron is outmost heavenly truth, and cassia is inmost truth. A. 10258.

21. Arabic stands for the wisdom of the knowledges of good and truth — Tyre. Kedar for their intelligence, lambs for celestial things, rams for spiritual things, and he-goats for natural things, which follow in order. A. 2830.

Arabia stands for spiritual good, the princes of Kedar for spiritual truths, lambs, rams and he-goats are spiritual goods and truths. A. 3268.

Traders are those who have knowledges of good and truth and communicate them, lambs are the goods of love, rams are the goods of charity, and he-goats the goods of faith. A. 10042.

By merchants are signified those who communicate and teach the knowledges of good and truth (Tyre).

- By lambs, rams, and goats are signified three degrees of the good of innocence. E. 314.
- All the animals which were used in sacrifices signify such things as appertain to the church, all of which have reference to good and truth. E. 817.
- 21-23.** Divine worship from them. P. P.
- 22.** These things signify knowledges of faith. A. 117.
- The gold of Sheba is the good of knowledges. A. 9881.
- Tyre is the church as to knowledges of good and truth, traders are those who have such knowledges and communicate them. Sheba and Raamah are those who are in the knowledge of things celestial and spiritual. The chief of spice is what is grateful from interior truths, precious stones are those truths themselves, and gold is their good. A. 10199.
- By Sheba and Raamah are signified those in knowledges of celestial things. A. 10254.
- By spices are signified truths, which are grateful because derived from good. E. 242.
- 22, 23.** What is here signified by Sheba and Raamah is evident from their merchandise. Spice in the internal sense is charity, the precious stone faith from charity, and gold is love to the Lord, all these are celestial things, signified by Sheba. Properly the internal knowledges of such things are Sheba, and therefore they are here called merchandise, wherewith all who become men of the church are imbued, for no one can become a man of the church without internal knowledges. A. 1171.
- 23, 24.** The subject here is the spiritual church, which is Israel, whose reason is Asshur. Where Asshur is mentioned, it is of reason, true or false. A. 1186.
- The external conjunctions of good and truth are meant by the raiment tied with cords. A. 9854.
- 24, 25.** Truths and goods of every kind, and thus everything of the church acquired by means of them. P. P.
- 26.** See Chapter XVII., 10. A. 7679.

- There is such power in the east wind in the spiritual world, therefore on account of its correspondence of destroying all things where the evil are. The face of a new earth then arises for the good. E. 419.
- 26, 27.** These things also are said concerning Tyre and her ships, by which are signified the knowledges of good and truth, or the truths of the natural man, which is procured by themselves, and which they sell. In the present case however they stand for falsities. By the midst of the seas, in which the east wind has broken her, and into which she shall fall in the day of her ruin, is signified the same as by the deep, namely, hell. The east wind stands for influx from heaven, the day of her ruin for the last judgment, riches for falsities, her fairs and merchandise for the acquisitions and communications thereof. Her mariners, the ministers, the pilots the prelates who teach and lead. The men of war those who defend, and the company false doctrines. E. 538.
- 26-29.** Through natural knowledges (scientifics) they have perished. P. P.
- 28-30.** The devastation of that church is here described. R. 406.
- The devastation of Tyre, by which the church as to the knowledges of good and truth is described. R. 786.
- By pilots are signified those who are wise by knowledges from the Word, by those who handle the oar are the intelligent. The vastation of wisdom and intelligence is signified by the sound of the pilot's cry. E. 514.
- 30.** In the representative churches they bowed themselves so low that they let down the face to the earth, because the face signified a man's interiors. They sprinkled dust and ashes upon the head, which represented the state of true humiliation. The state of humiliation is the essential state of worship itself. So far as the heart is humbled the love of self, and all the evil which spring from it ceases. A. 2327.

By the dust which was formerly put on the head when in grief and repentance is signified what was condemned. A. 7418.

By ashes is meant falsity. A. 7520.

By ashes, in the opposite sense, is meant what is cursed, remaining after the burning from the fire of self-love. A. 9723.

By putting dust upon the head meant that they had acted insanelly, or contrary to wisdom. R. 538.

Interior pain and grief on account of the destruction and condemnation is signified by casting dust upon the head. R. 788.

Grief also for sin in having acted insanelly and foolishly was represented by sprinkling dust upon the head, and by thrusting down the head even to the earth. E. 577.

Mourning on account of damnation is meant, for ashes signify what is accursed, because the fire which produces them signifies infernal love. E. 1175.

30, 31. Said of Tyre, the particulars being representative of mourning for falsities and evils. Wallowing in ashes stands for being damned on account of falsity, girding themselves with sackcloth for mourning, because they had no good. A. 4779.

30-34. Lamentation over their destruction. P. P.

31. On account of transgressions against Divine truths, they put off their garments, and put on sackcloth. R. 166.

Mourning on account of vastated truth was represented by sackcloth. R. 4492.

In the mourning for their prevariation against Divine truth they should put off their garments, and put on sackcloth. E. 195.

Speaking of Tyre, the knowledges of good and truth belonging to the church. In this case is described mourning on account of those knowledges being lost. The pilots signify all who bring and communicate those

truths. To induce baldness means to mourn because all things of intelligence were destroyed, to gird with sacks means the knowledge of truth being destroyed. It is therefore added they shall weep over thee etc. E. 637.

32-34, 36. The vastation of Tyre is treated of. See also Chapter XXVIII., 2-7. A. 2967.

35. In chapters XXVI and XXVII are first treated the intelligence and wisdom of the men of the church, obtained by the knowledges of truth and good from the Word, and afterwards the church vastated as to such knowledges. E. 406.

35, 36. And that it is the countenance of hell. P. P.

CHAPTER XXVIII

1. The word of Jehovah came again unto me, saying,

2. Son of man, say unto the prince of Tyre, Thus saith the Lord Jehovah: Because thy heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art man, and not God, though thou didst set thy heart as the heart of God; —

3. Behold, thou art wiser than Daniel; there is no secret that is hidden from thee;

4. By thy wisdom and by thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures;

5. By thy great wisdom *and* by thy traffic hast thou increased thy riches, and thy heart is lifted up because of thy riches; —

6. Therefore thus saith the Lord Jehovah: Because thou hast set thy heart as the heart of God,

7. Therefore, behold, I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8. They shall bring thee down to the pit; and thou shalt die the death of them that are slain, in the heart of the seas.

9. Wilt thou yet say before him that slayeth thee, I am God? but thou art man, and not God, in the hand of him that woundeth thee.

10. Thou shalt die the death of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord Jehovah.

11. Moreover the word of Jehovah came unto me, saying,

12. Son of man, take up a lamentation over the king of Tyre, and say unto him, Thus saith the Lord Jehovah: Thou sealest up the sum, full of wisdom, and perfect in beauty.

13. Thou wast in Eden, the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared.

14. Thou wast the anointed cherub that covereth: and I set thee, *so that* thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15. Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee.

16. By the abundance of thy traffic they filled the midst of thee with violence, and thou hast sinned: therefore have I cast thee as profane out of the mountain of God; and I have destroyed thee, O covering cherub, from the midst of the stones of fire.

17. Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I have cast thee to the ground; I have laid thee before kings, that they may behold thee.

18. By the multitude of thine iniquities, in the unrighteousness of thy traffic, thou hast profaned thy sanctuaries; therefore have I brought forth a fire from the midst of

thee; it hath devoured thee, and I have turned thee to ashes upon the earth in the sight of all them that behold thee.

19. All they that know thee among the peoples shall be astonished at thee: thou art become a terror, and thou shalt nevermore have any being.

20. And the word of Jehovah came unto me, saying,

21. Son of man, set thy face toward Sidon, and prophesy against it,

22. And say, Thus saith the Lord Jehovah: Behold, I am against thee, O Sidon; and I will be glorified in the midst of thee; and they shall know that I am Jehovah, when I shall have executed judgments in her, and shall be sanctified in her.

23. For I will send pestilence into her, and blood into her streets; and the wounded shall fall in the midst of her, with the sword upon her on every side; and they shall know that I am Jehovah.

24. And there shall be no more a pricking brier unto the house of Israel, nor a hurting thorn of any that are round about them, that did despite unto them; and they shall know that I am the Lord Jehovah.

25. Thus saith the Lord Jehovah: When I shall have gathered the house of Israel from the peoples among whom they are scattered, and shall be sanctified in them in the sight of the nations, then shall they dwell in their own land which I gave to my servant Jacob.

26. And they shall dwell securely therein; yea, they shall build houses, and plant vineyards, and shall dwell securely, when I have executed judgments upon all those that do them despite round about them; and they shall know that I am Jehovah their God.

Chapter XXVIII.

1-5. Since they believe that they are learned from mere knowledges, and say in their heart that they are most intelligent from themselves. P. P.

2-7. The wares with which they traded are knowledges

of good and truth, for from these, and from no other source are wisdom and intelligence. But when knowledges are for the sake of self, for the gaining of eminence and of reputation or wealth those who acquire them have no life, and become altogether deprived of them. They are deprived of them in the life of the body by embracing falsities as truths, and evils for goods, and in the other life, they are wholly deprived of those things. A. 2967.

2, 12, 28. The prophet Ezekiel is called son of man. L. 28.

3, 4. This is said of Tyre. Here gold is the wealth of wisdom, and silver the wealth of intelligence. A. 1551.

3-5. By Tyre and her trading are understood the knowledges of truth and good by which wisdom is procured. To what other purpose could so many things be said concerning her wares and merchandise? E. 514.

3, 4, 13. Gold signifies the good of love, and silver the truths of wisdom. Hence metals exist in the spiritual world also. R. 913.

4. Here it is distinctly said that gold and silver, or good and truth, are from wisdom and intelligence. A. 113.

4, 5. By wealth and riches in the Word spiritual wealth and riches are meant, which are knowledges of good and truth, and therefore the means of wisdom. A. 10227.

The foregoing statement repeated. R. 206.

By buying and selling (trafficking) is signified to procure knowledges for one's self. R. 606.

The church as to the knowledges of truth and good is signified by Tyre, therefore her traffic and gain are treated of in the whole of the twenty-seventh chapter of Ezekiel. R. 759.

By the prince of Tyre are meant those who are in the knowledges of truth because prince means primary truths. By riches are understood knowledges in general. E. 236.

See Chapter XXVII., 1-36. E. 840.

4, 12, 13. Paradise of God (Eden) signifies the truths

of wisdom and faith. By the precious stones, which were a covering, the truths of intelligence are signified. R. 90.

See Chapter XXVII., 22. E. 242.

6-10. Therefore they will falsify all knowledges of truth, and will perish thereby. P. P.

7. By the prince of Tyre is here signified the intelligence derived from the knowledges of truth. Because that is extinguished by falsities, it is here said that they would draw their sword upon wisdom. E. 131.

7-8. By the prince of Tyre are signified the primary things of the knowledges of good and truth, dying the death of them that are pierced in the midst of the seas means those who bring forth falsities by means of outward knowledges, and thereby defile the truths of the church. A. 4503.

The prince of Tyre, by whom are here signified those who are in principles of falsities. A. 4728.

Spoken of the prince of Tyre, by whom is signified intelligence which is from the knowledges of truth, but in this case intelligence extinguished by falsities. To draw their sword against the beauty of wisdom, signified its extinction by falsities, to bring down to the pit means immersion in falsities, to die the death of the slain — destruction and damnation. The slain those with whom all truth is extinguished. E. 315.

Those are understood who from self-derived intelligence hatch falsities, by which the knowledges of truth and good are destroyed. Their own ruin by their falsities is signified by "Behold, therefore I will bring strangers upon thee etc." Strangers are falsities which destroy truths. E. 537.

8, 23. The state of the consummation of the Israelitish church is described. The devastated are also called the pierced (wounded). Coro. 59.

10. The uncircumcised are those who are in filthy loves. A. 10287.

By an uncircumcised person is meant one who is not

purified from the evils of merely natural love, and who thus is not in charity. E. 817.

The foregoing statement repeated. F. 54.

11. Respecting learning from the Word. P. P.

12. From the Word they have all truths and goods of heaven and the church. P. P.

12, 13. Man's rational is compared to a garden, from the representative that is presented in heaven. A. 1588.

The truths of the sense of the letter are meant by the precious stones in the garden of Eden. Tyre in the Word mean cognitions of truth and good. A king means the truth of the church, and the garden of Eden wisdom and intelligence from the Word. S. 45.

Tyre stands for the knowledges of good and truth. W. 325.

By diadems or precious stones are signified the truths of the Word, particularly those of the literal sense.

R. 540.

By Tyre in the Word is signified the church as to knowledges of good and truth, by king the truth of the church, by the garden of Eden wisdom and intelligence from the Word, by precious stones truths translucent from good, such as are in the letter of the Word.

T. 219.

The king of Tyre signifies the knowledges of the truth, of the church from the Word, and from its literal sense, hence it is said that he was in Eden the garden of God, meaning intelligence from the Lord by the Word, for Eden, as the east, stands for the Lord. Beauty signifies intelligence. E. 717.

A man is often compared to a tree. The garden of God is the church wherein God is worshipped according to the Word. Coro. 27.

12-14. Here also by precious stones are signified truths from good, for Tyre in the internal representative sense is one who is in intelligence and wisdom from knowledges of good and truth. A. 9863.

12-15. The first and second states of the Noahic or ancient church were like the garden of Jehovah.

Coro. 41.

12-18. In consequence of which they were in intelligence at first, but afterwards this was dissipated by means of their pride. P. P.

12-14, 16. The Word in its ultimate, which is the sense of the letter, is here signified by the king of Tyre, and a guard by cherub. By precious stones, which are also mentioned here, are meant the truths of the letter of the Word. S. 97.

Tyre signifies the church as to the knowledges of truth and good, and hence by the king of it, the Word, where and whence these knowledges are. R. 239.

By the precious stones are meant those things which are of the sense of the letter. T. 260.

Precious stones are knowledges of truth and good.

T. 467.

12, 13, 15. That these signify celestial and spiritual things of faith and not stones is manifest. Each particular stone represented a certain essential of faith. A. 114.

Tyre is the church as to the interior knowledges of truth and good, her intelligence and wisdom, such as it had been in her infancy, that is, in her first age, is described by these precious stones. The day that she was created signifies the first state, when they were regenerated. A. 9407.

Speaking of the king of Tyre by whom is signified intelligence derived from knowledges of the truth of faith. A. 9476.

13. By the timbrels are meant affections for good, and by pipes affections for truth. A. 8337.

The Word is compared to a stone most precious, as it were a jasper stone shining like crystal, because it represents the Divine truth of the Word in the literal sense, translucent from the Divine truth in the spiritual sense. R. 897.

- Eden, the garden of God signifies heaven, and therefore also the church. E. 110.
- A jasper signifies the Divine love of truth, or Divine truth proceeding. E. 268.
- By the ruby is signified the truth of celestial good. E. 364.
- 13-15.** The Divine truth from the Divine good is what protects, therefore the king of Tyre is called a cherub. Intelligence guards or protects. E. 277.
- 13, 15.** This is said of the king of Tyre, by whom are signified they who are in intelligence through Divine truth. R. 254.
- Since the creation of the universe had for its end an angelic heaven from the human race, and at the same time a church on earth, and since the salvation of men is thus a continuation of creation, therefore throughout the Word use is made of the term to create, its meaning is to form heaven. T. 773.
- By the garden of God is signified intelligence, and by the precious stones, which are also named, truth and good. These are called a covering, because they are in the natural man, and the natural man covers the spiritual. By the day in which they were created is understood the day of reformation. Hence it is evident what is meant by "thou wast perfect in thy ways" etc. E. 294.
- Creating signifies to produce anew, to form, and properly to regenerate. Regeneration therefore is a new creation. Coro. 23.
- 14.** There are many passages in which mention is made of the holy mountain, mountain of Zion, and the mountain of Jehovah. A mountain signifies the Divine good or the good of love, from which proceeds the Divine truth. In the Word mountain signifies the church which is in the good of love to the Lord. E. 405.
- 18.** By ashes is meant falsity. A. 7520.
- The church perverted among the Jews in the land of Canaan is called the land of traffic. R. 759.

- 19, 20.** Natural love consumed all things of the church, resulting in their destruction. P. P.
- 21-23.** Of the understanding of truth, which is meant by Zidon, it will perish by means of falsities. P. P.
- 23.** Pestilence stands for adulterated good, and blood for falsified truth. A. 7102.
- 24.** The thorn and the thistle signify a curse and vastation. A. 273.
- A pricking briar stands for the falsity of the lusts of self-love, the thorn for the falsity of the lusts of the love of the world. A. 9144.
- Their destruction lest the church should be still further destroyed. P. P.
- 24, 26.** Because Zidon signifies exterior knowledges, it is said to be a border round about Israel, or the spiritual church. A. 1201.
- 25, 26.** Here vineyard stands for Israel, or the spiritual church. Planting vineyards for being instructed in the truths and goods of faith. A. 1069.
- A new church will come into existence, when the former has been condemned. P. P.
- 26.** Vineyard signifies the spiritual church. E. 919.

CHAPTER XXIX

1. In the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of Jehovah came unto me, saying,
2. Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt;
3. Speak, and say, Thus saith the Lord Jehovah: Behold, I am against thee, Pharaoh king of Egypt, the great monster that lieth in the midst of his rivers, that hath said, My river is mine own, and I have made it for myself.

4. And I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales; and I will bring thee up out of the midst of thy rivers, with all the fish of thy rivers, which stick unto thy scales.

5. And I will cast thee forth into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open field; thou shalt not be brought together, nor gathered; I have given thee for food to the beasts of the earth and to the birds of the heavens.

6. And all the inhabitants of Egypt shall know that I am Jehovah, because they have been a staff of reed to the house of Israel.

7. When they took hold of thee by thy hand, thou didst break, and didst rend all their shoulders; and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

8. Therefore thus saith the Lord Jehovah: Behold, I will bring a sword upon thee, and will cut off from thee man and beast.

9. And the land of Egypt shall be a desolation and a waste; and they shall know that I am Jehovah. Because he hath said, The river is mine, and I have made it;

10. Therefore, behold, I am against thee, and against thy rivers, and I will make the land of Egypt an utter waste and desolation, from the tower of Seveneh even unto the border of Ethiopia.

11. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12. And I will make the land of Egypt a desolation in the midst of the countries that are desolate; and her cities among the cities that are laid waste shall be a desolation forty years; and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13. For thus saith the Lord Jehovah: At the end of forty years will I gather the Egyptians from the peoples whither they were scattered;

14. And I will bring back the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their birth; and they shall be there a base kingdom.

15. It shall be the basest of the kingdoms; neither shall it any more lift itself up above the nations: and I will diminish them, that they shall no more rule over the nations.

16. And it shall be no more the confidence of the house of Israel, bringing iniquity to remembrance, when they turn to look after them: and they shall know that I am the Lord Jehovah.

17. And it came to pass in the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of Jehovah came unto me, saying,

18. Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyre: every head was made bald, and every shoulder was worn; yet had he no wages, nor his army, from Tyre, for the service that he had served against it.

19. Therefore thus saith the Lord Jehovah: Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall carry off her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.

20. I have given him the land of Egypt as his recompense for which he served, because they wrought for me, saith the Lord Jehovah.

21. In that day will I cause a horn to bud forth unto the house of Israel, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am Jehovah.

Chapter XXIX.

1-3. Of the natural man who, in things Divine, trusts nothing but his knowledges. (scientifics) P. P.

1-12. See Chapter XVI., 26, 28, 29. R. 503.

By these words is described the natural man, deprived of all truth and good by conceit originating in science, and self-intelligence thence derived. Pharaoh, king of Egypt, signifies such science and intelligence, therefore it is said "I am against thee." By the great

whale (dragon) is signified the scientific principle of the natural man in general, in this case the false scientific. The river is mine and I have made myself, means intelligence from self and not from the Lord. Put a hook in thy jaws, signifies false speaking and its chastisement. The fish of the rivers to stick to thy scales, signifies false scientifics of the lowest kind, originating in the fallacies of the senses. Being left in the wilderness means divested of all truth. E. 654.

1-21. Mizraim, or Egypt, in the Word signifies external knowledges, or various matters of knowledge where-with men would explore the mysteries of faith, and thereby confirm received principles of falsity. A. 1165.

2-4. Pharaoh is outward knowledge in perverted order, which destroys the truths of faith. A. 6015.

2, 18. The prophets were called sons of man, because they represented the Lord as to the Word, and thence signified the doctrine of the church from the Word. L. 28.

3. Sea monsters, or whales are sometimes mentioned in the prophets, and there they signify general knowledge. Pharaoh, the king of Egypt is so called. A. 42.

Whales signify knowledges perverting the truths of faith. By them also are signified reasonings from fallacies. A. 7293.

Egypt is here called a whale, for by it is signified the scientific of the natural man. By a whale also the general scientific principle. E. 342.

3, 4. The conceit of self-derived intelligence of the natural and sensual man is here described. Pharaoh represents this man, the dragon or whale the same as to scientifics which are made falses, or falsified from self-derived intelligence. To withdraw from falses, and to lead to interior truths is called "I will deliver him." E. 714.

Whales signify men merely sensual. E. 714.

3-5. These things were said to the king of Egypt, because by Egypt is signified the natural separated from the spiritual. Hence by the fishes of its rivers those who

are in doctrines, and from them are in faith separate, which faith is only knowledge. R. 405.

By Pharaoh is here signified the same as by Egypt, namely, the natural man, and what is scientific in him. He is called a great dragon or whale which means scientifics in general. He shall be drawn out of the river, and all the fish shall adhere to his scales means that all intelligence would perish, and that the science which is substituted in its place would be in the sensual man without life. The sensual man is the lowest natural man. E. 513.

3-5, 9, 10. Scales are those things which are manifestly external, thus sensual, to which false knowledges adhere.

By the river of Egypt is meant falsity. A. 6693.

3-5, 10. Intelligence and the knowledge of truth shall perish. E. 518.

3, 9. To him who would be wise from the world, things of sense and of knowledge are his garden; the love of self and of the world are his Eden. A. 130.

4, 5. Such will pervert the truths of the church by applying their scientifics to falsities. P. P.

6. The fowls of the heavens signify truths of the understanding and thus thoughts, they also signify their opposites, as fantasies or falsities, which being of man's thoughts are called fowls. A. 778.

The wild animal in the opposite sense is taken in the Word for what is not living. A. 908.

That carcasses should be given for meat to the fowl of the air means, that they should be destroyed by falsities, which are the fowls of the air, and by evils or lusts, which are the beasts of the earth. A. 988.

The wild beast of the fields stands for the falsities and evils which are of the loves of self and of the world.

A. 9335.

Men as to their affections are meant by beasts. R. 561.

Nothing else but infernal falsities are signified by the birds which came down upon the carcasses. R. 757.

These things are said of Pharaoh, and of Egypt, by whom is signified the natural man separated from the spiritual. When so separated he is in mere falsities and evils, for he is then without the light of heaven, from which all intelligence is derived. By being left thrown out into the wilderness is meant to be without truth and goods, by falling upon the open fields that everything of the church shall perish. E. 388.

By wild beasts in the opposite spiritual sense are signified cupidities of the false by evil, and by birds the thoughts and reasonings thence resulting. Where in the Word the vastation of the church is treated of, it is said, they shall be given to the wild beasts and to the birds to be devoured. E. 650.

It was customary by the Jewish nation to expose the dead bodies of their enemies whom they slew in battle, to the beasts and birds to be devoured. It was therefore formerly accounted horrible and profane, and is so now, to leave dead men upon the field of the earth unburied, even after battle. E. 1100.

6, 7. This is said of those who wish to explore spiritual truths by means of outward knowledge. The staff of reed stands for such power, taking by the hand means trusting therein, rending every shoulder means being deprived of all power so as to know nothing. A. 1085.

By the shoulder in the Word is signified all power. A. 4937.

Rending every shoulder stands for depriving of all power of comprehending truth. Egypt is the perverted knowledge which deprives. A. 9836.

By Egypt is signified the natural man who trusts to his own powers. It is therefore called a staff of bruised reed. R. 485.

These things are said concerning those in the church who confide in self-derived intelligence. The sons of Israel mean those who are of the church, their confidence is indicated by the staff of a reed, when they leaned upon it it breaketh. E. 627.

Egypt signifies the natural man with the things contained therein. It is therefore called the staff of a bruised reed, which entereth and pierceth the hand, when one leaneth upon it. E. 727.

Because truths have been perverted in this manner, all power, which is of truth, has in their case been destroyed. P. P.

6-9. Concerning those who wish to enter by knowledges and reasonings into the doctrinals of faith, it is thus written. A. 2588.

7. By the loins is meant in the first place marriage love, and thence all genuine love. Here in the opposite sense opposite loves are signified, which are the loves of self and of the world. A. 3021.

8-12. And all truth will be utterly devastated, until they no longer have truth. P. P.

9, 10, 12. See Chapter XIII., 14, 15. Coro. 59.
And the land of Egypt shall be desolate and waste.

D. P., Page 27.

10. Egypt stands for external knowledges, and Cush (Ethiopia) for interior knowledges of internal things of the Word. A. 1164.

11-13. Forty also signifies what is complete as to instruction and influx. A. 9437.

11-14. In the Word mention is frequently made of forty, sometimes days, sometimes months, sometimes years. It either means a full vastation of the church, or a full state of temptation. E. 633.

13, 14. The meaning is that they should be (Judah and Israel) gathered from the nations, and brought back from captivity. A. 1462.

Repeated from Chapter XXIX., 13, 14. A. 2588.

13-15. The inhabitants of Pathros (Pathrusim) signify the teaching of rituals which are only matters of memory, and therefore external. A. 1196.

13-16. See Chapter XXVII., 7. R. 503.
Egypt here signifies the church which is only in

natural light, and the temptations which they will have to undergo. That the natural man may not rule over the spiritual is signified by forty years. The scientifics by which they confirmed falses are meant by Egypt, which the Lord shall gather from the people whither they were dispersed. Their illustration by the knowledges of truth is signified by their being brought back again upon the land of Pathros. E. 654.

Nevertheless something of the church will be established out of those who are natural and in knowledges. P. P.

14. The church in which receptions and appropriations — here of falses — prevails, is called a land of trading. E. 840.

17, 18. Reasonings from knowledges (scientifics) of the natural man will not destroy knowledges of truth with them. P. P.

18. See Chapter XIII., 18. A. 9166.
Baldness signifies the falsifications of the truths of the Word. S. 35.

When the Israelitish nation had perverted all the sense of the letter of the Word this lamentation is made over them. R. 47.

By every head being made bald is signified to deprive of all good and truth, for he who is deprived of ultimates is also deprived of things prior. E. 66.

Every head being made bald means intelligence perishes. E. 577.

19, 20. But these will be destroyed by reasonings from the natural man with those who trust in knowledges alone, and have perverted the truths of the church. P. P.

21. To make the horn to grow for the house of Israel, means to multiply the truths of the spiritual church, which is Israel. The opening of the mouth stands for the confession of them. A. 2832.

It is the Lord's good pleasure that man should have strength by faith from love as to what relates to his

spirit, and conduces to eternal salvation. Horns signify this power. A. 10182.

In that day means the coming of the Lord. L. 4.

See Chapter XXIV., 26, 27. R. 704.

The horn to bud forth signifies truth in abundance.

The house of Israel stands for the church. E. 316.

Those who are of the church that the Lord will establish will have truths of Doctrine. P. P.

CHAPTER XXX

1. The word of Jehovah came again unto me, saying,
2. Son of man, prophesy, and say, Thus saith the Lord Jehovah: Wail ye, Alas for the day!
3. For the day is near, even the day of Jehovah is near; it shall be a day of clouds, a time of the nations.
4. And a sword shall come upon Egypt, and anguish shall be in Ethiopia, when the slain shall fall in Egypt; and they shall take away her multitude, and her foundations shall be broken down.
5. Ethiopia, and Put, and Lud, and all the mingled people, and Cub, and the children of the land that is in league, shall fall with them by the sword.
6. Thus saith Jehovah: They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Seveh shall they fall in it by the sword, saith the Lord Jehovah.
7. And they shall be desolate in the midst of the countries that are desolate; and her cities shall be in the midst of the cities that are wasted.
8. And they shall know that I am Jehovah, when I have set a fire in Egypt, and all her helpers are destroyed.
9. In that day shall messengers go forth from before me in ships to make the careless Ethiopians afraid; and there shall be anguish upon them, as in the day of Egypt; for, lo, it cometh.
10. Thus saith the Lord Jehovah: I will also make the

multitude of Egypt to cease, by the hand of Nebuchadrezzar king of Babylon.

11. He and his people with him, the terrible of the nations, shall be brought in to destroy the land; and they shall draw their swords against Egypt, and fill the land with the slain.

12. And I will make the rivers dry, and will sell the land into the hand of evil men; and I will make the land desolate, and all that is therein, by the hand of strangers: I, Jehovah, have spoken it.

13. Thus saith the Lord Jehovah: I will also destroy the idols, and I will cause the images to cease from Memphis; and there shall be no more a prince from the land of Egypt: and I will put a fear in the land of Egypt.

14. And I will make Pathros desolate, and will set a fire in Zoan, and will execute judgments upon No.

15. And I will pour my wrath upon Sin, the stronghold of Egypt; and I will cut off the multitude of No.

16. And I will set a fire in Egypt: Sin shall be in great anguish, and No shall be broken up; and Memphis *shall have* adversaries in the day-time.

17. The young men of Aven and of Pi-beseth shall fall by the sword; and these *cities* shall go into captivity.

18. At Tehaphnehes also the day shall withdraw itself, when I shall break there the yokes of Egypt, and the pride of her power shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19. Thus will I execute judgments upon Egypt; and they shall know that I am Jehovah.

20. And it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, that the word of Jehovah, came unto me saying,

21. Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it hath not been bound up, to apply *healing* medicines, to put a bandage to bind it, that it be strong to hold the sword.

22. Therefore thus saith the Lord Jehovah: Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong *arm*, and that which was broken; and I will cause the sword to fall out of his hand.

23. And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24. And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break the arms of Pharaoh, and he shall groan before him with the groanings of a deadly wounded man.

25. And I will hold up the arms of the king of Babylon; and the arms of Pharaoh shall fall down; and they shall know that I am Jehovah, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26. And I will scatter the Egyptians among the nations, and disperse them through the countries; and they shall know that I am Jehovah.

Chapter XXX.

1-5. The coming of the Lord when all things of the church have been destroyed by knowledges (scientifics) of the natural man. P. P.

1-26. See Chapter XXIX., 1-21. A. 1165.

See Chapter XVI., 26, 28, 29. R. 503.

Summarily taken this chapter is a lamentation over the church vastated by falses which favor the evils of the natural man, for from the natural man separate from the spiritual flow all evils, and thence all falses, which pervert and destroy the truths and goods of the church. Lamentation over that vastation is expressed by: howl ye. A day of clouds stands for the state of the church when truths are not understood, consequently when in falses. E. 654.

2, 3. Woe for the day, for the day is near, the approach of the day of Jehovah, the day of clouds. D. P., Page 69.

2, 3, 9. By day is meant the coming of the Lord. L. 4.

A way was prepared by the Baptism of John, because through it men were introduced into the future church of the Lord, and inserted in heaven among those who expected and desired the Messiah. T. 689.

- 2, 21. See Chapter XXIX., 2, 18. L. 28.
3. A day of cloud means a cloud of falsity. The time of the nations means the heathen or wickedness. A. 488.
The day of Jehovah, great and near. Jehovah is the Lord. L. 38.
- 4-6. Egypt here signifies external knowledges, Cush internal knowledges of interior things, so also Tut. They are called the foundations because they signify internal knowledges from the Word. A. 1164.
Tut and Cush are mentioned together in the Word because internal knowledges are signified. See Chapter XXIX., 1-21. A. 1165, 1166.
- 6-9. Then all who trust in these knowledges will perish through evil loves. P. P.
- 7, 12. See Chapter XIII., 14, 15. Coro. 59.
They shall be desolate in the midst of the countries, and her cities shall be in the midst of the cities that are wasted, and will make their land and its fulness devastate. D. P., Page 7.
9. Cush (Ethiopia) stands for internal knowledges from the Word, confirming false conclusions from things known. A. 1164.
- 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. P. P.
- 11, 12. By Egypt are here signified the scientifics of the natural man, subservient to the intelligence of the rational and spiritual man. The destruction of scientific truths by falsities is signified by drawing their swords against Egypt, swords signifying falsities destroying truths. By the slain are signified they who perish by falsities, by making the rivers dry — the deprivation of the knowledge and perception of truth, — to sell land into the hand of the wicked, and to make it waste by the hand of strangers is signified to destroy by evils and by falsities. Strangers stand for falsities. E. 518.

12. To make the rivers dry signifies that there is no longer anything spiritual. A. 806.
Selling and being sold means to alienate truths. E. 840.
- 13, 14. See Chapter XXIX., 13-15. A. 1196.
- 13-19. All things which are of the knowledge (scientifics) of the natural man, of every kind, become hell. P. P.
- 15, 16. The difficulty of receiving the truths of doctrine from the Word is described by many things which relate to the pain in travailing. R. 535.
The natural births mentioned in the Word involve spiritual births. T. 583.
By Egypt, Sin, and No are signified the scientifics and fallacies appertaining to the natural man, which hinder his being reformed by truths from the Word. These will be known but still not received in the life, but thus no reformation will be effected. This is signified by: Sin shall travail in labor (have great pain). By travailing in labor is signified to receive the truths of the Word by hearing or reading. By bringing forth is meant to make fruitful and produce them in act, to live according to them, and so to be reformed. E. 721.
- 15-18. Those are described who are in knowledges and hatch from these falsities, from which evils come. Egypt is here acquired knowledge, Sin evil which is from falsity, and No falsity which is from evil. A. 8398.
16. Where mention is made of conception, of or conceiving, bearing or bringing forth, these things are meant only in a spiritual sense. Fruitfulness as to the things of doctrine is meant. A. 2584.
18. As there are clouds which are of a thinner and brighter quality, and also such that are grosser and blacker, the former appear beneath the heavens, but the latter about some of the hells. It is hence evident that, in the opposite sense, clouds also signify the falsities of evil, which are contrary to truths from good. Such is the case here. E. 594.

- 20-23. They will have no truth, thus no power. P. P.
 22. Pharaoh, king of Egypt, stands for knowledges which pervert and destroy truths and goods of faith. To break his arms means to disperse their strength, and thus to disperse them. A. 9163.
 22, 24, 25. Power is signified in the Word by the hands, arms, and shoulders. A. 4933.
 24-26. This will take place through reasonings from the natural man. P. P.

CHAPTER XXXI

1. And it came to pass in the eleventh year, in the third *month*, in the first *day* of the month, that the word of Jehovah came unto me, saying,
 2. Son of man, say unto Pharaoh king of Egypt, and to his multitude: Whom art thou like in thy greatness?
 3. Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a forest-like shade, and of high stature; and its top was among the thick boughs.
 4. The waters nourished it, the deep made it to grow: the rivers thereof ran round about its plantation; and it sent out its channels unto all the trees of the field.
 5. Therefore its stature was exalted above all the trees of the field; and its boughs were multiplied, and its branches became long by reason of many waters, when it shot *them* forth.
 6. All the birds of the heavens made their nests in its boughs; and under its branches did all the beasts of the field bring forth their young; and under its shadow dwelt all great nations.
 7. Thus was it fair in its greatness, in the length of its branches; for its root was by many waters.
 8. The cedars in the garden of God could not hide it; the fir-trees were not like its boughs, and the plane-trees were not as its branches; nor was any tree in the garden of God like unto it in its beauty.

9. I made it fair by the multitude of its branches, so that all the trees of Eden, that were in the garden of God, envied it.
 10. Therefore thus said the Lord Jehovah: Because thou art exalted in stature, and he hath set his top among the thick boughs, and his heart is lifted up in his height;
 11. I will even deliver him into the hand of the mighty one of the nations; he shall surely deal with him; I have driven him out for his wickedness.
 12. And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the watercourses of the land; and all the peoples of the earth are gone down from his shadow, and have left him.
 13. Upon his ruin all the birds of the heavens shall dwell, and all the beasts of the field shall be upon his branches;
 14. To the end that none of all the trees by the waters exalt themselves in their stature, neither set their top among the thick boughs, nor that their mighty ones stand up in their height, *even* all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.
 15. Thus saith the Lord Jehovah: In the day when he went down to Sheol I caused a mourning: I covered the deep for him, and I restrained the rivers thereof; and the great waters were stayed; and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.
 16. I made the nations to shake at the sound of his fall, when I cast him down to Sheol with them that descend into the pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water, were comforted in the nether parts of the earth.
 17. They also went down into Sheol with him unto them that are slain by the sword; yea, they that were his arm, *that* dwelt under his shadow in the midst of the nations.
 18. To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought

down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised, with them that are slain by the sword. This is Pharaoh and all his multitude, saith the Lord Jehovah.

Chapter XXXI.

1-2. Of the natural man who is in knowledges (scientifics).

P. P.

1-8. See Chapter XXVII., 7.

R. 503.

1-3, 5, 10, 12, 13. By Pharaoh and Egypt is here signified the scientific principle of the natural man. By the Assyrian the rational, to which the scientific is subservient. The increase of this latter by scientific truths and knowledges is described by the cedar in Lebanon which signifies the rational. The waters which caused it to grow signify truths, and the branches extension, such as belongs to the thought of the rational man. Rational and spiritual truths of every kind are signified by all the fowls of heaven making their nests in his boughs, and all the beasts of the field bringing forth their young under his branches, and by all the nations dwelling under his shadow.

E. 388.

2. See Chapter XXIX., 2-18.

L. 28.

2-9. By the Assyrian is signified reasoning from the rational man, by lifting himself up in height and shooting up his top — glorying from intelligence thence derived, that is from self-derived intelligence.

E. 388.

The intellectual of the natural man, which is formed and born from scientific truths rationally seen, is here signified by Pharaoh. It is here called Ashur, or Asshur, by whom is signified the rational. It is described by a cedar. Its height, length and multitude of branches are mentioned because in the Word they signify the rational.

E. 654.

2-6, 10, 13. Men as to their affections are meant by

beasts. The reason is that in the spiritual world a man's affections appear at a distance like beasts. R. 567.

2-6, 13. The comparisons of men with beasts originate from the spiritual world, where all the affections and consequent thoughts of angels and spirits are presented at a distance from them as beasts. Coro. 3.

2, 3, 5, 6, 10, 13. By the king of Egypt, and by his multitude, is signified the natural man with the scientifics therein. By Ashur, the cedar of Lebanon — the rational, which is formed from scientifics on one part, and from the influx of spiritual truth on the other. By a fair branch, and shadowy forest is meant intelligence by rational truths by means of scientifics. By height above all the trees of the field is signified elevation even to the interior rational, which is derived from the spiritual, — by the branches multiplied by many waters — the abundance by spiritual truths derived from the Word. The birds of heaven are spiritual thoughts in things rational, for the rational is the medium between the internal spiritual man and the external natural. By the bird of heaven, and the wild beast of the field, of which it is afterwards said that they shall dwell upon his ruins, etc., are signified false thoughts and evil lusts.

E. 650.

2, 8. Egypt is likened to the garden of Eden, the garden of God.

R. 503.

3. A thicket or tangle, in the internal sense, signifies natural knowledge, which sticks fast in the exterior memory.

A. 2831.

3, 4. Ashur signifies the rational mind, or the rational — of man.

A. 119.

By rivers are signified truths in abundance. R. 409.

Ashur, in like manner as the cedars of Lebanon, signifies the rational man. Because what is genuine rational is perfected by the knowledges of truth and good, it is said that the waters caused him to grow, and the deep set him up on high. Waters stand for

truths, and the deep for knowledges of truth in the natural man. E. 518.

3-8. The most ancient church, which was celestial, is here described as to the quality of its rational, and so of its wisdom and intelligence, because that church looked upon things below from Divine things, and thus on truths from goods themselves, and thence on things which are subordinate. Ashur and the cedar are the rational, the tangled boughs are knowledges, the rivers of water spiritual good. A. 2588.

3-9. See Chapter XXVIII., 12, 13. W. 325.
See Chapter XXVIII., 12-15. Coro. 41.

In the ancient church a rational flourished that was derived from knowledges (scientifics) of every kind, through their confirming, by means of these, the Divine things of the church; and from this source they had spiritual intelligence. P. P.

3-18. See Chapter XXVII., 23, 24. A. 1186.

3, 5, 6, 10-12. The Assyrian stands for the rational of the man of the church, which is illumined. This is called a cedar in Lebanon, because a cedar signifies the same thing as Ashur, specifically truth from good in the rational. Lebanon is the mind wherein the rational resides, because cedars grew in Lebanon. The boughs multiplied mean truths thence derived, etc. E. 175.

3, 6. Birds signify the things of the understanding, and hence of thought and design. In the spiritual world appear birds of every genus and species, in heaven such as are most beautiful, and in hell screech-owls and other representations of thoughts from evil affections. R. 757.

3, 8, 9. By Egypt is signified knowledge, and by Ashur rationality by which is intelligence, and the same by a cedar. R. 90.

This is said concerning Ashur, by which is signified in the Word rationality and intelligence therefrom.

T. 467.

By Ashur in the Word are described those who are made rational by the knowledges of good and truth, thus whose minds are illuminated from heaven. E. 110.

4. Rivers in the description of paradise signify things of wisdom and intelligence. A. 2702.

Deeps are falsities from lusts. By deeps in the Word are meant waters in deep places, and masses of water. A. 8278.

By deeps are also signified Divine truths in abundance, and the arcana of Divine wisdom. E. 538.

4, 7-9. When the most ancient people likened man, or what is the same the things which are in man, to a garden, they added also the waters and the rivers by which it was to be irrigated. By waters and rivers they meant the things which caused his increase. A. 108.

5, 6. By the cedar is here signified the church which is spiritual rational. By the birds of the heavens, and by the beasts of the field are understood rational thoughts concerning the truths of the church, and the affections for them. E. 1100.

5, 7. Ashur stands for an enlightened rational, a cedar in Lebanon for the spiritual church, and its height for the degree of good. A. 9489.

6. This is said of the Assyrian, by whom the spiritual man is signified, and he is compared to the garden of Eden. A. 46.

Ashur, which is the spiritual church, is called a cedar, the birds stand for its truth, the beasts for its good. A. 776.

The spiritual church is signified, as implanted, and what is living in the man of the church. A. 908.

When it is said of an entire society, which is called a composite man, or person, then the wild animal of the earth signifies those who are not of the church, because they are more vile. A. 1030.

Dwelling stands for being and living. A. 3384.

Birds of the heavens stand for truths. A. 5149.

By wild beasts in the Word are also signified upright Gentiles, who though they are in falsity, are yet in uprightness of life. A. 9335.

To dwell signifies to live, consequently life. E. 662.

8. The subject is the knowledges and rational things that are within the man of the spiritual church. The garden of God is the spiritual church, the cedars are rational things, the fir trees and plane trees natural things, the fir trees as to good, and the plane trees as to truth.

A. 4014.

8, 9. Egypt means a church which in its beginning was pre-eminent. Before that church was devastated it is compared to the garden of Eden, and the garden of Jehovah. T. 635.

Where they are mentioned in a good sense, Egypt and Ashur signify the church as to knowledges and perceptions. Coro. 27.

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. P. P.

10-18. See Chapter XVI., 26, 28, 29. R. 503.

Pharaoh signifies here the same as Egypt—the natural man as to science and intelligence thence derived. The conceit of self-derived intelligence from science is understood by being lifted up or elated in height, and shooting up his top among the entwinings (thick boughs) which mean the scientifics of the natural man. That scientifics were applied to the confirmation of the lusts of the evil and false, is signified by, I will give him into the hands of the strong ones of the nations, which latter stand for the false of evil. E. 654

10, 12. This is concerning Egypt. To set the branch among the tangled boughs stands for sticking fast in knowledges, and regarding spiritual, celestial and Divine things from them. A. 2831.

10, 14. As most expressions in the Word have an opposite

sense, so also has height, and in that sense it signifies the evil of self-love, thus elation of mind. A. 9489.

11. The word by which the mighty men are called in the original tongue, is predicated of those who are in truth from good, and in the opposite sense, those who are in falsity from evil. In the latter sense it stands here.

A. 8315.

11, 12. Since strangers signified those who are in evil, and the falsities of evils, and hence both in the abstract, therefore it was forbidden that a stranger should eat holy things, etc. A. 10287.

They who are in falses are called in the Word, powerful, mighty, robust, strong, heroes, rulers, terrible, formidable, and vastators. E. 783.

13. Wild animal in the opposite sense is taken in the Word for what is not living. A. 908.

Fowls here signify reasonings and their falsities. A. 988.

Birds of the heaven here stand for falsities. A. 5149.

14. Here those are treated of who by reasonings from knowledges wish to enter into the mysteries of faith, but they are altogether blind. A. 2831.

They are cast into hell, that they may no longer destroy. P. P.

14, 16. This is said of Egypt by which those are signified who by knowledge itself enter into the mysteries of faith. For the signification of the pit, by hell, and by the lower earth see Chapter XXVI., 20. A. 4728.

See Chapter XXVI., 20. A. 7090.

15. Hell is called the deep (or abyss) and the foul emanations therefrom are called rivers. A. 756.

Being overwhelmed by the river of Egypt stands for perishing by falsities. A. 6693.

By day is meant the coming of the Lord. L. 4.

Black in the Word is descriptive of falsity. R. 312.

The subject here treated of is Ashur, who is compared to a cedar. Ashur signifies reasoning concerning

the truth of the church from self-derived intelligence, and the cedar the truth of the spiritual church. The whole passage signifies that all knowledges of truth would by it perish, and with them all truths that savor of good, and thence derive their essence. By the deep covered by him, and the floods restrained, are signified knowledges of truth, and intelligence thence derived. Lebanon to mourn meant the truths of the church being no more.

E. 372.

See Chapter XXIX., 3, 4, 5, 10.

E. 518.

The deep stands for where and whence are the falsities of evil.

E. 538.

15-18. There they are shut up, lest, while continuing in their falsifications, they should spread their falsities abroad.

P. P.

In the day that Pharaoh went down into hell (the grave) I covered the deep for him, and he shall be brought down into the nether part of the earth.

D. P., Page 69.

16, 18. See Chapter XXIX., 3, 9. add: the trees of Eden here stand for knowledges external and internal from the Word, which they thus profaned by reasonings.

A. 130.

17, 18. Spoken of Pharaoh and Egypt, the pierced with the sword being those who are insane by means of knowledges, by thereby extinguishing in themselves the faith of truth of the church.

A. 4503.

See Chapter XIII., 14, 15.

Coro. 59.

18. Here Pharaoh — knowledges in general, is treated of. By the trees of Eden with which they should go down to the lower earth, knowledges also are meant, but such as belong to the inward knowledges of faith. Uncircumcised, in the internal sense, is being in filthy loves.

A. 2049.

See Chapter XXVIII., 10.

F. 54.

The uncircumcised are they who are without the good of charity.

R. 90.

This is said concerning Ashur, by whom in the Word is signified rationality, and intelligence therefrom.

T. 467.

See Chapter XXVIII., 10.

E. 817.

CHAPTER XXXII

1. And it came to pass in the twelfth year, in the twelfth month, in the first *day* of the month, that the word of Jehovah came unto me, saying,

2. Son of man, take up a lamentation over Pharaoh king of Egypt, and say unto him, Thou wast likened unto a young lion of the nations; yet art thou as a monster in the seas; and thou didst break forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

3. Thus saith the Lord Jehovah: I will spread out my net upon thee with a company of many peoples; and they shall bring thee up in my net.

4. And I will leave thee upon the land, I will cast thee forth upon the open field, and will cause all the birds of the heavens to settle upon thee, and I will satisfy the beasts of the whole earth with thee.

5. And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6. I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the water-courses shall be full of thee.

7. And when I shall extinguish thee, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give its light.

8. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord Jehovah.

9. I will also vex the hearts of many peoples, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10. Yea, I will make many peoples amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.

11. For thus saith the Lord Jehovah: The sword of the king of Babylon shall come upon thee.

12. By the swords of the mighty will I cause thy multitude to fall; the terrible of the nations are they all: and they shall bring to nought the pride of Egypt, and all the multitude thereof shall be destroyed,

13. I will destroy also all the beasts thereof from beside many waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14. Then will I make their waters clear, and cause their rivers to run like oil, saith the Lord Jehovah.

15. When I shall make the land of Egypt desolate and waste, a land destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am Jehovah.

16. This is the lamentation wherewith they shall lament; the daughters of the nations shall lament therewith; over Egypt, and over all her multitude, shall they lament therewith, saith the Lord Jehovah.

17. It came to pass also in the twelfth year, in the fifteenth *day* of the month, that the word of Jehovah came unto me, saying,

18. Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19. Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

20. They shall fall in the midst of them that are slain by the sword: she is delivered to the sword; draw her away and all her multitudes.

21. The strong among the mighty shall speak to him out of the midst of Sheol with them that help him: they are gone down, they lie still, even the uncircumcised, slain by the sword.

22. Asshur is there and all her company; her graves are round about her; all of them slain, fallen by the sword;

23. Whose graves are set in the uttermost parts of the pit, and her company is round about her grave; all of them slain, fallen by the sword, who caused terror in the land of the living.

24. There is Elam and all her multitude round about her grave; all of them slain, fallen by the sword, who are gone down uncircumcised into the nether parts of the earth, who caused their terror in the land of the living, and have borne their shame with them that go down to the pit.

25. They have set her a bed in the midst of the slain with all her multitude; her graves are round about her; all of them uncircumcised, slain by the sword; for their terror was caused in the land of the living, and they have borne their shame with them that go down to the pit: he is put in the midst of them that are slain.

26. There is Meshech, Tubal, and all their multitude; their graves are round about them; all of them uncircumcised, slain by the sword; for they caused their terror in the land of the living.

27. And they shall not lie with the mighty that are fallen of the uncircumcised, that are gone down to Sheol with their weapons of war, and have laid their swords under their heads, and their iniquities are upon their bones; for *they were* the terror of the mighty in the land of the living.

28. But thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain by the sword.

29. There is Edom, her kings and all her princes, who in their might are laid with them that are slain by the sword; they shall lie with the uncircumcised, and with them that go down to the pit.

30. There are the princes of the north, all of them, and all the Sidonians, who are gone down with the slain; in the terror which they caused by their might they are put to shame; and they lie uncircumcised with them that are slain by the sword, and bear their shame with them that go down to the pit.

31. Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army, slain by the sword, saith the Lord Jehovah.

32. For I have put his terror in the land of the living; and he shall be laid in the midst of the uncircumcised, with them that are slain by the sword, even Pharaoh and all his multitude, saith the Lord Jehovah.

Chapter XXXII.

1-32. Lament over those who by knowledges (scientifics) have perverted the holy things of the church. P. P.

1, 2. They pervert all truths of the church. P. P.

2. See Chapter XXIX., 3. A. 42.

The lion and young lion are celestial good and truth.

A. 6367.

See Chapter XXIX., 3. A. 7293.

By troubling the waters with the feet, the feet are not here meant but the natural man, which is also the external man, who is purified when he shuns the evils which the spiritual or internal man sees to be evils. Man's natural perverts all things, if it is not washed or purified. Refer to John XIII., 10. R. 49.

All spiritual temptations are caused by falsities breaking into the thoughts, and infesting the interior mind, thus by reasonings from them, hence also temptations are signified by inundations of waters, and by irruptions of streams and torrents. E. 518.

See Chapter XXIX., 3, 4. E. 714.

2, 3, 7, 8. The internal sense teaches that outward knowledges pervert the truths of the church, if man enters by them into the arcana of faith, and believes nothing unless he sees it from them, yea, unless he sees it from things of sense. Pharaoh is called king of Egypt from truth of knowledge, for knowledge is truth in the natural; king standing for truth. He is compared to a whale because it, or a sea-monster signifies the generals of knowledges. He came forth with his rivers, because

by rivers are signified what is of intelligence, here of insanity. To trouble the waters with his feet means to defile and pervert the truths of faith by the outward knowledges of the natural. The heavens signify the interiors of man, since indeed these are his heavens. These are closed when knowledges have rule over truths of faith, or the natural over the spiritual. The words I wish make the stars of heaven dark, signify when all the knowledges of truth and of good perish. A. 6015.

2, 13. Egypt, by which outward knowledges are meant, is spoken of. By the feet and hoofs which disturb the streams and waters knowledges from natural and sensual things are signified. The more such persons reason, the less do they believe. They do not believe before the arcana of faith from which they reason are comprehended from natural and sensual things, which is not to believe at all. A. 2162.

2, 18. It is manifest that the Lord is called the Son of God, as to the Divine Human, and the Son of Man as to the Word. L. 28.

3-8. They fall into falsities of evil, until they no longer see what is good and true. P. P.

4. See Chapter XXIX., 5. R. 567.

See Chapter XXIX., 5. E. 388.

See Chapter XXIX., 5. E. 650.

5. See Chapter XXXI., 10, 14. A. 9489.

7. Black in the Word is descriptive of falsity. R. 312.

Spoken of Pharaoh, that is, the scientific applied to falsities, which is the case when the natural man enters from scientifics into things spiritual, instead of proceeding contrariwise. This being contrary to order, such persons are thereby led to seize upon falsities, and confirm them for truths. That they cannot then receive any influx from heaven is understood by: "I will cover the heavens." No knowledge of truth is understood by making the stars dark. E. 372.

7, 8. The great lights signify love and faith. They are

also called the sun, the moon, and the stars. The meaning here is that by things of sense and of knowledge, love and faith were extinguished. A. 31.

By the stars are meant truth and good, by the sun love, by the moon faith; for the evils and falsities which cause darkness are treated of. A. 1808.

To those who are in the evils of the love of self and of the world, that is, to those who are in hatreds against all things of love to the Lord, and of charity toward the neighbor, the light of heaven actually appears as thick darkness. A. 2441.

In the last period of the church, there will be no longer any love, or charity, nor therefore any faith.

A. 2495.

The last day, or the last state of the church is treated of, when the good of love and of charity will perish. That is the sun being darkened, and the moon not giving her light. A. 4697.

It is evident that falsities are called darkness. A. 7688.

By the heavens are signified the angelic heavens.

A. 9408.

In the Word the Lord as to love is compared to the sun, and as to faith to the moon. By the stars knowledges of good and truth are meant. H. 119.

The coming of the Lord, when there was no longer any good of love and truth of faith remaining in the church, and when there was no knowledge of the Lord.

S. 14.

Darkness upon the land is falsities in the church.

R. 51.

By the sun in these places is not meant the sun of the world, but the sun of the angelic, which is the Lord's Divine love, and Divine wisdom. These are said to be darkened, obscured, covered up, and blackened, when there are falsities and evils in man. R. 53.

Those have falsities of evils, who do not regard evils as sins; and still more those who, by reasonings from

the natural man, and more still from the Word confirm in themselves that evils are not sins. They are in darkness. R. 413.

Treats of the last time of the Jewish church, which was, when the Lord came into the world. B. 78.

The coming of the Lord, which was when there was no longer any good of love and truth of faith remaining in the church, or any cognition of the Lord, therefore it is called a day of darkness, and of thick darkness.

T. 198.

Darkness upon the land stands for falsities in the church. E. 72.

These things are said of the natural man separate from the spiritual, which when so separated man is altogether in darkness as to all things of heaven and the church, for of such things the natural man can see nothing from itself, but by the spiritual man from the Lord. E. 401.

This relates to the last time of the church, when there is no longer any spiritual good and truth, or good and truth of heaven and the church, but only evil and what is false. E. 526.

All the bright lights of heaven will I make dark over thee, and will set darkness upon thy land. D. P., Page 27.

7-9. This passage is similar to what the Lord foretold concerning the consummation of the present Christian church. Coro. 59.

8. By the bright lights of heaven are understood the sun — love, the moon — faith thence derived, the stars — the knowledges of good and truth. Darkness upon the earth means that falsities are in the church. E. 304.

9, 10. Those who are outside the church are horrified at their falsities. P. P.

10-12. By a sword is meant the devastation of truth in the church. R. 52.

A sword means truth combating against what is false. E. 131.

When falsities fight eagerly against truths, there sometimes appears from heaven the splendor or lighting of a sword vibrating, and striking with great terror, whereby they are dissipated who combat from falsities.

E. 131.

They destroy all things of the church by reasonings from the natural man.

P. P.

12-14. The waters and rivers of Egypt are truths of knowledge, the hoof of a beast is falsity in the ultimate of the natural, which disturbs truth of knowledge. A. 7729.

12, 15. The vastation, desolation, and consummation of the Jewish church is still further mentioned. Coro. 59.

The violent of the nations shall devastate the pomp of Egypt, and all the multitude thereof shall be destroyed. I shall make the land of Egypt desolate, and the country shall be destitute.

D. P., Page 27.

13. See Chapter XIV., 13, 17, 19.

R. 567.

By man and beast is signified the interior or spiritual, and the exterior or natural, because man in relation to his external or natural is nothing but a beast. E. 650.

13-16. They shall be cast into hell, that they may no longer pervert truths in those who are in an affection for truth.

P. P.

16, 18. The daughters of the famous nations stand for affections for evil.

A. 3024.

17-23. In hell they will be associated with those who have profaned the holy things of the Word.

P. P.

18, 19. Truth defiled by evil of life is signified by the uncircumcised.

E. 817.

18, 20, 22, 23, 24. By the multitude of Egypt are signified scientifics of the natural man, which are dead, because they descend not and are not formed as effects, conclusions, and confirmations from the truths of the spiritual man. By Ashur are signified reasonings from such scientifics. By wail is signified grief on account of the damnation of those who are principled in such reasonings. The pit stands for hell, where

such dead scientifics prevail. The slain with the sword are those condemned to hell by falses. The sepulchres about Ashur, the sides of the pit where Elam is, and the uncircumcised slain with the sword signify the hells where those falses are.

E. 659.

18, 23. See Chapter XXXI., 14, 16.

A. 4728.

18, 27, 29. The hell where they are thrown is also called a sepulchre.

D. P., Page 69.

19. See Chapter XXVIII., 10.

F. 54.

19-21. The pierced with the sword are those who are insane by means of knowledges, because by these they extinguish in themselves the faith of truth of the church.

A. 4503.

20-24, 29-32. They are said to be pierced, or thrust through, because a sword, by which this is done, signifies the false destroying truth.

Coro. 57.

21. The name god and gods are used in the opposite sense, when falsity, and power from falsity are treated of.

A. 4402.

21-23, 25, 27. In the opposite sense sepulchre signifies death or hell.

A. 2916.

22. See Chapter XXVII., 23, 24.

A. 1186.

22, 23, 25, 26. Hell is also called sepulchre where they are thrown, also called graves.

D. P., Page 69.

23-27. The earth (the land of the living) signifies the church, because by earth or land the land of Canaan is often meant, in which was the church.

A. 285.

As the earth signifies the church, and where the earth is there is heaven, it is therefore called the earth, or land of the living, and the land of life.

E. 304.

23-27, 32. Heaven, because it lives from the Lord, is called the land of the living.

A. 290.

23-26, 28-31. Those who are puffed up with the love of self are said to be pierced.

A. 290.

24. Earth in the opposite sense signifies damnation, since when there is no church with a man, there is damnation.

R. 285.

See Chapter XXVI., 20.

E. 304.

24, 25. Also with those who have falsified truths of doctrine.

P. P.

Their terror was caused in the land of the living.

D. P., Page 69.

26. The subject here is Egypt, or the outward knowledges by which they wished to explore spiritual things. Meshech and Tubal stand for doctrinal teachings, which are rituals, and which, when there is no love, are called uncircumcised.

A. 1151.

26-30. With those who have falsified the letter of the Word.

P. P.

30-32. The Zidonians here stand for exterior knowledges, which being without externals are nothing but external knowledges.

A. 1201.

31, 32. Speaking of Egypt as those who pervert truths by reasonings from outward knowledges.

A. 3448.

All of these will be with those who by knowledges (scientifics) 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.

P. P.

32. The terror of those is described who are in evils of falsity, and in falsities of evil.

A. 9327.

CHAPTER XXXIII

1. And the word of Jehovah came unto me, saying,

2. Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon the land, and the people of the land take a man from among them, and set him for their watchman;

3. If, when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4. Whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come, and take him away, his blood shall be upon his own head.

5. He heard the sound of the trumpet, and took not warning; his blood shall be upon him; whereas if he had taken warning, he would have delivered his soul.

6. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned, and the sword come, and take any person from among them; he is taken away in his iniquity, but his blood will I require at the watchman's hand.

7. So thou, son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me.

8. When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thy hand.

9. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul.

10. And thou, son of man, say unto the house of Israel: Thus ye speak, saying, Our transgressions and our sins are upon us, and we pine away in them; how then can we live?

11. Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12. And thou, son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression; and as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall he that is righteous be able to live thereby in the day that he sinneth.

13. When I say to the righteous, that he shall surely live; if he trust to his righteousness, and commit iniquity, none of his righteous deeds shall be remembered; but in his iniquity that he hath committed, therein shall he die.

14. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

15. If the wicked restore the pledge, give again that which he had taken by robbery, walk in the statutes of life, committing no iniquity; he shall surely live, he shall not die.

16. None of his sins that he hath committed shall be remembered against him: he hath done that which is lawful and right; he shall surely live.

17. Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

18. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die therein.

19. And when the wicked turneth from his wickedness, and doeth that which is lawful and right, he shall live thereby.

20. Yet ye say, The way of the Lord is not equal. O house of Israel, I will judge you every one after his ways.

21. And it came to pass in the twelfth year of our captivity, in the tenth *month*, in the fifth *day* of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten.

22. Now the hand of Jehovah had been upon me in the evening, before he that was escaped came; and he had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

23. And the word of Jehovah came unto me, saying,

24. Son of man, they that inhabit those waste places in the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance.

25. Wherefore say unto them, Thus saith the Lord Jehovah: Ye eat with the blood, and lift up your eyes unto your idols, and shed blood: and shall ye possess the land?

26. Ye stand upon your sword, ye work abomination, and ye defile every one his neighbor's wife: and shall ye possess the land?

27. Thus shalt thou say unto them, Thus saith the Lord Jehovah: As I live, surely they that are in the waste places shall fall by the sword; and him that is in the open field will I give to the beasts to be devoured; and they that

are in the strongholds and in the caves shall die of the pestilence.

28. And I will make the land a desolation and an astonishment; and the pride of her power shall cease; and the mountains of Israel shall be desolate, so that none shall pass through.

29. Then shall they know that I am Jehovah, when I have made the land a desolation and an astonishment, because of all their abominations which they have committed.

30. And as for thee, son of man, the children of thy people talk of thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from Jehovah.

31. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but do them not; for with their mouth they show much love, but their heart goeth after their gain.

32. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not.

33. And when this cometh to pass (behold, it cometh), then shall they know that a prophet hath been among them.

Chapter XXXIII.

1-5. Those who are instructed by the preacher concerning falsities and do not take heed perish. P. P.

1-33. Of those who instruct and are instructed. P. P.

2, 7, 10, 12, 24, 30. See Chapter XXXII., 2-18. L. 28.

5. A trumpet signifies the revelation of Divine truth from heaven. E. 55.

6, 7. When the teacher sees falsities and does not give instruction concerning them, he perishes. P. P.

8, 9. The same is true of every one who teaches doctrine, if he teaches and his teaching is not heeded, or when he does not teach. P. P.

- 10, 11. In this manner they must now be taught in the church, so that they may be converted, because the Lord desires the salvation of all. P. P.
- 12-16. If the evil man becomes good, his evil is forgiven; if the good man becomes evil, his good is not regarded. P. P.
- 14, 16, 19. Upright signifies truth which is from charity. A. 612.
Judgment stands for truth, which is of faith; and justice for good, which is of charity. A. 2235.
It is said judgment and justice because in the Word whenever truth is treated of, good is also, because of the heavenly marriage in each thing, which is the marriage of good and truth. A. 9263.
See Chapter XVIII., 5. S. 85.
See Chapter XVIII., 5. R. 668.
See Chapter XVIII., 5. T. 51.
- 15 et seq. See Chapter XVIII., 5-9, 21. A. 9263.
- 17-20. These things are Divine justice. P. P.
- 21-26. A perverted church declares that they are the church, because they have the Word, nevertheless they falsify the Word, worship another god and do evil. P. P.
- 24, 28, 29. See Chapter XII., 19, 20. Coro. 56.
27. See Chapter XIV., 21. A. 7102.
See Chapter XXIX., 5. R. 567.
By wild beasts, in the opposite sense, are signified lusts of the false from evil. The man of the church thereby spiritually perishes. Therefore everywhere in the Word, where the vastation of the church is treated of, it is said, that they shall be given to the wild beasts. E. 650.
- 27, 28. The desolation of all the truth, and the vastation of all the good of the church is meant. They that are in the waters shall fall by the sword, signifies those who are principled in scientifics shall perish by falsities. By the total desolation, here spoken of, are meant

- the scientifics of the natural man, without light from the spiritual. E. 388
- 27-29. And will perish by reason of falsities of evil. P. P.
28. The desolation and complete vastation of the spiritual church, which the Israelites represented, is described. E. 405.
- 30-33. Notwithstanding that they hear the Word, and are in external worship. P. P.
31. See Chapter XXII., 27. A. 8711.

 CHAPTER XXXIV

1. And the word of Jehovah came unto me, saying,
2. Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, even to the shepherds, Thus saith the Lord Jehovah: Woe unto the shepherds of Israel that do feed themselves! should not the shepherds feed the sheep?
3. Ye eat the fat, and ye clothe you with the wool, ye kill the fatlings; but ye feed not the sheep.
4. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought back that which was driven away, neither have ye sought that which was lost; but with force and with rigor have ye ruled over them.
5. And they were scattered, because there was no shepherd; and they became food to all the beasts of the field, and were scattered.
6. My sheep wandered through all the mountains, and upon every high hill: yea, my sheep were scattered upon all the face of the earth; and there was none that did search or seek *after them*.
7. Therefore, ye shepherds, hear the word of Jehovah:
8. As I live, saith the Lord Jehovah, surely forasmuch as my sheep became a prey, and my sheep became food to

all the beasts of the field because there was no shepherd, neither did my shepherds search for my sheep, but the shepherds fed themselves, and fed not my sheep;

9. Therefore, ye shepherds, hear the word of Jehovah:

10. Thus saith the Lord Jehovah, Behold, I am against the shepherds; and I will require my sheep at their hand, and cause them to cease from feeding the sheep; neither shall the shepherds feed themselves any more; and I will deliver my sheep from their mouth, that they may not be food for them.

11. For thus saith the Lord Jehovah: Behold, I myself, even I, will search for my sheep, and will seek them out.

12. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day

13. And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country.

14. I will feed them with good pasture; and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold; and on fat pasture shall they feed upon the mountains of Israel.

15. I myself will be the shepherd of my sheep, and I will cause them to lie down, saith the Lord Jehovah.

16. I will seek that which was lost, and will bring back that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but the fat and the strong I will destroy; I will feed them in justice.

17. And as for you, O my flock, thus saith the Lord Jehovah: Behold, I judge between sheep and sheep, the rams and the he-goats.

18. Seemeth it a small thing unto you to have fed upon the good pasture, but ye must tread down with your feet the residue of your pasture? and to have drunk of the clear waters, but ye must foul the residue with your feet?

19. And as for my sheep, they eat that which ye have trodden with your feet, and they drink that which ye have fouled with your feet.

20. Therefore thus saith the Lord Jehovah unto them: Behold, I, even I, will judge between the fat sheep and the lean sheep.

21. Because ye thrust with side and with shoulder, and push all the diseased with your horns, till ye have scattered them abroad;

22. Therefore will I save my flock, and they shall no more be a prey; and I will judge between sheep and sheep.

23. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

24. And I, Jehovah, will be their God, and my servant David prince among them; I, Jehovah, have spoken it.

25. And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell securely in the wilderness, and sleep in the woods.

26. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing.

27. And the tree of the field shall yield its fruit, and the earth shall yield its increase, and they shall be secure in their land; and they shall know that I am Jehovah, when I have broken the bars of their yoke, and have delivered them out of the hand of those that made bondmen of them.

28. And they shall no more be a prey to the nations, neither shall the beasts of the earth devour them; but they shall dwell securely, and none shall make them afraid.

29. And I will raise up unto them a plantation for renown, and they shall be no more consumed with famine in the land, neither bear the shame of the nations any more.

30. And they shall know that I, Jehovah their God, am with them, and that they, the house of Israel, are my people, saith the Lord Jehovah.

31. And ye my sheep, the sheep of my pasture, are men, and I am your God, saith the Lord Jehovah.

Chapter XXXIV.

- 1-4. Respecting teachers who regard their own good only, and not the good of the church. P. P.
2. See Chapter XXXII., 2, 18. L. 28.
3. Wool signifies good in ultimates, therefore good is sometimes described in the Word by wool, and truth by linen, and by snow. E. 67.
By fat and fatness was signified the good of love, and all worship which is truly worship. E. 1150.
4. By sickness, wound, bruise, and sore are meant sins. A. 8364.
- 5, 6. In consequence those who are of the church come into an evil life. P. P.
- 5, 8. See Chapter XXIX., 5. R. 567.
These words signify that the goods of charity are destroyed by falsities, and altogether consumed by evils of every kind thence derived. By sheep in the Word are understood those who are in the good of charity, by shepherds those who by truth lead to good, and in the abstract the truths themselves, which are productive of good. Therefore to be without a shepherd signifies to be without such truths, and consequently the prevalence of what is false. E. 388.
See Chapter XXIX., 5. E. 650.
6. See Chapter VI., 3, 4. R. 336.
By the sheep going to every high hill, etc., is signified that they seek goods and truths, but do not find them, and instead thereof seize upon evils and falsities. By turning them away on the mountains is signified that instead of goods they only found evils. E. 405.
- 6, 26. The goods of celestial love are signified by mountains, also by hills, but in a lower degree. A. 6435.
- 7-10. Being such everything of the church is taken from them. P. P.
- 11, 12. By day and by time is meant the coming of the Lord. L. 4.

See Chapter XXIV., 26, 27.

R. 704.

- Unless a way had been prepared for Jehovah, when He was descending into the world, by means of baptism, the effect of which was in heaven, so that the hells should be closed, and the Jews guarded against total destruction, all on earth must have perished. I. 689.
- 11-14. The throne in heaven and the lamb is the Lord as to His Divine Human. He who is in the inmost, and thus in all things, He alone feeds, that is, teaches all. R. 383.
- 11-16. They also are here understood who were to be introduced from the earth into the church, and thence into heaven, after the coming of the Lord, not only where the Christian religion is received, but also every where else, where introduction into the land of Canaan is treated of. E. 433.
When the Lord comes into the world He will gather the church together, and will teach it Divine truths. P. P.
- 11, 13, 14. It is known in the church that to feed signifies to instruct, pasture instruction, and a pastor or shepherd an instructor. E. 482.
- 11, 14. Good and fat pasture upon the mountains of Israel means the goods of truth. A. 6078.
12. See Chapter XXX., 18. E. 594.
The days of clouds and darkness. D. P., Page 27.
- 12, 13. See Chapter V., 10, 12, 15. A. 7051.
14. Folds and pastures stand for the goods of love, of which fatness is predicated. A. 415.
The reason why feeding is spoken of in the Word is from its signification that when instruction or doctrine from the Word is spoken of in heaven, then in the world of spirits, where spiritual things appear naturally, are represented to the sight meadows green with grass, herbage, and flowers, with flocks therein, and this with every variety. A. 5201.
- 16, 17. The evil among them He will separate. P. P.

17. The he-goats in particular are those who are in the faith of no charity. In a good sense they mean those who are in the truth of faith, and thence in some charity, but, in the opposite sense, those who are in the faith of no charity, and reason about salvation from the principle that faith saves. A. 4169.

Between cattle and cattle is between those who are in the interiors of good and of evil. Between the rams and the he-goats is between those who are in charity, and thence in faith; and those who are in the truths of faith without charity. A. 10042.

By the goats are to be understood those who are in faith separate from charity. E. 600.

By the rams are understood those who are in faith derived from charity, and by the he-goats those who are in faith separate from charity. E. 817.

17, 18, 21. By he-goats are signified those who are in faith separate, that is, who place doctrine before life, and at length have no care about life; when yet life, and not doctrine separate, makes the man. The life remains after death, but not doctrine except so far as it partakes of the life. A. 4769.

They who are in faith separate see nothing else in the Word than what confirms their dogmas, for they have no interior insight. They who are not in the affection for charity have only an external sight, or from a lower point of view, from which no one can possibly see higher things, since they appear to him like darkness. By interpretations from the sense of the letter, they destroy the good pasture, and defile the clear waters of the sacred fountain of the Word. A. 4783.

17, 18, 21, 22 et seq. With those who are in faith separate from charity there is a neglect of works, in consequence of their denying that there is anything of salvation and of the church in them. F. 68.

Men disputing about faith conjoined with charity, and faith separated from charity make it plain that the

justifying faith of this day is the he-goat, and faith conjoined with charity is the sheep. B. 86.

18. See chapter XXXIV., 11, 14. A. 6078.

18, 19. See Chapter XXXII., 2. R. 49.

By the good pasture is signified all that spiritually nourishes, especially the Word, and the knowledges of truth and good thence derived. To eat it up and to tread it down with the feet signifies to destroy it, so that it does not appear, also to destroy it by reasonings from the corporeal, sensual, and from the natural man, separate from the spiritual. E. 632.

18-20. Evil shepherds destroy everything of the church.

P. P.

20, 24. A covenant is the love and faith in the Lord, which is with those who are to be regenerated. Here regeneration is treated of. A. 666.

21. With side and with shoulders means here with all the soul, and all the might. Pushing with their horns means with all the strength. A. 1085.

The shepherds who seduce by falsities are treated of, the horns stand for the power of falsity, the shoulders for all power. A. 2832.

Infernal spirits also sometimes exhibit a shoulder from fantasy, by which they cause force to be repelled; but this is only for those who are in such fantasy, and it cannot go beyond this; for they know that the shoulder corresponds to all power in the spiritual world

A. 4937.

Speaking of those who with all their force and power destroy the truths and goods of the church by fallacious reasonings from the things of sense. To push with side and shoulder means with all force and power. A. 9081.

See Chapter XXIX., 6, 7. A. 9836.

Here horns signify power in both senses, namely, the power of truth against the false, and of the false against truth. A. 10182.

A horn signifies power. R. 270.

Here to thrust with side and with shoulder signifies to exert all their strength and effort; to push with their horns the diseased of the flock till they had scattered them abroad, means that they destroyed by false persuasions the simple and good who, although not yet in truths from good, are desirous of receiving them.

E. 316.

And destroy the simple.

P. P.

22-25. When the Lord comes He will teach and save these.

P. P.

23, 24. The Lord is called David.

L. 43.

By David is here meant the Lord.

T. 171.

23-25. They are utterly unwilling to hear that there by David is meant our Lord Jesus Christ, by the Jews are meant those who will be of His church.

T. 844.

These things are said concerning the Lord. By David who shall feed them, and who shall be a prince in the midst of them, is understood the Lord as to Divine truth. He is called a servant from serving. Conjunction with the Lord by Divine truth is understood by the covenant, which He will make with them. It is called a covenant of peace, because by conjunction with the Lord man has peace from the infestation of evil and the false from hell.

E. 701.

I will set one shepherd over them who shall feed them, even my servant David. I, Jehovah, will be their God, and my servant David a prince among them.

D. P., Page 56.

23, 25. By David is plainly meant the Lord, and His presence with the regenerate man is described by His feeding them.

A. 1038.

23, 25, 28. In these places men as to their affections are signified by beasts.

R. 567.

Concerning the advent of the Lord, and the blessed state of heaven, and of those of the church who will come into the new heaven. By the servant David, the shepherd whom Jehovah will raise up, is understood the

Lord, who is called servant from serving and ministering, that is, accomplishing uses.

E. 650.

24. The Lord was the Divine truth itself, which is also the Word. From this He Himself was called the Prophet, and served in the world, and for ever serves all by teaching.

R. 3.

By David in the Word is understood the Lord as to Divine truth, and it is Divine truth that serves, therefore David, where the Lord is understood by him, is called a servant.

E. 409.

25. Here regeneration is treated of.

A. 46.

25-27. Here the spiritual church is treated of.

A. 2708.

25-27, 31. The state of the celestial man gifted with the tranquillity of peace, refreshed by the rain, and freed from the servitude of evil and falsity, is described by the Lord.

A. 93.

25, 27. By peace are signified all things in the complex which are from the Lord, and thus of heaven and the church, and the blessedness of life in them.

R. 306.

The advent of the Lord, and the establishment of a new church by Him is described. The conjunction of those who are of the church with the Lord is signified by the covenant of peace which He will then make with them. The protection and security thence derived against evils and falsities is meant, by causing the evil beasts to cease out of the land. The lust of evils shall no more infest them is meant by they shall dwell safely.

E. 365.

25, 28. The wild beasts stand for the falsities and evils of the loves of self and of the world.

A. 9335.

By the wild beasts in the land are signified lusts, and by those of the field falsities. The words relate to the coming of the Lord, and to His kingdom.

E. 388.

26, 27. See Chapter XXII., 24, 25.

R. 496.

The earth stands for the church, as does also a garden in which there are trees. By the expression: "I will make the places round about my hill a blessing" is

signified what is internal, and also what is external with the members of the church. E. 340.

By the circuit of the hill of Jehovah are understood all who are in the truth of doctrine, and thence in the good of charity. By sending down the rain is meant the influx of Divine truth in conformity with the affection, and the will of receiving. The fruit of the tree means the multiplication of good, by the produce of the earth the multiplication of truth. E. 644.

26-31. He will both teach them, and protect them from falsities, and they will acknowledge Him. P. P.

28. See Chapter XXXI., 13. A. 908.

28, 29. They shall no longer be made destitute of knowledge of good and truth. A. 1460.

31. Man stands for those who are in good, and thus for good, because man is man from good. But truth which is from good is called in the Word a man (vir. homo.), and also the son of man. A. 4287.

Wisdom is signified by a man. R. 243.

By man in the Word is signified the affection for truth, and thence wisdom. The flock of the pasture stands for spiritual good and truth. The pasture means the reception thereof from the Lord. E. 280.

CHAPTER XXXV

1. Moreover the word of Jehovah came unto me, saying,

2. Son of man, set thy face against mount Seir, and prophesy against it,

3. And say unto it, Thus saith the Lord Jehovah: Behold, I am against thee, O mount Seir, and I will stretch out my hand against thee, and I will make thee a desolation and an astonishment.

4. I will lay thy cities waste, and thou shalt be desolate; and thou shalt know that I am Jehovah.

5. Because thou hast had a perpetual enmity, and hast given over the children of Israel to the power of the sword in the time of their calamity, in the time of the iniquity of the end;

6. Therefore, as I live, saith the Lord Jehovah, I will prepare thee unto blood, and blood shall pursue thee: since thou hast not hated blood, therefore blood shall pursue thee.

7. Thus will I make mount Seir an astonishment and a desolation; and I will cut off from it him that passeth through and him that returneth.

8. And I will fill its mountains with its slain: in thy hills and in thy valleys and in all thy watercourses shall they fall that are slain with the sword.

9. I will make thee a perpetual desolation, and thy cities shall not be inhabited; and ye shall know that I am Jehovah.

10. Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas Jehovah was there:

11. Therefore, as I live, saith the Lord Jehovah, I will do according to thine anger, and according to thine envy which thou hast showed out of thy hatred against them; and I will make myself known among them, when I shall judge thee.

12. And thou shalt know that I, Jehovah, have heard all thy revilings which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to devour.

13. And ye have magnified yourselves against me with your mouth, and have multiplied your words against me: I have heard it.

14. Thus saith the Lord Jehovah: When the whole earth rejoiceth, I will make thee desolate.

15. As thou didst rejoice over the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Edom, even all of it; and they shall know that I am Jehovah.

Chapter XXXV.

- 1-15. Respecting falsities of faith. P. P.
 1-5. All truth of faith perishes among them through falsities. P. P.
 2. The prophet Ezekiel was called son of man. L. 28.
 2-15. See Chapter XXV., 8, 9. A. 4240.
 2-5, 8-10, 12-15. Edom, in an opposite sense, means those who despise, reject, and vilify spiritual goods and truths, which are the mountains of Israel. A. 3322.
 3. See Chapter XIV., 9, 13. A. 7673.
 3, 4, 7, 9, 12, 14, 15. This is similar to what the Lord foretold concerning the consummation of the present Christian church in Matthew XXIV., 29. Coro. 59.
 I will make Mount Seir, and its cities a vastation and a desolation, a perpetual desolation. D. P., Page 27.
 6-9. Falsification of the Word from this, until there is nothing but falsity. P. P.
 8. See Chapter XIII., 14, 15. Coro. 59.
 10-13. They claim that the church is with them. They speak against the church and against the Lord. P. P.
 14. The whole earth stands for the church. A. 1066.
 14, 15. When the church comes into existence, they will be devastated in respect to everything of the Word. P. P.

CHAPTER XXXVI

1. And thou, son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of Jehovah.
 2. Thus saith the Lord Jehovah: Because the enemy hath said against you, Aha! and, The ancient high places are ours in possession;

3. Therefore prophesy, and say, Thus saith the Lord Jehovah: Because, even because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the nations, and ye are taken up in the lips of talkers, and the evil report of the people;

4. Therefore, ye mountains of Israel, hear the word of the Lord Jehovah: Thus saith the Lord Jehovah to the mountains and to the hills, to the watercourses and to the valleys, to the desolate wastes and to the cities that are forsaken, which are become a prey and derision to the residue of the nations that are round about;

5. Therefore thus saith the Lord Jehovah: Surely in the fire of my jealousy have I spoken against the residue of the nations, and against all Edom, that have appointed my land unto themselves for a possession with the joy of all their heart, with despite of soul, to cast it out for a prey.

6. Therefore prophesy concerning the land of Israel, and say unto the mountains and to the hills, to the watercourses and to the valleys, Thus saith the Lord Jehovah; Behold, I have spoken in my jealousy and in my wrath, because ye have borne the shame of the nations:

7. Therefore thus saith the Lord Jehovah: I have sworn, saying, Surely the nations that are round about you, they shall bear their shame.

8. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel; for they are at hand to come.

9. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown;

10. And I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the waste places shall be builded;

11. And I will multiply upon you man and beast; and they shall increase and be fruitful; and I will cause you to be inhabited after your former estate, and will do better unto you than at your beginnings: and ye shall know that I am Jehovah.

12. Yea, I will cause men to walk upon you, even my

people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of children.

13. Thus saith the Lord Jehovah: Because they say unto you, Thou *land* art a devourer of man, and hast been a bereaver of thy nations;

14. Therefore thou shalt devour men no more, neither bereave thy nation any more, saith the Lord Jehovah;

15. Neither will I let thee hear any more the shame of the nations, neither shalt thou bear the reproach of the peoples any more, neither shalt thou cause thy nation to stumble any more, saith the Lord Jehovah.

16. Moreover the word of Jehovah came unto me, saying,

17. Son of man, when the house of Israel dwelt in their own land, they defiled it by their way and by their doings: their way before me was as the uncleanness of a woman in her impurity.

18. Wherefore I poured out my wrath upon them for the blood which they had poured out upon the land, and because they had defiled it with their idols;

19. And I scattered them among the nations, and they were dispersed through the countries: according to their way and according to their doings I judged them.

20. And when they came unto the nations, whither they went, they profaned my holy name; in that men said of them, These are the people of Jehovah, and are gone forth out of his land.

21. But I had regard for my holy name, which the house of Israel had profaned among the nations, whither they went.

22. Therefore say unto the house of Israel, Thus saith the Lord Jehovah: I do not *this* for your sake, O house of Israel, but for my holy name, which ye have profaned among the nations, whither ye went.

23. And I will sanctify my great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am Jehovah, saith the Lord Jehovah, when I shall be sanctified in you before their eyes.

24. For I will take you from among the nations, and

gather you out of all the countries, and will bring you into your own land.

25. And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them.

28. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

29. And I will save you from all your uncleanness: and I will call for the grain, and will multiply it, and lay no famine upon you.

30. And I will multiply the fruit of the tree, and the increase of the field, that ye may receive no more the reproach of famine among the nations.

31. Then shall ye remember your evil ways, and your doings that were not good; and ye shall loathe yourselves in your own sight for your iniquities and for your abominations.

32. Not for your sake do I *this*, saith the Lord Jehovah, be it known unto you: be ashamed and confounded for your ways, O house of Israel.

33. Thus saith the Lord Jehovah: In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be builded.

34. And the land that was desolate shall be tilled, whereas it was a desolation in the sight of all that passed by.

35. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are fortified and inhabited.

36. Then the nations that are left round about you shall know that I, Jehovah, have builded the ruined places, and planted that which was desolate: I, Jehovah, have spoken it, and I will do it.

37. Thus saith the Lord Jehovah: For this, moreover,

will I be inquired of by the house of Israel, to do it for them: I will increase them with men like a flock.

38. As the flock for sacrifice, as the flock of Jerusalem in her appointed feasts, so shall the waste cities be filled with flocks of men; and they shall know that I am Jehovah.

Chapter XXXVI.

- 1, 2. The perverted church in general. It has been by evils and falsities. P. P.
- 1-17. The prophet Ezekiel was called son of man. L. 28.
- 3-7. Because it has been destroyed even to its ultimates, those that have been destroyed will perish. P. P.
- 3, 4-12. The subject is the desolation which precedes regeneration. The desolation is signified by the desolate wastes, and the cities that are forsaken, which became a prey and derision. The regeneration is signified by shooting forth branches and yielding fruit, by paying attention to them that they may be tilled and sown, that man may be multiplied, the cities inhabited, and the waste places built, and by causing them to dwell as in their former times, and doing better to them than at their beginnings. A. 5376.
- 3, 4, 7. By the regions round about are meant exteriors. A. 2973.
5. Edom, in an opposite sense, means those who despise, reject, and vilify spiritual truths. To appoint the land unto themselves for a possession means to vastate the church, that is, the good and truth of the church. A. 3322.
- 6, 9. By the land of Israel is understood the church. The mountains, rivers, hills, and valleys signify all things of the church, from its first to its last. Rivers and valleys stand for the truths and goods, which are the last things. Mountains stand for the goods of love to the Lord, and hills for charity toward our neighbor, which are the first things of the church. E. 304.

8. Mountains and hills signify love to the Lord, and love toward the neighbor. R. 336.
- The reason why a mountain signifies the good of love, is, because in heaven they dwell upon mountains who are principled in the good of love to the Lord. Those principled in charity dwell upon hills. Branches shooting forth are truths of faith and goods of life, and the fruits which they shall yield. E. 405.
- 8-11. Man here means the spiritual man, who is also called Israel. Ancient times are the Most Ancient church, beginnings the Ancient church after the flood. A. 55.
- 8-12. A new church will be established by the Lord, which will be in truths and goods. P. P.
- 9, 10. By seed is signified the truth of doctrine from the Word, and in the supreme sense Divine truth. E. 768.
- 9-11. Here regeneration is treated of. A. 46.
- 9-14, 38. The restoration of the church. By the waste cities being filled with flocks of men means that the doctrines of the church shall be filled with spiritual truths, by not bereaving the nations any more, that what is false shall no more destroy truths. E. 280.
10. The cities shall be inhabited, and the wastes shall be builded. D. P., Page 27.
- 10-12. The Most Ancient church is meant by the ancient times, the Ancient church by the beginnings, and the Primitive church, or church of the Gentiles, by the house of Israel and the people of Israel. These churches are called "Man." A. 477.
11. See Chapter XIV., 13, 17, 19. R. 567.
- By man and beast is signified the interior or spiritual affection for truth, from which is all intelligence by man, by beast the corresponding natural affection; the latter because man as to his external or natural is nothing but a beast. E. 650.
- 12, 13. Bereaving is depriving of truths. A. 5536.
- 13-15. The evils and falsities of the perverted church will no longer do any harm. P. P.

15. Nations and people are mentioned together. By nations are meant those who are in good, and in the opposite sense, in evil. By people those who are in truths, and in the opposite sense, in falsities. S. 86.
 People has reference to truth, and nations to good. In the Word, and in each and every thing of it, there is the marriage of the Lord and the church. R. 483.
 ¶ The statement in Chapter XXXVI., 15, S. 86, repeated. Add: they who are in the Lord's celestial kingdom are called nations, and they in the spiritual kingdom are called people. T. 251.
 People stand for those who are against the truths of the spiritual church, thus who are in falsities; nations for those who are against the goods of the celestial church, thus in evils. E. 331.
- 16-19. That perverted church will perish utterly. P. P.
- 20-23. Yet it will still be tolerated because of the Word, and because the Lord is known by means of the Word. P. P.
- 21-23. See Chapter XX., 14, 44. A. 6674.
- 23, 26, 28. I will sanctify Myself in you. A new heart also will I give you, and a new spirit I will put in you. And I will take away the stony heart, and will give you a heart of flesh, and will put my spirit within you, and ye shall be my people, and I will be your God. D. P., Page 27.
- 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. P. P.
25. Clean waters are truths, the idols are the falsities of worship. R. 459.
 By idols are signified falsities of doctrine. Clean water means genuine truths, and sprinkling to purify from falsities. E. 587.
- 25, 26. By sprinkling clean water is meant purification of the heart, and thus being cleansed means being sanctified. A. 4545.

26. See Chapter XI., 19. A. 3813.
 See Chapter XVIII., 31. A. 9818.
 The heart signifies the love of the will, thus by the soul or the spirit is meant the wisdom of the understanding. W. 383.
 See Chapter XI., 19. R. 832.
 See Chapter XI., 19. T. 705.
 See Chapter XVIII., 31. E. 183.
 The heart of flesh is the will and love of good. E. 1082.
- 26, 27. See Chapter XI., 19. L. 49.
 See Chapter XI., 19. Life 86.
 See Chapter XI., 19. T. 143.
 See Chapter XVIII., 31. T. 601.
28. See Chapter XI., 20. R. 883.
- 31, 32. It will reject evils. P. P.
33. In the day means the coming of the Lord. L. 4.
 The day of Jehovah means the Lord's coming, and a new church from him. R. 704.
- 33-36. Its intelligence will gradually grow by means of Divine truths. P. P.
- 33-38. In the day that I have cleansed you from all your iniquities, and caused you to dwell in the cities, and the wastes shall be built up, they shall say that the land which was desolate has become like a garden of Eden, and the desolate and vastated cities have become fenced and inhabited. D. P., Page 27.
- 37, 38. They that lead the flock to the good of charity are those that gather the flock, and they that do not lead to the good of charity are those who scatter them. A. 343.
 The Lord will be acknowledged in it and there will be the worship of Him. P. P.
38. See Chapter XXXIV., 31. A. 4287.
 See Chapter XXXIV., 31. R. 243.

CHAPTER XXXVII

1. The hand of Jehovah was upon me, and he brought me out in the Spirit of Jehovah, and set me down in the midst of the valley; and it was full of bones.

2. And he caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

3. And he said unto me, Son of man, can these bones live? And I answered, O Lord Jehovah, thou knowest.

4. Again he said unto me, Prophesy over these bones, and say unto them, O ye dry bones, hear the word of Jehovah.

5. Thus saith the Lord Jehovah unto these bones: Behold, I will cause breath to enter into you, and ye shall live.

6. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am Jehovah.

7. So I prophesied as I was commanded: and as I prophesied, there was a noise, and, behold, an earthquake; and the bones came together, bone to its bone.

8. And I beheld, and, lo, there were sinews upon them, and flesh came up, and skin covered them above; but there was no breath in them.

9. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord Jehovah: Come from the four winds, O breath, and breathe upon these slain, that they may live.

10. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried up, and our hope is lost; we are clean cut off.

12. Therefore prophesy, and say unto them, Thus saith the Lord Jehovah: Behold, I will open your graves,

and cause you to come up out of your graves, O my people; and I will bring you into the land of Israel.

13. And ye shall know that I am Jehovah, when I have opened your graves, and caused you to come up out of your graves, O my people.

14. And I will put my Spirit in you, and ye shall live, and I will place you in your own land: and ye shall know that I, Jehovah, have spoken it and performed it, saith Jehovah.

15. The word of Jehovah came again unto me, saying,

16. And thou, son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:

17. And join them for thee one to another into one stick, that they may become one in thy hand.

18. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these?

19. Say unto them, Thus saith the Lord Jehovah: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them with it, *even* with the stick of Judah, and make them one stick, and they shall be one in my hand.

20. And the sticks whereon thou writest shall be in thy hand before their eyes.

21. And say unto them, Thus saith the Lord Jehovah: Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land:

22. And I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all;

23. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24. And my servant David shall be king over them; and they all shall have one shepherd: they shall also walk in mine ordinances, and observe my statutes, and do them.

25. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their children's children, for ever: and David my servant shall be their prince for ever.

26. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27. My tabernacle also shall be with them; and I will be their God, and they shall be my people.

28. And the nations shall know that I am Jehovah that sanctifieth Israel, when my sanctuary shall be in the midst of them for evermore.

Chapter XXXVII.

1. Valley stands for those who are in ignorance, or without knowledges of faith and charity, and yet are in charity. A. 1292.

1, 2. It is represented that the church was destitute of all life from good and truth. P. P.

1-14. They who examine themselves interiorly become like mines, all the walls of which are resplendent with ores of precious metal; but before like foul bogs in which are snakes and venomous serpents with glittering scales, and noxious insects with shining wings. They who do not examine themselves are like the dry bones in the valley, on which the Lord Jehovah laid sinews, caused flesh to come upon them, covered them with skin, and put breath in them, and they lived. T. 534.

Man's regeneration is described by the dry bones which were clothed with sinews, then with flesh and skin, and at last breath was breathed into them. It is said these bones are the whole house of Israel. T. 594.

Regeneration, which also is resurrection from the dead, was represented by the vivification of the bones. See also Chapter XXXVII., 11-14. E. 899.

1-15. That regeneration is described by the dry bones, which is done in the new church. D. P., Page 77.

1 et seq. The subject here in general is the establishment of the church among the Gentiles, and in particular the regeneration of man. Dry bones stand for the intellectual proprium, which is inanimate before it receives the life of good from the Lord, but is thereby animated, or made alive. The flesh, which the Lord caused to come upon the bones, is the voluntary proprium, which is called the celestial proprium, and thus signifies good. Breath is the Lord's life which, when it flows into man's good which from proprium seems to will and to do, vivifies that good, and from good the truth, and out of the dry bones there is made a man. A. 3812.

1, 4-6. As seen from heaven man's proprium appears but as a bony, inanimate and unsightly thing, and thus as in itself dead, but vivified by the Lord it appears as of flesh. Man's proprium is nothing but a dead thing. Whatsoever is living with man is of the Lord's life, for man is only an organ of life. The Lord's proprium alone is life, and from His proprium He saves man, and vivifies man's proprium, which in itself is dead. A. 149.

1, 5, 9, 10. Spirit means the life of man, in particular the life of truth. A. 9818.

3-6. It is foretold that a new church will come into existence, in which will be life. P. P.

3, 9, 10. Wind (spirit) stands here for the life of heaven, that is Divine life. A. 8286.

3, 9, 11, 16. The Son of Man signifies the Lord as to the Word. L. 28.

5, 6, 9, 10. By the spirit is meant the life of man. L. 47.

5, 9, 10. Spirit, in the spiritual sense, signifies truth, and the life of man thence derived, which is intelligence. E. 183.

6, 8. The subject is the new creation of man, that is, his regeneration. A. 4303.

By flesh is meant the proprium of the will made new from the Lord, consequently good. E. 1082.

7, 8. This also came to pass when that new church was first instructed in truths, and was thus made fit for receiving. P. P.

8, 9. The dry bones stand for those in whom there is no spiritual life, or in whom there is not any life by Divine truths. That ordinary respiration (breath) is not understood appears from that those dry bones represented the house of Israel, meaning that it was without spiritual life. E. 419.

9. By the winds which come from those quarters are meant all things of good and of truth, thus all things of heaven and the church. A. 9642.

The Lord is called the breath of the nostrils, also the breath of life. By the soul and the spirit is understood in the Word the understanding. W. 383.

9, 10. Wind signifies influx, properly the influx of truth into the understanding. R. 343.

By the spirit of life from God spiritual life is signified, and by standing upon the feet natural life agreeing with the spiritual life, and thus vivified by the Lord. R. 510.

This is said of the dry bones seen by the prophet, by which is understood the house of Israel. By the spirit from which they revived is understood spiritual life, which is a life according to the truths of the Word.

E. 418.

By the house of Israel is signified the church, which is there compared to dry bones, because there was in it no good of love, nor truth of doctrine. The establishment of a new church by the inspiration of new life, or by regeneration is described by nerves, flesh, and skin with which the bones were clothed and encompassed.

E. 665.

And it then received life.

P. P.

10. Standing upon the feet means new life, such as appertains to the regenerate man, for the dry bones, to which the house of Israel is likened, signifies the state of the church destitute of the goods of love, and truths of doctrine. E. 666.

11. The reason of the house of Israel being likened to dry bones was, because they were in falsities and evils, which have not any life, because no correspondence with heaven as to nerves, flesh, and skin. Dry bones signify falses derived from evil, hence by opening the sepulchres, and causing the people to ascend, is signified to raise out of falses from evil, thus from the dead, and to endow with truths from good. E. 659.

See Chapter XXXVII., 9, 10. E. 665.

11-14. The land of Israel means the church. A representation was made of regeneration by bones and graves, because the unregenerate man is called dead, and the regenerate alive. T. 594.

Here it is said that the sepulchres shall be opened whereby is signified resurrection to life. E. 899.

Thus the Lord did when He came into the world, and a new church was established by Him. P. P.

12-14. Treats of the bones which were to live, and in the internal sense of regeneration. Sepulchres stand for the former man and his evils and falsities, to open and to come out of which is to be regenerated. A. 2916.

By these words the prophet describes the new creation or regeneration of man, and also the vivification by the Lord of those who are of the spiritual church.

A. 8018.

By those dry bones is understood the whole house of Israel, which after the spirit of God came into them, revived and stood on their feet. E. 659.

Behold I will open your graves, O my people, and cause you to ascend out of your graves, and bring you into the land of Israel, and put my spirit in you.

D. P., Page 27.

14. By the spirit of Jehovah is meant Divine truth, and thence the life of faith and of love. A. 9818.
The spirit of God is Divine truth, and hence the spiritual life of the man who receives it. E. 183.
- 15-20. There were two churches, the celestial and the spiritual and the two together were one. P. P.
- 15-28. Also by two sticks which were made into one by the Lord, who is understood by David. D. P., Page 77.
16. Ephraim signifies the understanding of the Word, and in the opposite sense the same falsified, and that the destruction of the church is from this. S. 79.
- 16, 17. Sticks of wood. Wood signifies good. R. 774.
- 16, 17, 19. By Judah is meant the celestial of the church, by Israel its spiritual, and by Ephraim its intellectual. That these are made one by the good of charity is signified by one stick being made out of two. A stick of wood is the good of charity. A. 5354.
By Judah was represented the celestial kingdom of the Lord, and by Joseph His spiritual kingdom; by writing for them upon sticks, or pieces of wood, was signified the state of their love, and thence of their life. Their conjunction into one heaven is signified by joining one to another into one piece, that they might be one in the Lord's hand. E. 222.
- 16, 17, 19, 20. The conjunction of the celestial and spiritual kingdoms of the Lord by the good of love. E. 1145.
- 16-27. By Judah in the spiritual sense is signified the Lord's celestial kingdom; by the children of Israel the Lord's spiritual kingdom; by Joseph and Ephraim, and by the tribes of Israel that are dispersed and are to be gathered together, are understood those who are beneath those kingdoms, as they are neither celestial nor spiritual, but natural, and notwithstanding are in good of life according to their religious tenets. E. 433.
- 16, 17, 19, 22. The Lord's celestial kingdom is Judah, His spiritual kingdom is Joseph, and it is said that these two kingdoms shall not be two, but one. They

- were also made into one by the coming of the Lord into the world. A. 3969.
By Judah is signified the celestial church, which is in the good of love. By Joseph and Ephraim the spiritual church, which is in the good of charity, and in the truths of faith. The two churches shall be one church with the Lord, as good and truth are one. E. 448.
- 19-28. By Joseph, Ephraim, Judah, Israel, Jacob, and David, are not meant those persons, but in the supreme sense Divine spiritual things which are in the Lord, and which are the Lord's in His kingdom and church. A. 3305.
- 21, 22. Israel stands for the spiritual church, and nation for the good of that church or doctrine. A. 2547.
See Chapter XXII., 15, 16. A. 7051.
- 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. P. P.
- 21-28. See Chapter XXXIV., 11-16. E. 433.
- 22, 24. The Lord as King is the Divine truth, because this is signified by a king. R. 664.
- 23-25. That by David in the Word is understood the Lord appears from several passages where He is so called by the prophets. E. 205.
- 23-26. The Lord is called David. L. 43.
See Chapter XXXIV., 23-25. T. 844.
- 23, 27. See Chapter XI., 20. R. 883.
24. See Chapter XI., 12, 20. A. 8972.
See Chapter XXXIV., 24. R. 3.
See Chapter XXXIV., 24. E. 409.
See Chapter V., 6, 7. E. 946.
- 24, 25. These things were written by the prophet after the time of David, and yet it is plainly said, that he shall be their king and prince, from which it is evident that in the internal sense the Lord is meant by David. A. 1888.
David my servant stands for the Divine Human of the Lord, and this from Divine truth, which is signi-

fied by king, and here by David. Truth is relatively a servant. A. 3441.

24-28. In this whole chapter man's regeneration and the new church are treated. They are understood by dry bones, and by two sticks which were one.

D. P., Page 56.

24, 26, 27. The Lord is meant by David; love by His sanctuary in the midst of them, the presence and conjunction of the Lord in love by His being their God, and by their being His people, which is called a covenant of peace, and an everlasting covenant. A. 1038.

By David is understood the Lord. That David was not to come again to be their king and shepherd is evident. The Lord is king from Divine truth, for this is the royalty of the Lord, and Divine good is His priesthood. He is called shepherd because He will feed them with Divine truth, and thereby lead to the good of love. E. 701.

25, 26. Regeneration is treated of. David and the sanctuary stand for the Lord. A. 666.

See Chapter XXXIV., 25, 27. R. 306.

The Lord will make a new and eternal covenant.

R. 350.

This is said concerning the Lord, and the creation of a new heaven and a new church from Him. By David is understood the Lord. By a covenant of peace is meant the communication of heavenly joy, and eternal life to those conjoined to the Lord. E. 365.

25-27. David, who was to be a prince to them, stands for the Lord. The sanctuary is the Divine Human of the Lord, as from Him is all the holy, thus His habitation stands for heaven, and for the church where the Lord is. A. 9594.

25, 28. Said of Israel, by whom in the internal sense is meant the spiritual church. By the land on which they shall dwell is also meant the church, by the sanctuary the all of the church, and by David the Lord. A. 10248.

26, 27. See Chapter XVI., 8. A. 6804.

Sanctuary is where Divine truth is, in which is Divine good. A. 8309.

The tabernacle was called the sanctuary, and the dwelling of Jehovah, because of this representation.

A. 9481

26-28. The church will be different, because the conjunction will be different. P. P.

CHAPTER XXXVIII

1. And the word of Jehovah came unto me, saying,
2. Son of man, set thy face toward Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him,

3. And say, Thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal:

4. And I will turn thee about, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed in full armor, great company with buckler and shield, all of them handling swords:

5. Persia, Cush, and Put with them, all of them with shield and helmet;

6. Gomer, and all his hordes; the house of Togarmah in the uttermost parts of the north, and all his hordes even many peoples with thee.

7. Be thou prepared, yea, prepare thyself, thou, and all thy companies that are assembled unto thee, and be thou a guard unto them.

8. After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, that is gathered out of many peoples, upon the mountains of Israel, which have been a continual waste; but it is brought forth out of the peoples, and they shall dwell securely, all of them.

9. And thou shalt ascend, thou shalt come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy hordes, and many peoples with thee.

10. Thus saith the Lord Jehovah: It shall come to pass in that day, that things shall come into thy mind, and thou shalt devise an evil device:

11. And thou shalt say, I will go up to the land of un-walled villages; I will go to them that are at rest, that dwell securely, all of them dwelling without walls, and having neither bars nor gates;

12. To take the spoil and to take the prey; to turn thy hand against the waste places that are *now* inhabited, and against the people that are gathered out of the nations, that have gotten cattle and goods, that dwell in the middle of the earth.

13. Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take the spoil? hast thou assembled thy company to take the prey? to carry away silver and gold, to take away cattle and goods, to take great spoil?

14. Therefore, son of man, prophesy, and say unto Gog, Thus saith the Lord Jehovah: In that day when my people Israel dwelleth securely, shalt thou not know it?

15. And thou shalt come from thy place out of the uttermost parts of the north, thou, and many peoples with thee, all of them riding upon horses, a great company and a mighty army;

16. And thou shalt come up against my people Israel, as a cloud to cover the land: it shall come to pass in the latter days, that I will bring thee against my land, that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17. Thus saith the Lord Jehovah: Art thou he of whom I spake in old time by my servants the prophets of Israel, that prophesied in those days for *many* years that I would bring thee against them?

18. And it shall come to pass in that day, when Gog shall come against the land of Israel, saith the Lord Jehovah, that my wrath shall come up into my nostrils.

19. For in my jealousy and in the fire of my wrath have

I spoken, Surely in that day there shall be a great shaking in the land of Israel;

20. So that the fishes of the sea, and the birds of the heavens, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21. And I will call for a sword against him unto all my mountains, saith the Lord Jehovah: every man's sword shall be against his brother.

22. And with pestilence and with blood will I enter into judgment with him; and I will rain upon him, and upon his hordes, and upon the many peoples that are with him, an overflowing shower, and great hailstones, fire, and brimstone.

23. And I will magnify myself, and sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am Jehovah.

Chapter XXXVIII.

- 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. P. P.
- 1-23. They who are in external worship and not in internal are meant by Gog and Magog. They are in the literal sense of the Word only, and in external worship without internal. Each and everything of that worship is to perish, it will take possession of the church, and vastate it. Hence the truths and goods of religion will perish. R. 859.
2. See Chapter XXXII., 2, 18. L. 28.
- 2-6, 8. This whole chapter treats of the church, which became perverted, and at length made all worship to exist of externals or rituals, charity, which is signified by the mountains of Israel, being extinguished. Gog and the land of Magog the prince and head of Meshech and Tubal is worship in externals. A. 1151.

- 3-7. Everything and all things of that worship will perish. P. P.
4. See Chapter XXIII., 24. R. 436.
- 4, 15. Speaking of Gog, by whom is signified external worship separate from internal, thus become idolatrous. His army stands for falsities. A. 3448.
6. Gomer and all his hordes stand for perverted doctrinal teachings, which are also the sides of the north. A. 1154.
8. The latter years stand for the last time of the church, which then becomes no church, those being rejected who before were of the church, and others received from elsewhere. A. 2906.
- 8-16. That that worship will overspread the church, and lay it waste, and it will thus be in externals without internals. P. P.
- 8, 9, 11, 12, 15, 16. That Gog and Magog, that is, they who are in external worship separate from internal, will invade the church, and endeavor to destroy it. R. 862.
- 8, 16. After many days thou shalt be visited, in the latter days thou shalt come into the land. D. P., Page 27.
The same statement repeated. D. P., Page 69.
9. Clouds in the opposite sense signify the falsity of evil. E. 594.
11. Cities signify doctrinals, gates firmness and protection, slaves or bars signify the power belonging to truth which is from good. A. 9496.
12. Cattle are truths by which good is procured. A. 6049.
See Chapter XXII., 15, 16. A. 7051.
13. Gog is treated of, by whom external worship without internal is meant. Sheba and Dedan represent the internal things of worship, namely the good of faith, Tarshish a corresponding external worship. The silver, gold, cattle, goods, spoil which Gog wishes to take away are the knowledges of what is good and true. These things are defended by those meant by Sheba and Dedan, who therefore are called young lions. A. 3240.

- 14-16. North, in the opposite sense, means falsity from which is evil, which originates in reasoning about Divine things, and against them from the knowledges of the natural man, called the people of the north out of Egypt. North means also falsity which is from evil, because it originates from external worship apparently holy, whose interiors are profane. A. 3708.
- 14, 16, 18, 19. In that day means the coming of the Lord. L. 4.
See Chapter XXXIV., 11, 12. T. 689.
- 15, 16. This is said concerning Gog, that is, external worship without internal. The north signifies what is removed from good and truth, thus whence are the falsities of evil. Riding upon horses stands for reasonings, covering the land is to fight against the truths of the church. E. 355.
- 17-19. The state of the church will therefore be changed. P. P.
- 18-20. Gog stands for external worship separated from internal, and therefore idolatrous, the earth and the ground of Israel for the spiritual church, the shaking upon the ground, for a change of its state. A. 3355.
By the fishes of the sea are here meant the affections, and hence the thoughts, of those who are in general truths, and who thus partake more of the natural than of the spiritual. R. 405.
By beasts men as to their affections are signified. R. 567.
- Gog external worship without internal, the land of Israel the church. A great shaking in the house of Israel means a great change of the church, and its inversion. Where there is no internal worship the external is not properly worship, but only gestures and speech, the thought then being from natural memory. E. 400.
Beasts, fowl, and fish signify what relates to the will of man. E. 513.

- Gog the external without internal sanctity. An earthquake is a change in the state of the church. All things in man, appertaining to the church within him shall be changed. E. 650.
- 18, 20, 21. By the mountains of Israel are signified the goods of spiritual love, but in this case the evils of loves, which are in opposition to those goods. E. 405.
19. See Chapter XVI., 42. A. 8875.
In that day there shall be a great earthquake in the land of Israel. D. P., Page 69.
- 19, 20. By every created thing is meant everything that is reformed, for by creating is signified to reform and regenerate. R. 290.
By the fishes of the sea are meant those who are in the ultimates of truth, in whom there is no life from a spiritual origin. E. 342.
20. The wild animal, the beast, the creeping thing are the goods of the celestial man, the flying fowl his truth. They have perished. A. 776.
The foundations of the mountains mean the hells. They are so called, because the love of self and the love of the world reigns in them, and are from them. A. 1691.
Birds signify the things of the understanding, and hence of thought and design. They are representations of the life of thought in the spiritual world. R. 757.
By earthquake is signified a change of the state of the church. E. 1100.
- 20, 21. See Chapter XXXVI., 8. R. 336.
- 20-23. And the truths and goods of religion will perish in consequence, and falsities will succeed in their place. P. P.
21. In the immediate sense by man is understood every one, and by brother he who is of the same tribe, but in the spiritual sense man signifies every one who is in spiritual truths, and in the opposite sense who is in falses. Brother is every one who is in the good of

- charity, in the opposite sense the evil opposite to that good, and the false opposite to truth. E. 746.
22. Gog is treated of, who lays waste the land of Israel, that is the church. A. 2446.
Evil, hell, and the devil do these things, by no means the Lord, Who is mercy itself and good itself. A. 2447.
Gog for those who place the all of Divine worship in externals, to the extinction of charity. Hailstones stand for falsities from evil. A. 7553.
Hail and fire mingled with blood stands for falsity from infernal love, destroying good and truth, and falsifying the Word. R. 399.
Fire signifies infernal love, brimstone the lusts flowing forth from that love, through the pride of self-derived intelligence. R. 452.
See Chapter XIII., 11, 13, 14. R. 496.
Fire came down out of heaven upon them that profaned holy things. R. 863.
When the Lord renders the influx strong or powerful, it is not to destroy the evil, but to rescue and protect the good, for by this means He conjoins the good to Himself more closely and interiorly, whence they are separated from the evil, who perish. E. 503.
This refers to the dispersion of the evil, and their being cast down into hell. E. 504.
This is spoken of Gog, by whom those are understood who place all worship in a pious external, and not in what is internal, when notwithstanding the quality of external worship is according to the internal by which it is influenced. Fire and brimstone are the evils of falsity. E. 578.
23. External worship without internal — Gog — consists of crusts or shells, in which the kernels are either putrified or corroded by worms; therefore they are called inundating rain, and stones of hail, by which are signified falses and things imaginary, rushing in in abundance, which destroy man. E. 644.

CHAPTER XXXIX

1. And thou, son of man, prophesy against Gog, and say, Thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal:

2. And I will turn thee about, and will lead thee on, and will cause thee to come up from the uttermost parts of the north; and I will bring thee upon the mountains of Israel;

3. And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4. Thou shalt fall upon the mountains of Israel, thou, and all thy hordes, and the peoples that are with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.

5. Thou shalt fall upon the open field: for I have spoken it, saith the Lord Jehovah.

6. And I will send a fire on Magog, and on them that dwell securely in the isles; and they shall know that I am Jehovah.

7. And my holy name will I make known in the midst of my people Israel; neither will I suffer my holy name to be profaned any more: and the nations shall know that I am Jehovah, the Holy One in Israel.

8. Behold, it cometh, and it shall be done, saith the Lord Jehovah; this is the day whereof I have spoken.

9. And they that dwell in the cities of Israel shall go forth, and shall make fires of the weapons and burn them, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall make fires of them seven years;

10. So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall make fires of the weapons; and they shall plunder those that plundered them, and rob those that robbed them, saith the Lord Jehovah.

11. And it shall come to pass in that day, that I will give unto Gog a place for burial in Israel, the valley of them that pass through on the east of the sea; and it shall stop

them that pass through: and there shall they bury Gog and all his multitude; and they shall call it The valley of Hamon-gog.

12. And seven months shall the house of Israel be burying them, that they may cleanse the land.

13. Yea, all the people of the land shall bury them, and it shall be to them a renown in the day that I shall be glorified, saith the Lord Jehovah.

14. And they shall set apart men of continual employment, that shall pass through the land, and, with them that pass through, those that bury them that remain upon the face of the land, to cleanse it: after the end of seven months shall they search.

15. And they that pass through the land shall pass through; and when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

16. And Hamonah shall also be the name of a city. Thus shall they cleanse the land.

17. And thou, son of man, thus saith the Lord Jehovah: Speak unto the birds of every sort, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood.

18. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

19. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20. And ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord Jehovah.

21. And I will set my glory among the nations; and all the nations shall see my judgment that I have executed, and my hand that I have laid upon them.

22. So the house of Israel shall know that I am Jehovah their God, from that day and forward.

23. And the nations shall know that the house of Is-

rael went into captivity for their iniquity; because they trespassed against me, and I hid my face from them: so I gave them into the hand of their adversaries, and they fell all of them by the sword.

24. According to their uncleanness and according to their transgressions did I unto them; and I hid my face from them.

25. Therefore thus saith the Lord Jehovah: Now will I bring back the captivity of Jacob, and have mercy upon the whole house of Israel; and I will be jealous for my holy name.

26. And they shall bear their shame, and all their trespasses whereby they have trespassed against me, when they shall dwell securely in their land, and none shall make them afraid;

27. When I have brought them back from the peoples, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations.

28. And they shall know that I am Jehovah their God, in that I caused them to go into captivity among the nations, and have gathered them unto their own land; and I will leave none of them any more there;

29. Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord Jehovah.

Chapter XXXIX.

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. P. P.

1-16. See Chapter XXXVIII., 1-23. R. 859.

1-29. This chapter treats of those who are in the sense of the letter of the Word alone, and in external worship, that they will come into the church, which is Gog, but that they will perish. This will be done when the Lord comes, and institutes a church. R. 859.

1, 2, 4. See Chapter XXXVIII., 2, 6, 8. A. 1151.

1, 2, 4, 5. See Chapter XXXVIII., 14-16. A. 3708.

1, 17. See Chapter XXXII., 2, 18. L. 28.

2. Here six, and to reduce to a sixth, stand for dispersion, the north for falsities, Gog for those who derive matters of doctrine from things external, whereby they destroy internal worship. A. 737.

Signifies that with Gog every truth of good in the Word was entirely destroyed. R. 610.

2, 16-29. See Chapter XXXVIII., 8, 9, 11, 12, 15, 16, add: There will be then a new church from the Lord. R. 862.

4. See Chapter XXIX., 5. A. 778.

See Chapter XXIX., 5. A. 988.

See Chapter XXIX., 5. R. 567.

This is spoken concerning Gog by whom is signified external worship separate from internal, which in itself is no worship, being the worship of the natural man separate from the spiritual. Falling upon the mountains of Israel means their having nothing of the good of charity. To fall upon them signifies to perish. E. 388.

See Chapter XXIX., 5. E. 650.

See Chapter XXIX., 5. E. 1100.

6. See Chapter XXXVIII., 22. R. 863.

Islands signify the falsities opposed to the truths, which are in the natural man. E. 406.

7. The Holy One of Israel is the Lord. A. 3305.

The Holy One of Israel is the Lord as to the Divine Human. A. 7091.

Because the Lord alone is holy, therefore He is called in the Old Testament the Holy One of Israel. A. 9229.

That it is the Lord from Whom is all the holy, and that He is the very holy of holies, therefore also He is called the Holy One of Israel. A. 9680.

7, 8. This will take place when the Lord comes and establishes the church. P. P.

8, 9. A bow signifies the doctrine of truth combating against falsities, and in the opposite sense falsity combating against truth. War in the Word signifies spiritual

war, therefore the arms of war, as the sword, the spear, the shield, the buckler, the bow, the arrows, signify such things as belong to war. R. 299.

Gog is treated of, meaning those who are in external worship and in no internal. These as they are opposed to the spiritual affection of truth, which is to love truths for their own sake, are thence in falsities of doctrine, and evils of life. The inhabitants of the cities of Israel are those who are in the affection of truth from good, which is spiritual. E. 357.

8, 11, 22. By day and by time is meant the coming of the Lord. L. 4.

9. The arms here mentioned are all arms of spiritual war, the bows with arrows stand for doctrine and its truth. In the other life, truths themselves also, separate from good, appear like arrows. A. 2686.

See Chapter XXIII., 24. R. 436.

9, 10. Thus is described the consuming and devouring of good and truth by lusts. They who dwell in the cities of Israel are the goods of the doctrine of the church, and in the opposite sense those goods turned into evils and falsities. The shield, buckler, and arrows are truths of doctrine drawn from the Word, by which is protection from falsities of evil. A. 9141.

This church will then disperse all the evils and falsities of such. P. P.

9-12. The subject is the destruction of falsity. The weapons which are enumerated are falsities by which the evil fight against truths. To kindle fire seven years signifies entire destruction by the lusts of the loves of self and of the world. No wood out of the field, nor cut down any out of the forests means until nothing of good remains. A. 9228.

Profanation is here described. Seven involves holiness or profanation. it signifies all and full. R. 10.

The desolation of all things in the church is treated of. Dwelling in the cities of Israel signify all the goods

derived from truths, to set on fire and burn means to consume by evils. The weapons mentioned stand for all things pertaining to doctrine. To burn with fire seven years means to consume them all and fully by evils. Gog stands for those in external worship without internal. To bury them and cleanse the land means to destroy them all, and completely to purge the church of them. E. 257.

11-13. The land means the church, because the land of Canaan represented the Lord's kingdom, and thus the church, for the Lord's kingdom on earth is the church. Gog external worship separate from internal. A. 2928.

They will bury Gog, in the day that I shall be glorified. Gog those who are in external worship with nothing internal. D. P., Page 28.

11-16. And will wholly destroy them. P. P.

11, 15. A valley stands for worship in externals. A. 1292.

Gog standing for those who are in external worship without internal, whence his burial place is called a valley. A. 4715.

12. See Chapter XXIV., 13. A. 10206.

12, 14. Seven here stands for the last limit of vastation, and the first of visitation. A. 728.

15, 16. By Gog and Magog are also signified in the Hebrew language a roof and a floor which are external. Because their number is so vast, the valley of their burial is called the multitudes of Gog, and the names of the city where they are: Multitude (Hamonah). R. 860.

17. Every creature signifies what is reformed and regenerated. E. 342.

17-19. Flesh here does not mean flesh, but goods of every kind. E. 1082.

17-20. Falsity which results from man's intellectual proprium, in the internal sense is blood, and the evil thence resulting is flesh. Consequently by flesh in general is meant every man. A. 3813.

17-21. The subject here is the calling together of all to the Lord's kingdom, and in particular the establishment of the church among the Gentiles. By eating flesh and drinking blood is signified appropriating to themselves Divine good and Divine truth, thus the holy which proceeds from the Lord's Divine Human.

A. 4735.

The Lord's flesh is the Divine good of His Divine love, and His blood is the Divine truth proceeding from His Divine good. These are what nourish the spiritual life of man.

A. 9127.

Blood signifies Divine truth, princes primary truths, a sacrifice those things which are of worship, a horse the intellectual of truth, a chariot doctrine, and a man of war truth combating against falsity.

A. 9393.

See paragraph A. 4735, Chapter XXXIX., 17, 21, repeated.

N. 222.

The spiritual sense teaches that by eating the flesh and drinking the blood of the sacrifice which the Lord Jehovah will make upon the mountains of Israel, is signified to appropriate Divine good and Divine truth from the Word.

S. 15.

The Lord's church is treated of, which He was to establish with the Gentiles. Blood signifies the Divine truth, and in the opposite sense the Divine truth of the Word falsified and profaned.

R. 379.

See Chapter XXIX., 5.

R. 567.

The good of the church from the Lord through the Word is signified by flesh, and the truth of the church by blood.

R. 832.

Treats of the church which the Lord was about to establish among the nations.

T. 706.

The subject is the restoration of the church. By Israel and Jacob are understood all who are of the church. By a great sacrifice upon the mountains of Israel all things belonging to worship, by flesh and by fat the good of love, by blood truth derived from that good.

E. 329.

Spoken of the church to be established by the Lord among the Gentiles. By feathered fowl, and beast of the field, invited to assemble, and come to the sacrifice, are signified all who are in the affection of truth and good. By the flesh which they shall eat is signified the good of love, and by the blood which they shall drink, the truth from that good.

E. 388.

The calling of all to the kingdom of the Lord, and especially the establishment of the church with the Gentiles or nations. By the mighty, or oxen, are signified the affections of good, by the princes the affections of truth, by the eating of fat to satiety, and drinking blood to drunkenness the full fruition of good and truth. Being filled at the table of the Lord. By horse is signified the understanding of the Word, by chariot doctrine from the Word, by the mighty and men of war, good and truth combating with evil and falsity, and destroying them.

E. 617.

The calling of the Gentiles or nations to the church, and the reception by them of the truth of doctrine in the good of love, which is the good of life; and of their intelligence thence in spiritual things. By rams, lambs, kids, heifers, fatlings of Bashan, are signified all things belonging to innocence, love, charity, and good. Fatlings from Bashan stand for the goods of the natural man from spiritual origin.

E. 650.

The states of the church are described by beasts in the Word.

Coro. 3.

The new church that will be established by the Lord will be instructed in truths and goods of every kind.

P. P.

17-22. What is signified by blood, the princes, fat, etc. cannot be known, except by means of the spiritual sense. Blood is Divine truth, princes of the earth the primary truths of the church, fat Divine good, horses the internal sense of the Word, and chariots the doctrine therefrom.

A. 10033.

When interior things were opened, then to those who were in them, that is in faith and love to the Lord, would be appropriated Divine truth, and Divine good. This was affected among the nations when the Lord came into the world. A. 10033.

Of the great sacrifice upon the mountains of Israel, so the house of Israel shall know that I am their God from that day and forward. D. P., Page 28.

17, 20, 21. Horse signifies the understanding of truth in the church, and chariot doctrine thence derived.

W. H. A.

A horse signifies the understanding of the Word.

R. 298.

The calling of all to the kingdom of the Lord, and specifically the restoration of the church with the nations or Gentiles. The spiritual captivity in which the nations were is here treated of, and also their liberation from it. The sacrifice means all worship of the Lord. E. 355.

17, 21. See Chapter XXXVIII., 20. R. 757.

The establishment of the church among the nations or Gentiles is here described, and the invitation and convocation thereto. The bird of every wing, and every wild beast of the field mean all who are in the affection for good, and in the understanding of truth. E. 1100.

18. By calves and bullocks are understood general goods corresponding to general truths. A. 9391.

19. In the feast which Jehovah will make, they shall eat fat to satiety, and shall drink blood to drunkenness. Fat things are the affections of good. R. 782.

By fat is here signified all good of heaven and the church, and by blood all the truth thereof. E. 1159.

20. The coming of the Lord is treated of. Horses and chariots are the intellectuals and doctrinals of good and truth. A. 5321.

A chariot signifies doctrine. R. 437.

21-29. See Chapter XXXIV., 11-16. E. 433.

23. It is said that Jehovah, that is the Lord, hides His face. It means leaving man in his proprium, and in the evils and falsities which flow from it, for man viewed in himself is nothing but what is evil and false, and is withheld by the Lord. E. 412.

23, 24. The Lord is never angry, and never turns away or hides His face, but it is so said from the appearance with the man who is in evil, for that man turns himself away, and hides from himself the Lord's face, that is, removes the Divine mercy from himself. A. 5585.

And the former church will be destroyed because of evils and falsities. P. P.

23, 27, 28. See Chapter V., 10, 12, 15. A. 7051.

23, 28, 29. See Chapter VII., 22. R. 939.

25. Being zealous means having mercy. A. 8875.

Zeal in the Lord is not wrath, it only appears in externals as if it were, interiorly it is love. R. 216.

25-29. The Lord will then gather together a church from all nations. P. P.

28, 29. The Lord never withdraws or hides His Divine good and Divine truth, which are signified by His face, for He is Divine love itself, and mercy itself, and desires the salvation of all. He is therefore present with all, and with every one, even with those who are iniquities and sins. E. 412.

29. See Chapter XXXVII., 14. A. 9818.

Said concerning Israel, by whom is signified the church. E. 329.

CHAPTER XL

1. In the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was smitten, in the selfsame day, the hand of Jehovah was upon me, and he brought me thither.

2. In the visions of God brought he me into the land of Israel, and set me down upon a very high mountain, whereon was as it were the frame of a city on the south.

3. And he brought me thither; and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

4. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thy heart upon all that I shall show thee; for, to the intent that I may show them unto thee, art thou brought hither: declare all that thou seest to the house of Israel.

5. And, behold, a wall on the outside of the house round about, and in the man's hand a measuring reed six cubits long, of a cubit and a handbreadth each: so he measured the thickness of the building, one reed; and the height, one reed.

6. Then came he unto the gate which looketh toward the east, and went up the steps thereof: and he measured the threshold of the gate, one reed broad; and the other threshold, one reed broad.

7. And every lodge was one reed long, and one reed broad; and *the space* between the lodges was five cubits; and the threshold of the gate by the porch of the gate toward the house was one reed.

8. He measured also the porch of the gate toward the house, one reed.

9. Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was toward the house.

10. And the lodges of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side.

11. And he measured the breadth of the opening of the gate, ten cubits; and the length of the gate, thirteen cubits;

12. And a border before the lodges, one cubit *on this side*, and a border, one cubit on that side; and the lodges, six cubits on this side, and six cubits on that side.

13. And he measured the gate from the roof of the one lodge to the roof of the other, a breadth of five and twenty cubits; door against door.

14. He made also posts, three-score cubits; and the court *reached* unto the posts, round about the gate.

15. And *from* the forefront of the gate at the entrance unto the forefront of the inner porch of the gate were fifty cubits.

16. And there were closed windows to the lodges, and to their posts within the gate round about, and likewise to the arches; and windows were round about inward; and upon *each* post were palm-trees.

17. Then brought he me into the outer court; and, lo, there were chambers and a pavement, made for the court round about: thirty chambers were upon the pavement.

18. And the pavement was by the side of the gates, answerable unto the length of the gates, even the lower pavement.

19. Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, a hundred cubits, *both* on the east and on the north.

20. And the gate of the outer court whose prospect is toward the north, he measured the length thereof and the breadth thereof.

21. And the lodges thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits.

22. And the windows thereof, and the arches thereof, and the palm-trees thereof, were after the measure of the gate whose prospect is toward the east; and they went up unto it by seven steps; and the arches thereof were before them.

23. And there was a gate to the inner court over against the *other gate*, *both* on the north and on the east; and he measured from gate to gate a hundred cubits.

24. And he led me toward the south; and, behold, a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

25. And there were windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits.

26. And there were seven steps to go up to it, and the arches thereof were before them; and it had palm-trees, one on this side, and another on that side, upon the posts thereof.

27. And there was a gate to the inner court toward the south: and he measured from gate to gate toward the south a hundred cubits.

28. Then he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29. And the lodges thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof round about; it was fifty cubits long, and five and twenty cubits broad.

30. And there were arches round about, five and twenty cubits long, and five cubits broad.

31. And the arches thereof were toward the outer court; and palm-trees were upon the posts thereof: and the ascent to it had eight steps.

32. And he brought me into the inner court toward the east: and he measured the gate according to these measures;

33. And the lodges thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows therein and in the arches thereof round about; it was fifty cubits long, and five and twenty cubits broad.

34. And the arches thereof were toward the outer court; and palm-trees were upon the posts thereof, on this side, and on that side: and the ascent to it had eight steps.

35. And he brought me to the north gate: and he measured *it* according to these measures;

36. The lodges thereof, the posts thereof, and the arches thereof: and there were windows therein round about; the length was fifty cubits, and the breadth five and twenty cubits.

37. And the posts thereof were toward the outer court;

and palm-trees were upon the posts thereof, on this side, and on that side: and the ascent to it had eight steps.

38. And a chamber with the door thereof was by the posts at the gates; there they washed the burnt-offering.

39. And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt-offering and the sin-offering and the trespass-offering.

40. And on the *one* side without, as one goeth up to the entry of the gate toward the north, were two tables; and on the other side, which belonged to the porch of the gate, were two tables.

41. Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, where upon they slew *the sacrifices*.

42. And there were four tables for the burnt-offering, of hewn stone, a cubit and a half long, and a cubit and a half broad, and one cubit high; whereupon they laid the instruments wherewith they slew the burnt-offering and the sacrifice.

43. And the hooks, a handbreadth long, were fastened within round about: and upon the tables was the flesh of the oblation.

44. And without the inner gate were chambers for the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south; one at the side of the east gate having the prospect toward the north.

45. And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house;

46. And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok, who from among the sons of Levi come near to Jehovah to minister unto him.

47. And he measured the court, a hundred cubits long, and a hundred cubits broad, foursquare; and the altar was before the house.

48. Then he brought me to the porch of the house, and measured each post of the porch, five cubits on this side,

and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side.

49. The length of the porch was twenty cubits, and the breadth eleven cubits; even by the steps whereby they went up to it: and there were pillars by the posts, one on this side, and another on that side.

Chapter XL.

1. Respecting a new church from the Lord, after the Jewish church has been destroyed. P. P.

1 et seq. The prophet saw upon a high mountain the structure of a city to the south, and an angel measured the wall, the gates, the chambers, the porch of the gate, and the name of the city was Jehovah there. By cities in the spiritual sense are meant doctrines. R. 194.

The name of the city was "Jehovah is there." City means the doctrine of truth. E. 223.

2. The new Jerusalem, or the Lord's kingdom, being in the light of wisdom and intelligence, is on the south. A. 1458.

The prophet says that he was in the visions of God, which is being in the spirit. L. 52.

Ezekiel was in the visions of God, and the spirit took him up. R. 36.

The foregoing statement repeated. He saw the new temple, and a new earth, and an angel measuring them. R. 945.

By being in the spirit, which is sometimes said in the Word, is meant a state of mind separate from the body. In that state the prophets saw such things as exist in the spiritual world, it is called the vision of God. T. 157.

See Chapter XX., 40. Add: from these considerations it may also appear why the new Jerusalem, in which was the temple, was seen by Ezekiel constructed upon a high mountain. E. 405.

2-5. What its quality will be. P. P.

2 et seq. The Holy Jerusalem was seen in the form of a city, because a city signifies doctrine. The church is similarly described, where it is said that the prophet was led away in the visions of God upon a very high mountain, and saw a city on the south, which the angel measured. R. 896.

2, 6, 19-46. Concerning the gates of the New Jerusalem — see Revelation XXI., 13 — it is manifest that the four quarters of the world in the internal sense signify states of good and truth in the Lord's kingdom. A. 3708.

3. By linen is signified truth pure and genuine. R. 671.

An angel was seen like the appearance of brass. Brass signifies the natural and the Israelitish people were merely natural. R. 775.

Because the angel measured the wall and the gates at the house of God, which signify the externals of the church, he was seen with an aspect as the aspect of brass. Brass signifies the external of the church, which in itself is natural. E. 70.

By the mensuration of the temple is described the new church, as to its quality, which is signified by the number of measures. All quality of the church is known by means of Divine truth, hence it was that a linen thread (line of flax) was in his hand. By linen is signified truth, and by a girdle the all of it. E. 951.

3-17. To measure means to know and search out the quality, because by a measure is signified the quality of a thing or a state. The angel measured the temple, the house of God, the altar, the court, the chambers. R. 486.

3 et seq. See Chapter IX., 2. A. 7601.

3, 5, 6, 8, 11, 13, 17. By the measuring reed is understood the mode of exploring the church as to truth and good. The angel measured every thing of the temple, length, breadth, and height. By length is signified good, by

breadth truth, and by height, the degrees of good and truth from the supreme or inmost to the lowest or ultimate. A reed means truth in ultimates by which exploration is effected. This is also shown by a thread of flax being in the hand of the angel, whereby truth is signified. The reed being six cubits, six being the same as the number three, namely, truths in the whole complex. By ultimate truth is meant sensual truth, such as is in the literal sense of the Word. E. 627.

To measure signifies to explore the quality of a thing, also to designate it. He measured the temple, the lintel over the door, the wall of the house, the house itself, etc. E. 629.

3, 5, 7 et seq. Numbers and measures in the Word signify things celestial and spiritual. This is evident from the measurement of the new Jerusalem and of the temple in Ezekiel and in Revelation. The numbers regarded in themselves signify nothing, but the holy, celestial, and spiritual abstractedly from the numbers. A. 648.

4. The Son of Man signifies the Lord as to the Word. L. 28.

5. Six may also mean the holy of faith, the reed of the man with which he measured the holy city of Israel was six cubits. A. 737.

Six means full and all, and is mentioned where the truths of good are treated of. R. 610.

6-23. All things of doctrine in respect to celestial good and truth. P. P.

6-49. The gates of the New Jerusalem, and the gates of the new temple are much treated of in Ezekiel, also by John in Revelation. Nothing else is meant but the entrances to heaven. A. 2851.

6, 8-11, 13-15, 19, 20, 24, 27, 28, 32, 35, 36. Introductory truths as to their quality are described by the measures in numbers of the doors and gates of the house of God, and of the temple in Ezekiel. E. 208.

6, 22, 26, 31, 34. By steps in the Word is signified ascent

to higher things, that is, to interior things. A. 8945.

7, 11, 48. That all numbers signify things in the spiritual world is plainly manifest from the numbers in Ezekiel, where is described the new earth, the new city, and the new temple, which the angel measured in detail. The numbers ten and five occur here, besides the multiplied numbers 25, 50, 500, and 5000. By a fifth part are signified goods and truths stored up in man by the Lord, and reserved for use when there shall be a famine, that is, when there shall be a failing and privation of good and truth. Unless such things were stored up in man by the Lord, there would be nothing to uplift him in a state of temptation and vastation, consequently nothing by which he could be regenerated. Thus he would be without the means of salvation in the other life. A. 5291.

9, 10, 14, 16, 24. The measuring would have been without importance, unless the lintels, signified something of the church, also the numbers. The posts and lintels signified truths and goods in the natural, which serve for introduction, therefore in the new temple they were made square to view. A. 7847.

9, 31, 41. Eight means what is full and in every way. A new house is described, by which is signified a new church of the Lord. Truths which lead to good and from good to truths are signified by the porch and by the steps. A. 9659.

10, 21, 48. In the new temple there were to be three chambers of the gate on this side, and three on that side, and they three should have one measure. At the porch of the house the breadth of the gate should be three cubits on this side and three on that side. A. 2788.

16, 22, 25, 33, 36. The intellectual of man is called a window — whether it be reason or mere reasoning — that is his internal sight. A. 655.

The windows of the temple at Jerusalem represented nothing but what was of intellectual, and thus of spir-

- itual things. The like is signified by the windows of the new temple described in Ezekiel. A. 3391.
- 16, 26. The new temple, the new Jerusalem, and the new earth, with Ezekiel are nothing else than the kingdom of the Lord. The things mentioned in regard to them are such as are of His kingdom. A. 3391.
- 17-31-44 et seq. By a court in the Word the external of the church is signified. R. 487.
- The new church which was to be established by the Lord is signified the chambers, the bed chambers, the porticos, and the rest mean such things as appertain to the church, its doctrine and worship. The dimensions mean their qualities. The courts mean the external things of heaven and the church, and thence the externals of the Word and worship. E. 630.
- 17, 31, 34 et seq. In the outmost heaven, which is represented by the outer court of the temple, the good of faith constitutes it. The inner heaven, which was represented by the inner court, it is the good of mutual love. Good reigns in the celestial kingdom, but truth in the spiritual kingdom. A. 9741.
- 24-34. All things of doctrine in respect to spiritual good and truth. P. P.
- 35-49. All things of doctrine in respect to external good and truth. P. P.
43. The new temple is described, by which the worship of the Lord in His kingdom is signified. Flesh is the proprium, vivified by the Lord's Divine good. A. 3813.
- The flesh of the offering, which was to be upon the Lord's tables in His kingdom. E. 1082.
46. The reason why the priesthood was given to the tribe of Levi was because it represented, and thence signified love and charity. E. 444.

CHAPTER XLI

1. And he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle.
2. And the breadth of the entrance was ten cubits; and the sides of the entrance were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits, and the breadth, twenty cubits.
3. Then went he inward, and measured each post of the entrance, two cubits; and the entrance, six cubits; and the breadth of the entrance, seven cubits.
4. And he measured the length thereof, twenty cubits, and the breadth, twenty cubits, before the temple: and he said unto me, This is the most holy place.
5. Then he measured the wall of the house, six cubits; and the breadth of every side-chamber, four cubits, round about the house on every side.
6. And the side-chambers were in three stories, one over another, and thirty in order; and they entered into the wall which belonged to the house for the side-chambers round about, that they might have hold *therein*, and not have hold in the wall of the house.
7. And the side-chambers were broader as they encompassed *the house* higher and higher; for the encompassing of the house went higher and higher round about the house: therefore the breadth of the house *continued* upward; and so one went up *from* the lowest *chamber* to the highest by the middle *chamber*.
8. I saw also that the house had a raised basement round about: the foundations of the side-chambers were a full reed of six great cubits.
9. The thickness of the wall, which was for the side-chambers, on the outside, was five cubits: and that which was left was the place of the side-chambers that belonged to the house.
10. And between the chambers was a breadth of twenty cubits round about the house on every side.

11. And the doors of the side-chambers were toward *the place* that was left, one door toward the north, and another door toward the south: and the breadth of the place that was left was five cubits round about.

12. And the building that was before the separate place at the side toward the west was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits.

13. So he measured the house, a hundred cubits long; and the separate place, and the building, with the walls thereof, a hundred cubits long;

14. Also the breadth of the face of the house, and of the separate place toward the east, a hundred cubits.

15. And he measured the length of the building before the separate place which was at the back thereof, and the galleries thereof on the one side and on the other side, a hundred cubits; and the inner temple, and the porches of the court;

16. The thresholds, and the closed windows, and the galleries round about on their three stories, over against the threshold, ceiled with wood round about, and *from* the ground up to the windows (now the windows were covered),

17. To *the space* above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure.

18. And it was made with cherubim and palm-trees; and a palm-tree was between cherub and cherub, and every cherub had two faces;

19. So that there was the face of a man toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side. *Thus was* it made through all the house round about:

20. From the ground unto above the door were cherubim and palm-trees made; thus was the wall of the temple.

21. As for the temple, the door-posts were squared; and as for the face of the sanctuary, the appearance *thereof* was as the appearance *of the temple*.

22. The altar was of wood, three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and

he said unto me, This is the table that is before Jehovah.

23. And the temple and the sanctuary had two doors.

24. And the doors had two leaves *apiece*, two turning leaves: two *leaves* for the one door, and two leaves for the other.

25. And there were made on them, on the doors of the temple, cherubim and palm-trees, like as were made upon the walls; and there was a threshold of wood upon the face of the porch without.

26. And there were closed windows and palm-trees on the one side and on the other side, on the sides of the porch: thus were the side-chambers of the house, and the thresholds.

Chapter XLI.

- 1 et seq. See Chapter XL., 3, 5, 7 et seq. A. 648.
 1-26. All things of worship of the internal church in respect to good and truth. P. P.
 1-5, 13, 14, 22. See Chapter XL., 3-17. R. 486.
 See Chapter XL., 3, 5, 6, 8, 11, 13, 17. E. 627.
 See Chapter XL., 3, 5, 6, 8, 11, 13, 17, add: the measures were also designated in numbers, to indicate the quality of the things spiritually. E. 629.
 1-3, 11, 17-20, 23-25. See Chapter XL., 6, 8-11, 13-15, 19, 20, 24, 27, 28, 32, 35, 36. E. 208.
 1, 2, 4. See Chapter XL., 2, 6, 19-46. A. 3708.
 2. By the temple in the supreme sense is signified the Lord, in the internal sense heaven and the church, and therefore by forty what is complete as to representation. A. 9437.
 2, 9, 11, 12. Ezekiel describes the new earth, the new city, and the new temple, which the angel measured in detail. The description of nearly all the holy things there is set forth by numbers. He who does not know what those numbers involve, can scarcely know anything about the arcana therein contained. A. 5291.
 11. Concerning the doors towards the north and the south,

- the four quarters according to which the holy things were arranged, signify states of good and truth in the Lord's kingdom. A. 3708.
- 17, 18, 20, 25, 26. That cherubim mean providence, and palm trees wisdom which is of good from the Lord. Therefore where the new temple is described in Ezekiel, by which is signified the heaven of the Lord, it is said that cherubim and palm trees were upon the walls throughout. A. 8369.
- 18-20. Cherubim signify the providence of the Lord. What they represented round about the new house described by Ezekiel. A. 8764.
- The cherubim upon the curtains of the dwelling, upon the veil, upon the walls of the temple, and upon the doors of it, signified the guard of the Lord, lest the holy Divine should be approached except through the good of love. A. 9509.
- By the cherubs was signified a guard, that the Lord, heaven, and Divine truth, such as it is interiorly in the Word, may not be approached immediately, but mediately through ultimates. S. 97.
- See Chapter XXVIII., 12-14, 16. R. 239.
- By palms the Divine truths of the Word are signified. R. 367.
- The paragraph in S.97 repeated. T. 260.
- Palm signifies spiritual good, which is the good of charity. E. 277.
- 18, 20, 23, 25. By the temple here mentioned is signified the new church, which was to be established by the Lord at His coming into the world; for by the description of the new city, the new temple, and new earth, are signified all things belonging to the new church, and thence to the new heaven, which are described by mere correspondences. E. 458.
19. By cherubs is signified the Lord's foresight and providence. That they had the face of a lion was from the omnipotence of Divine truth from Divine good, which is of providence. A. 6367.

21. See Chapter XL., 9, 10, 14, 16, 24. A. 7847.
- 21, 25. See Chapter XL., 9, 10, 14, 16, 24. A. 7847.
22. Altars in general were of the ground, of stones, of brass, of wood, and also of gold. Of brass, gold, and wood, because these signified good. A. 8940.
- The altar being made of wood and overlaid with brass, was also for the sake of use, that it might be carried about, and moved from place to place, also because wood signified good, and shittim wood the good of righteousness, or of the merit of the Lord alone. E. 391.
- By corners are signified all things, because they signify extremes. Extremes include and comprehend all things. E. 417.

CHAPTER XLII

1. Then he brought me forth into the outer court, the way toward the north: and he brought me into the chamber that was over against the separate place, and which was over against the building toward the north.
2. Before the length of a hundred cubits was the north door, and the breadth was fifty cubits.
3. Over against the twenty *cubits* which belonged to the inner court, and over against the pavement which belonged to the outer court, was gallery against gallery in the third story.
4. And before the chambers was a walk of ten cubits' breadth inward, a way of one cubit; and their doors were toward the north.
5. Now the upper chambers were shorter; for the galleries took away from these, more than from the lower and the middlemost, in the building.
6. For they were in three stories, and they had not pillars as the pillars of the courts: therefore *the uppermost* was straitened more than the lowest and the middlemost from the ground.

7. And the wall that was without by the side of the chambers, toward the outer court before the chambers, the length thereof was fifty cubits.

8. For the length of the chambers that were in the outer court was fifty cubits: and, lo, before the temple were a hundred cubits.

9. And from under these chambers was the entry on the east side, as one goeth into them from the outer court.

10. In the thickness of the wall of the court toward the east, before the separate place, and before the building, there were chambers.

11. And the way before them was like the appearance of *the way of* the chambers which were toward the north; according to their length so was their breadth: and all their egresses were both according to their fashions, and according to their doors.

12. And according to the doors of the chambers that were toward the south was a door at the head of the way, even the way directly before the wall toward the east, as one entereth into them.

13. Then said he unto me, The north chambers and the south chambers, which are before the separate place, they are the holy chambers, where the priests that are near unto Jehovah shall eat the most holy things: there shall they lay the most holy things, and the meal-offering, and the sin-offering, and the trespass-offering; for the place is holy.

14. When the priests enter in, then shall they not go out of the holy place into the outer court, but there they shall lay their garments wherein they minister; for they are holy; and they shall put on other garments, and shall approach to that which pertaineth to the people.

15. Now when he had made an end of measuring the inner house, he brought me forth by the way of the gate whose prospect is toward the east, and measured it round about.

16. He measured on the east side with the measuring reed five hundred reeds, with the measuring reed round about.

17. He measured on the north side five hundred reeds with the measuring reed round about.

18. He measured on the south side five hundred reeds with the measuring reed.

19. He turned about to the west side, and measured five hundred reeds with the measuring reed.

20. He measured it on the four sides: it had a wall round about, the length five hundred, and the breadth five hundred, to make a separation between that which was holy and that which was common.

Chapter XLII.

1-14. See Chapter XL., 17-31-44, et seq. R. 487.

See Chapter XL., 17-31-44 et seq. E. 630.

1-20. See Chapter XL., 17, 31, 34. A. 9741.

See Chapter XL., 3, 5, 6, 8, 11, 13, 17. E. 627.

All things of worship of that external church in respect to good and truth. P. P.

1, 4, 10, 11, 17-20. See Chapter XL., 2, 6, 19, 20-46.

A. 3708.

3. The external of each heaven or kingdom is called the outmost or first, which was represented by the court. It was for this reason that the court around the temple was twofold, outer and inner. The outer court stood for those who are in the externals of the spiritual kingdom, and the inner court for those in the externals of the celestial kingdom. A. 9741.

4. See Chapter XL., 7, 11, 48. A. 5391.

5-15. See Chapter XL., 3, 5, 7, et seq. A. 648.

14. Putting off the garments, and being clothed with change of garments represented purification from falsities. This is therefore said where the new temple is treated of in Ezekiel, by which in the internal sense is meant a new church. A. 4545.

15-20. Five hundred is the whole in the complex, or everything holy from one end to the other, thus what is full, for it is said that the wall, which was of that length and breadth in a square, distinguished between

what was holy and what was profane. A. 10253.
 16-19. The measure of the house according to the four winds, that is, the four quarters is treated of. Quarter in the Hebrew tongue is there expressed by the same term as wind and spirit. E. 418.
Whole Chapter. All who are principled in the goods and truths of the church dwell in the spiritual world according to their states. Quarters correspond to states of life. E. 422.

CHAPTER XLIII

1. Afterward he brought me to the gate, even the gate that looketh toward the east.

2. And, behold, the glory of the God of Israel came from the way of the east: and his voice was like the sound of many waters; and the earth shined with his glory.

3. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city; and the visions were like the vision that I say by the river Chebar; and I fell upon my face.

4. And the glory of Jehovah came into the house by the way of the gate whose prospect is toward the east.

5. And the Spirit took me up, and brought me into the inner court, and, behold, the glory of Jehovah filled the house.

6. And I heard one speaking unto me out of the house; and a man stood by me.

7. And he said unto me, Son of man, *this is* the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever. And the house of Israel shall no more defile my holy name, neither they, nor their kings, by their whoredom, and by the dead bodies of their kings *in* their high places;

8. In their setting of their threshold by my threshold, and their door-post beside my door-post, and there was

but the wall between me and them; and they have defiled my holy name by their abominations which they have committed: wherefore I have consumed them in mine anger.

9. Now let them put away their whoredom, and the dead bodies of their kings, far from me; and I will dwell in the midst of them for ever.

10. Thou, son of man, show the house to the house of Isreal, that they may be ashamed of their iniquities; and let them measure the pattern.

11. And if they be ashamed of all that they have done, make known unto them the form of the house, and the fashion thereof, and the egresses thereof, and the entrances thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof; and write it in their sight; that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12. This is the law of the house: upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.

13. And these are the measures of the altar by cubits (the cubit is a cubit and a handbreadth): the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about a span; and this shall be the base of the altar.

14. And from the bottom upon the ground to the lower ledge shall be two cubits, and the breadth one cubit; and from the lesser ledge to the greater ledge shall be four cubits, and the breadth a cubit.

15. And the upper altar shall be four cubits; and from the altar hearth and upward there shall be four horns.

16. And the altar hearth shall be twelve *cubits* long by twelve broad, square in the four sides thereof.

17. And the ledge shall be fourteen *cubits* long by fourteen broad in the four sides thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit round about; and the steps thereof shall look toward the east.

18. And he said unto me, Son of man, thus saith the Lord Jehovah: These are the ordinances of the altar in

the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon.

19. Thou shalt give to the priests the Levites that are of the seed of Zadok, who are near unto me, to minister unto me, saith the Lord Jehovah, a young bullock for a sin-offering.

20. And thou shalt take of the blood thereof, and put on the four horns of it, and on the four corners of the ledge, and upon the border round about: thus shalt thou cleanse it and make atonement for it.

21. Thou shalt also take the bullock of the sin-offering, and it shall be burnt in the appointed place of the house, without the sanctuary.

22. And on the second day thou shalt offer a he-goat without blemish for a sin-offering; and they shall cleanse the altar, as they did cleanse it with the bullock.

23. When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24. And thou shalt bring them near before Jehovah, and the priests shall cast salt upon them, and they shall offer them up for a burnt-offering unto Jehovah.

25. Seven days shalt thou prepare every day a goat for a sin-offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26. Seven days shall they make atonement for the altar and purify it; so shall they consecrate it.

27. And when they have accomplished the days, it shall be that upon the eighth day, and forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord Jehovah.

Chapter XLIII.

1, 2. The east stands for what is celestial, which is of love. See also Chapter XI., 22, 23. A. 1250.

1-4. Outer doors, inner doors, and gates correspond to entrance and admission. Introductory truths as to their quality are described in Exodus XXVI., 13, by the

covering of the door of the tent, and the door of the tabernacle in Exodus XXVI., 36, 37. See also Chapter XL., 6, 8-11, 13-15, 19, 20, 24, 27, 28, 32, 35, 36. E. 208.

1-6. The entrance was to the eastern quarter, because the Lord enters into heaven through the good of love. This is evident in Ezekiel, where the new temple is described. The good of love from the Lord fills heaven and makes it. A. 9668.

1-11. The Word in that church, in respect to the sense of the letter. P. P.

1, 2, 4. That the Lord is the east is evident from the Word. It was therefore a holy representative in the Jewish church, before the temple was built, to turn the face to the east when they prayed. A. 101.

See Chapter XL., 6-49. A. 2851.

See Chapter XL., 2, 6, 19, 20-46. A. 3708.

In the internal sense is described the influx of the Lord into those who are in His kingdom and church. The God of Israel is the Lord as to His Divine Human, and the Divine truth thence proceeding. The house of God is His kingdom and church, glory is the Divine truth, such as it is in heaven. To come by the way of the east into the house means from the sun, where it is continually morning. E. 179.

1, 2, 4, 5. The building of the new temple, by which is signified the new church to be established by the Lord; and introduction into it by the good of love to the Lord, and by truth from that good. Therefore the gate was seen which looks toward the east, and the God of Israel was seen coming from the way of the east. E. 422.

2. See Chapter I., 26-28. A. 7091.

It is manifest that the Lord is called the God of Israel. L. 39.

By the voice of many waters is meant the Lord's Divine truth in the Word. R. 50.

The Lord speaking through heaven from Divine truths is spoken of as the voice of many waters. R. 614.

See Chapter VIII., 4.

T. 93.

By His voice as the voice of many waters Divine truth is understood.

E. 71.

4-7. Here the temple with the court is called the place of the throne of Jehovah, and the place of the soles of His feet, because the temple with the court represented heaven. The throne of Jehovah is the spiritual heaven, and the place of the soles of His feet is the lowest, or outmost heaven.

A. 9741.

See Chapter XL., 17, 31-44 et seq.

R. 487.

By these courts is meant the ultimate heaven, or the external of the church. The glory of Jehovah stands for the Divine truth, which constitutes heaven and the church. By the throne of Jehovah is understood heaven, by the place of the soles of the feet of Jehovah the church, by the sons of Israel all who are of the church of the Lord, to dwell with them for ever means the perpetual presence of the Lord with them.

E. 630.

4, 7. Since all judgment is effected from truths, and judgment in the heavens from Divine truths, therefore a throne is also mentioned where the Lord is treated of as to judgment.

E. 253.

5. See Chapter XL., 17, 31, 34 et seq.

A. 9741.

See Chapter XL., 2.

L. 52.

When in the spirit, or in a state of vision, the eyes of their spirit were opened, and the eyes of their body shut.

R. 36.

The spirit lifted him up. No one can come into the state of vision except through angels who are closely adjoined to the man, who impart their spiritual state to the interiors of his mind, for so the man is elevated into the light of heaven, and in it sees the things which are in heaven.

R. 945.

See Chapter XL., 2.

T. 157.

7, 10, 18. See Chapter XXXII., 2, 18.

L. 28.

10, 11. See Chapter XL., 3-17.

R. 486.

By measuring the temple or the house is meant to

investigate and explore the quality of the church as to truth, and as to good. That they may be ashamed means having departed from the laws and statutes of the church.

E. 629.

12. The house with the border round about is called holy of holies, because by the house of God is signified the celestial kingdom, and in the supreme sense the Lord as to the good of love. Hence also it is said, upon the top of the mountain, for by the top, or head of the mountain the same is meant.

A. 10129.

12-27. Worship of the Lord from good of love in that church.

P. P.

13 et seq. The measures were also designated in numbers, namely, so many reeds, so many cubits. To measure means to designate the quality of the thing spiritually signified by each of the things measured. Building the house and the temple signifies the church, the door and gate introductory truths, porch and court all things without the church, but which still refer to it. All these things belong to the natural man.

E. 629.

19. See Chapter XL., 46.

E. 444.

20. See Chapter XLI., 22.

E. 417.

23-25. Rams signify the Divine spiritual of the Lord's Divine Human, as also the spiritual things with man, therefore where the new temple, and New Jerusalem, that is the Lord's spiritual kingdom, is spoken of, it is said when they had made an end of cleansing the altar there, they were to offer a bullock for a sin-offering, and a ram for a burnt-offering, and were to offer the goat of the sin-offering every day for seven days.

A. 2830.

CHAPTER XLIV

1. Then he brought me back by the way of the outer gate of the sanctuary, which looketh toward the east; and it was shut.

2. And Jehovah said unto me, This gate shall be shut; it shall not be opened, neither shall any man enter in by it; for Jehovah, the God of Israel, hath entered in by it; therefore it shall be shut.

3. As for the prince, he shall sit therein as prince to eat bread before Jehovah; he shall enter by the way of the porch of the gate, and shall go out by the way of the same.

4. Then he brought me by the way of the north gate before the house; and I looked, and, behold, the glory of Jehovah filled the house of Jehovah: and I fell upon my face.

5. And Jehovah said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of Jehovah, and all the laws thereof; and mark well the entrance of the house, with every egress of the sanctuary.

6. And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord Jehovah: O ye house of Israel, let it suffice you of all your abominations,

7. In that ye have brought in foreigners, uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary, to profane it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant, *to add* unto all your abominations.

8. And ye have not kept the charge of my holy things; but ye have set keepers of my charge in my sanctuary for yourselves.

9. Thus saith the Lord Jehovah, No foreigner, uncircumcised in heart and uncircumcised in flesh, shall enter into my sanctuary, of any foreigners that are among the children of Israel.

10. But the Levites that went far from me, when Israel went astray, that went astray from me after their idols, they shall bear their iniquity.

11. Yet they shall be ministers in my sanctuary, having oversight at the gates of the house, and ministering in the house: they shall slay the burnt-offering and the sacrifice for the people, and they shall stand before them to minister unto them.

12. Because they ministered unto them before their idols, and became a stumblingblock of iniquity unto the house of Israel; therefore have I lifted up my hand against them, saith the Lord Jehovah, and they shall bear their iniquity.

13. And they shall not come near unto me, to execute the office of priest unto me, nor to come near to any of my holy things, unto the things that are most holy; but they shall bear their shame, and their abominations which they have committed.

14. Yet will I make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15. But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me; and they shall stand before me to offer unto me the fat and the blood, saith the Lord Jehovah:

16. They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

17. And it shall be that, when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within.

18. They shall have linen tires upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with *anything that causeth* sweat.

19. And when they go forth into the outer court, even into the outer court to the people, they shall put off their garments wherein they minister, and lay them in the holy chambers; and they shall put on other garments, that they sanctify not the people with their garments.

20. Neither shall they shave their heads, nor suffer their locks to grow long; they shall only cut off the hair of their heads.

21. Neither shall any of the priests drink wine, when they enter into the inner court.

22. Neither shall they take for their wives a widow, nor her that is put away; but they shall take virgins of the seed of the house of Israel, or a widow that is the widow of a priest.

23. And they shall teach my people the difference between the holy and the common, and cause them to discern between the unclean and the clean.

24. And in a controversy they shall stand to judge; according to mine ordinances shall they judge it: and they shall keep my laws and my statutes in all my appointed feasts; and they shall hallow my sabbaths.

25. And they shall go in to no dead person to defile themselves; but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26. And after he is cleansed, they shall reckon unto him seven days.

27. And in the day that he goeth into the sanctuary, into the inner court, to minister in the sanctuary, he shall offer his sin-offering, saith the Lord Jehovah.

28. And they shall have an inheritance: I am their inheritance; and ye shall give them no possession in Israel; I am their possession.

29. They shall eat the meal-offering, and the sin-offering, and the trespass-offering; and every devoted thing in Israel shall be theirs.

30. And the first of all the first-fruits of every thing, and every oblation of every thing, of all your oblations, shall be for the priest: ye shall also give unto the priests the first of your dough, to cause a blessing to rest on thy house.

31. The priests shall not eat of anything that dieth of itself, or is torn, whether it be bird or beast.

Chapter XLIV.

- 1, 2. See Chapter XLIII., 1, 2. A. 1250.
 The Lord alone enters into heaven through the good of love, and the good of love from the Lord fills heaven and makes it. A. 9668.
 By the gate which looks toward the east is meant introduction into heaven and the church by the Lord, through the good of love proceeding from Him. This is understood by the east, and that this is from the Lord, by Jehovah, the God of Israel entering by that gate. That introduction is effected by the worship of the Lord from that good is signified by the gate being open on the sabbath day. When there is not worship from that good, no introduction is effected. This is signified by that gate being shut during the six days of labor. E. 422.
- 1-3. See Chapter XL., 6-49. A. 2851.
 Every good of the church and of worship is from the Lord. P. P.
- 1-3, 17. See Chapter XLIII., 1-4. E. 208.
- 1, 9, 10, 19, 20. Quarters signify states of good and truth in the Lord's kingdom. A. 3708.
2. The God of Israel and the Holy One of Israel is the Lord as to the Divine Human. A. 7091.
 That the Lord is called the God of Israel. L. 39.
 That Jehovah and the Holy One of Israel are the same. T. 93.
3. The prince who with his possessions in the New Jerusalem and in the new earth is described in Ezekiel, signifies in general the truth which is from the Lord's Divine; for by the New Jerusalem and the new earth, and the new temple, the Lord's kingdom in heaven and on earth are meant. A. 5044.
- 4-8. The Jewish nation destroyed the church. P. P.
5. See Chapter XXXII., 2, 18. L. 28.

7, 9. Strangers are those who are not born within the church, and who are thus not in the truths of faith, and the goods of faith, because they are not in the knowledges of them. Also those who are in external worship. See also Chapter XXXI., 18. A. 2049.

To be uncircumcised is to be impure, and as everything impure is from impure loves, which are the loves of the world and of self, by uncircumcised is understood that which impedes the influx of good and truth.

A. 7225.

9. By an uncircumcised person is meant one who is not purified from the evils of love merely natural, and who is not in charity. F. 54.

See Chapter XXVIII., 10.

E. 817.

9-14. The Jewish nation will not be in that church. P. P.

15. See Chapter XL., 46.

E. 444.

15-31. But others, of whom the new church will consist, who will acknowledge the Lord, concerning which church, and its life, doctrine, worship and ministry.

P. P.

15, 16, 17, 19. The new temple is here described, by which is signified the new church, by the priests, the Levites, those who are in truths from good, by the linen garments truths of faith, by means of which is purification and regeneration. Not to be girded with sweat means that the holy things of worship were not to be commixed with the proprium of man, for sweat means man's proprium, which is nothing but evil and falsity. A. 9959.

17, 18. Linen signified the truth of the exterior natural, and the exterior natural clothes the interiors. Therefore that truth was represented by the linen garments with which angels were clothed. A. 7601.

Linen signifies spiritual truth, which is truth of the good of faith, but wool signifies celestial truth, which is the truth of the good of love. They who are in the latter truth cannot be in the former truth, for the two differ as light from the sun and light from the stars. A. 9470.

By linen in many places in the Word is meant nothing else than truth. R. 671.

The reason why they put on linen garments when they ministered holy things, was, because all holy administration is effected by Divine truth. E. 951.

18. Linen signifies truth in a man's natural, and so a nitre (linen bonnet) of linen is natural intelligence.

A. 9827.

19. See Chapter XLII., 14.

A. 4545.

19, 20. This is said of the new temple and the new priesthood, that is, of the new church. The putting on other garments signifies holy truths. Not shaving their heads, nor suffering their locks to grow long, but only polling their heads means not rejecting the natural, but accommodating it so that it may be in accord, thus making it subordinate. A. 5247.

20. That the priests the Levites, where the new temple is treated of, should not shave their heads, nor let their hair grow long, to the end that they might represent the Divine natural of the Lord as to truth, which is from good, and is called the truth of good. A. 3301.

Since Aaron and his sons represented the Lord as to Divine good and truth, and since by a shaven head and ripped garments was signified the deprivation of these, the signification is that the representative of the Lord as to Divine good and truth would perish, and thus the representative of the church. A. 9960.

To cut off the beard was ignominious with the people of the Israel. E. 66.

22. From the things contained in this verse it may be evident how pure the Word is in the internal sense, though it appear otherwise in the letter. A. 2362.

Here the holy city new Jerusalem and the heavenly Canaan are treated of, and that these are the Lord's kingdom and His church is evident. The degrees and laws of marriage derive their origin from the laws of truth and good of the heavenly marriage. A. 4434.

The virgins whom the Levites were to marry, represented and thence signified affection for truth, and the widow of a priest affection for truth from good, for a priest in the representative sense is the good of the church. A. 4844.

On account of a virgin signifying the affection for the genuine truth of the church, which altogether agrees with the good of love, it was commanded that the high priest should not take to wife a widow, or a woman divorced, or a corrupt harlot, but a virgin from his people. E. 863.

25. Because death signified damnation, therefore it was forbidden those who were of the representative church to touch the dead, and if they touched they were unclean, and were to be purified. A. 6119.

By the dead those are signified who are destitute of the life of heaven, consequently who are in evils and thence in falsities. On account of this signification of the dead, the priests, the Levites were prohibited from touching any dead body. E. 186.

31. See Chapter IV., 14.

A. 4171.

CHAPTER XLV

1. Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto Jehovah, a holy portion of the land; the length shall be the length of five and twenty thousand *reeds*, and the breadth shall be ten thousand: it shall be holy in all the border thereof round about.

2. Of this there shall be for the holy place five hundred *in length* by five hundred *in breadth*, square round about; and fifty cubits for the suburbs thereof round about.

3. And of this measure shalt thou measure a length of five and twenty thousand, and a breadth of ten thousand: and in it shall be the sanctuary, which is most holy.

4. It is a holy portion of the land; it shall be for the priests, the ministers of the sanctuary, that come near to minister unto Jehovah; and it shall be a place for their houses, and a holy place for the sanctuary.

5. And five and twenty thousand in length, and ten thousand in breadth, shall be unto the Levites, the ministers of the house, for a possession unto themselves, *for* twenty chambers.

6. And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, side by side with the oblation of the holy portion: it shall be for the whole house of Israel.

7. And *whatsoever is* for the prince *shall be* on the one side and on the other side of the holy oblation and of the possession of the city, in front of the holy oblation and in front of the possession of the city, on the west side westward, and on the east side eastward; and in length answerable unto one of the portions, from the west border unto the east border.

8. In the land it shall be to him for a possession in Israel: and my princes shall no more oppress my people; but they shall give the land to the house of Israel according to their tribes.

9. Thus saith the Lord Jehovah: Let it suffice you, O princes of Israel: remove violence and spoil, and execute justice and righteousness; take away your exactions from my people, saith the Lord Jehovah.

10. Ye shall have just balances, and a just ephah, and a just bath.

11. The ephah and the bath shall be of one measure, that the bath may contain the tenth part of a homer, and the ephah the tenth part of a homer: the measure thereof shall be after the homer.

12. And the shekel shall be twenty *gerahs*; twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13. This is the oblation that ye shall offer: the sixth part of an ephah from a homer of wheat; and ye shall give the sixth part of an ephah from a homer of barley;

14. And the set portion of oil, of the bath of oil, the tenth

part of a bath out of the cor, *which is* ten baths, even a homer (for ten baths are a homer);

15. And one lamb of the flock, out of two hundred, from the well-watered pastures of Israel; — for a meal-offering, and for a burnt-offering, and for peace-offerings, to make atonement for them, saith the Lord Jehovah.

16. All the people of the land shall give unto this oblation for the prince in Israel.

17. And it shall be the prince's part to give the burnt-offerings, and the meal-offerings, and the drink-offerings, in the feasts, and on the new moons, and on the sabbaths, in all the appointed feasts of the house of Israel: he shall prepare the sin-offering, and the meal-offering, and the burnt-offering, and the peace-offerings, to make atonement for the house of Israel.

18. Thus saith the Lord Jehovah: In the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish; and thou shalt cleanse the sanctuary.

19. And the priest shall take of the blood of the sin-offering, and put it upon the door-posts of the house, and upon the four corners of the ledge of the altar, and upon the posts of the gate of the inner court.

20. And so thou shalt do on the seventh *day* of the month for every one that erreth, and for him that is simple: so shall ye make atonement for the house.

21. In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22. And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin-offering.

23. And the seven days of the feast he shall prepare a burnt-offering to Jehovah, seven bullocks and seven rams without blemish daily the seven days; and a he-goat daily for a sin-offering.

24. And he shall prepare a meal-offering, an ephah for a bullock, and an ephah for a ram, and a hin of oil to an ephah.

25. In the seventh *month*, in the fifteenth day of the

month, in the feast, shall he do the like the seven days; according to the sin-offering, according to the burnt-offering, and according to the meal-offering, and according to the oil.

Chapter XLV.

1-5. Concerning that church, its outmosts will be holy.

P. P.

6-8. The holy of doctrine.

P. P.

7, 8, 17. See Chapter XLIV., 3.

A. 5044.

8. Concerning the inheritances, how they were assigned to the several tribes. See Chapter XLVIII., 1 et seq. By tribes are understood all things of the Lord's kingdom, or all things of faith and love, for these constitute the Lord's kingdom.

A. 3858.

9-25. Its statutes.

P. P.

10. An ephah means good, because by it and by an omer were measured dry things which served for food, as wheat, barley, fine flour, and by substances that are used for food are signified good. By a bath and by a hin were measured liquids, which served for drink, so that by these measures were signified truths. That which contains receives its signification from that which is contained.

A. 8540.

By these measures and weights is signified estimation according to the quality of good and truth.

E. 692.

10 et seq. This is said of the holy land, by which is signified the Lord's kingdom in the heavens. There will be no balances, ephah, and baths, but goods and truths, which are signified by those weights and measures.

A. 3104.

10, 11, 13, 14. This is said of the new earth and the new temple, by which is signified the Lord's spiritual kingdom. There will be neither a homer, nor an ephah, nor a bath, neither wheat, nor barley, nor oil. Spiritual things are signified, which have relation either to the good of charity, or the truth of faith.

A. 8469.

- 10, 11, 14.** Holy things of Jehovah are described by measures, which signify the kinds of holy things. Ten here stands for the remains of celestial things, and of spiritual things therefrom. A. 576.
- 11.** See Chapter XLV., 10. A. 8540.
- 11, 13, 24.** By a hin is signified the quantity for conjunction and by an ephah the quantity for reception, oil also conjoined the fine flour, and the flour received it, for in the bread offering there was oil and fine flour. A. 10262.
- 11, 14.** See Chapter XL., 7, 11, 48. A. 5291.
- 12.** By shekel and by manch, and by the numbers are signified holy things, that is, good and truth. In the internal sense the number determines the estimation, or the price of what is good, and what true. A. 2959.
Twenty with reference to the Lord signifies His own, (proprium) which is Holy itself. A. 10222.
- 13.** Since six signifies full, by a sixth is signified in the spiritual sense, that which is complete and entirely. R. 610.
- 13, 14, 24.** The ephah and the bath are here divided not into ten, but into six, because the subject here is not celestial good and its conjunction, but spiritual good and its conjunction. A. 10262.
- 15.** The sabbath which was the most holy representative of the church, was so called from rest or peace, therefore also the sacrifices called peace-offerings were commanded. E. 365.
- 16, 22.** They who are in the Lord's spiritual kingdom are called the people of the land. The prince is truth Divine, which is from the Lord. A. 2928.
- 19.** By temple is here meant the church of the Lord. See also Chapter XL., 9, 10, 14, 16, 24. A. 7847.
- 22-24.** That in the new church there are not burnt-offerings and sacrifices may be known to every one. By them are signified the celestial things of love, and the spiritual things of faith, for these are of the Lord's kingdom. A. 2830.

- 23.** The terms seven, and seven times signify all things, also what is full. E. 257.
- 24.** An ephah stands for good. See also XLV., 10. A. 8540.

 CHAPTER XLVI

1. Thus saith the Lord Jehovah: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and on the day of the new moon it shall be opened.
2. And the prince shall enter by the way of the porch of the gate without, and shall stand by the post of the gate; and the priests shall prepare his burnt-offering and his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.
3. And the people of the land shall worship at the door of that gate before Jehovah on the sabbaths and on the new moons.
4. And the burnt-offering that the prince shall offer unto Jehovah shall be on the sabbath day six lambs without blemish and a ram without blemish;
5. And the meal-offering shall be an ephah for the ram, and the meal-offering for the lambs as he is able to give, and a hin of oil to an ephah.
6. And on the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram; they shall be without blemish:
7. And he shall prepare a meal-offering, an ephah for the bullock, and an ephah for the ram, and for the lambs according as he is able, and a hin of oil to an ephah.
8. And when the prince shall enter, he shall go in by the way of the porch of the gate, and he shall go forth by the way thereof.
9. But when the people of the land shall come before Jehovah in the appointed feasts, he that entereth by the

way of the north gate to worship shall go forth by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth straight before him.

10. And the prince, when they go in, shall go in in the midst of them; and when they go forth, they shall go forth *together*.

11. And in the feasts and in the solemnities the meal-offering shall be an ephah for a bullock, and an ephah for a ram, and for the lambs as he is able to give, and a hin of oil to an ephah.

12. And when the prince shall prepare a freewill-offering, a burnt-offering or peace-offerings as a freewill-offering unto Jehovah, one shall open for him the gate that looketh toward the east; and he shall prepare his burnt-offering and his peace-offerings, as he doth on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate.

13. And thou shalt prepare a lamb a year old without blemish for a burnt-offering unto Jehovah daily: morning by morning shalt thou prepare it.

14. And thou shalt prepare a meal-offering with it morning by morning, the sixth part of an ephah, and the third part of a hin of oil, to moisten the fine flour; a meal-offering unto Jehovah continually by a perpetual ordinance.

15. Thus shall they prepare the lamb, and the meal-offering, and the oil, morning by morning, for a continual burnt-offering.

16. Thus saith the Lord Jehovah: If the prince give a gift unto any of his sons, it is his inheritance, it shall belong to his sons; it is their possession by inheritance.

17. But if he give of his inheritance a gift to one of his servants, it shall be his to the year of liberty; then it shall return to the prince; but as for his inheritance, it shall be for his sons.

18. Moreover the prince shall not take of the people's inheritance, to thrust them out of their possession; he shall give inheritance to his sons out of his own possession, that my people be not scattered every man from his possession.

19. Then he brought me through the entry, which was at the side of the gate, into the holy chambers for the priests, which looked toward the north: and, behold, there was a place on the hinder part westward.

20. And he said unto me, This is the place where the priests shall boil the trespass-offering and the sin-offering, *and* where they shall bake the meal-offering; that they bring them the meal-offering; that they bring them not forth into the outer court, to sanctify the people.

21. Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court there was a court.

22. In the four corners of the court there were courts inclosed, forty *cubits* long and thirty broad: these four in the corners were of one measure.

23. And there was a wall round about in them, round about the four, and boiling-places were made under the walls round about.

24. Then said he unto me, These are the boiling-houses, where the ministers of the house shall boil the sacrifice of the people.

Chapter XLVI.

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| 1. See Chapter XLIV., 1, 2. | E. 422. |
| 1-3. Influx of the Lord from Divine love. | P. P. |
| 1-9, 12. See Chapter XL., 6-49. | A. 2851. |
| 1-3, 8, 12, 19. See Chapter XLIII., 1-4. | E. 208. |
| 2. See Chapter XLV., 19. | A. 7847. |
| 3, 9. The new Jerusalem, that is the Lord's spiritual kingdom is treated of. They who are in it are called the people of the land. | A. 2928. |
| 4-24. Worship of the Lord there. | P. P. |
| 4, 6. See Chapter XLV., 22, 24. | A. 2830. |
| 5, 7, 11, 14. This signifies the quantity for conjunction. Bin was a measure for liquids, here of oil, by which is signified the Divine celestial good of the Lord, the means of conjunction of all in the heavens, hence by its measure is meant the quantity for conjunction, and the all of conjunction. | A. 10262. |

- 7, 11. See Chapter XLV., 24. A. 8540.
 8-10. In the internal sense a new heaven and a new church are described. By the prince is signified the truth of faith from the good of love. In what manner this truth enters in with angels in the heavens, and with men of the church on earth, and how afterwards it progresses toward the interiors, when it has entered in by an internal way, is described by the entrance and departure of the prince and the people of the land.
 A. 9927.
 8, 10, 12, 16, 18. See Chapter XLIV., 3. A. 5044.
 12. Here too the east stands for the celestial, which is love to the Lord. A. 1250.
 13. A son of a year means a full state, the burnt offering of a lamb the worship of the Lord from the good of innocence. A. 7839.
 14. A third part signifies some, and what is not yet complete, but the third and a trine what is complete, this of evil to the evil, and of good to the good. A. 2788.
 20. Baking because it is effected by fire, means preparation for the conjunction of good. Seething (boil) preparation for the conjunction of truth. A. 8496.

CHAPTER XLVII

1. And he brought me back unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward (for the forefront of the house was toward the east); and the waters came down from under, from the right side of the house, on the south of the altar.
 2. Then he brought me out by the way of the gate northward, and led me round by the way without unto the outer gate, by the way of *the gate* that looketh toward the east; and, behold, there ran out waters on the right side.
 3. When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused

me to pass through the waters, waters that were to the ankles.

4. Again he measured a thousand, and caused me to pass through the waters, waters that were to the knees. Again he measured a thousand, and caused me to pass through *the waters*, waters that were to the loins.

5. Afterward he measured a thousand; *and it was* a river that I could not pass through; for the waters were risen, waters to swim in, a river that could not be passed through.

6. And he said unto me, Son of man, hast thou seen *this*? Then he brought me, and caused me to return to the bank of the river.

7. Now when I had returned, behold, upon the bank of the river were very many trees on the one side and on the other.

8. Then said he unto me, These waters issue forth toward the eastern region, and shall go down into the Arabah; and they shall go toward the sea; into the sea *shall the waters go* which were made to issue forth; and the waters shall be healed.

9. And it shall come to pass, that every living creature which swarmeth, in every place whither the rivers come, shall live; and there shall be a very great multitude of fish; for these waters are come thither, and *the waters of the sea* shall be healed, and everything shall live whithersoever the river cometh.

10. And it shall come to pass, that fishers shall stand by it: from Engedi even unto En-eglaim shall be a place for the spreading of nets; their fish shall be after their kinds, as the fish of the great sea, exceeding many.

11. But the miry places thereof, and the marshes thereof, shall not be healed; they shall be given up to salt.

12. And by the river upon the bank thereof, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail: it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for healing.

13. Thus saith the Lord Jehovah: This shall be the

border, whereby ye shall divide the land for inheritance according to the twelve tribes of Israel: Joseph *shall have two* portions.

14. And ye shall inherit it, one as well as another; for I swear to give it unto your fathers: and this land shall fall unto you for inheritance.

15. And this shall be the border of the land: On the north side, from the great sea, by the way of Hethlon, unto the entrance of Zedad;

16. Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazerhatticon, which is by the border of Hauran.

17. And the border from the sea, shall be Hazarenon at the border of Damascus; and on the north northward is the border of Hamath. This is the north side.

18. And the east side, between Hauran and Damascus and Gilead and the land of Israel, shall be the Jordan; from the *north* border, unto the east sea shall ye measure. This is the east side.

19. And the south side southward shall be from Tamar as far as the waters of Meriboth-kadesh, to the brook *of Egypt*, unto the great sea. This is the south side southward.

20. And the west side shall be the great sea, from the *south* border as far as over against the entrance of Hamath. This is the west side.

21. So shall ye divide this land unto you according to the tribes of Israel.

22. And it shall come to pass, that ye shall divide it by lot for an inheritance unto you and to the strangers that sojourn among you, who shall beget children among you; and they shall be unto you as the home-born among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord Jehovah.

Chapter XLVII.

1, 2. See Chapter XLIII., 1-4.

E. 208.

1-12. See Chapter XXXI., 3, 4.

R. 409.

By the waters issuing out of the house of God toward the east, is signified the Divine truth proceeding from the Lord and flowing in with those who are in the good of love. By the river is signified intelligence from the reception of Divine truth, whence all things with man, his affections and perceptions, as well as his knowledges and scientifics, and the thoughts thence derived, attain spiritual life.

E. 518.

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.

P. P.

1, 2, 8, 9. Here is described, by mere correspondences, the influx of the Lord from His Divine Human into those who are of His kingdom and church. By the waters issuing from under the threshold of the house eastward is described the Divine truth from the Lord, and flowing into those who are in the east, that is, who are in the good of love to Him. By the waters going down into the desert and into the sea, and by the waters of the sea being thence healed, is understood influx into the natural man, and into his knowledges. The multitude of fish signifies scientific truths in the natural man. That everything should live where the rivers come signifies that they should have life from Divine truth.

E. 179.

1, 2, 8, 9, 12. The new church about to be established in the heavens and on the earth is described, when every thing Divine will proceed from the Lord's Divine Human. Before the advent of the Lord the Divine proceeded from what He calls the Father, but it did not

reach to the ultimates after the church was vastated. By the house is here signified the church, but its gate approach and introduction, by the east the Lord, where His Divine love appears as the sun, by the waters thence issuing the Divine truth thence proceeding, by the desert and the sea the ultimates of the church, or where they are who are in the ultimate truth and goods, being natural and sensual, but little spiritual, to whom the Divine did not before reach. The life of such also from the Divine after the advent of the Lord is signified by the waters of the sea being healed, by the influx of the river from the east. The great multitude of fish means abundance of knowledges and scientifics which through them gain spiritual life. Fructification of good, and multiplication of truth are signified by the trees for meat. E. 422.

- 1, 7, 12. Rational truths are signified by leaves. By all parts of a tree correspondent things in man are meant. Branches sensual and natural truths, by leaves rational truths, by flowers the first spiritual truths in the rational, by fruits the goods of love and charity, and by seeds the last and the first things of man. R. 936.
- 1, 8. Said of the New Jerusalem. The east stands for the Lord, and so for the celestial which is love. A. 1250.
- 1, 8-10. Fishes stand for those who are in general truths, and in faith separated from charity, but here in faith conjoined to charity. R. 405.
- 1, 8-11. By the waters issuing from under the threshold of the house eastward are meant truths from a celestial origin, the waters truth, the east the good of heavenly love, the house heaven and the church. The desert into which the waters descend, and the sea to which they come signify the ultimates of heaven and the church, consequently those who are in ultimates, who are in the knowledges of truth only from the ultimate sense of the Word, and apprehend it naturally and naturally and sensually. These, when they are in simple good, receive

influx out of the superior heavens, whence it is that they also receive something spiritual in their knowledges, and thence some degree of spiritual life. This is understood by the waters being brought forth into the sea, that they may be healed. But those of such a nature and not in good are understood by the miry places, the marshes whereof shall not be healed. They shall be given to salt, which means they shall not receive spiritual life but remain in life merely natural, which separated from spiritual life is defiled with falsities and evils. E. 342.

The subject here is the house of God, which signifies heaven and the church. By the waters issuing toward the east is signified the Divine truth reforming and regenerating. They who are reformed, and thence become intelligent are understood by the fishers from En-gedi, even to En-eglam. E. 513.

- 1, 8, 9, 12. Here the Lord is signified by the east, and by the sanctuary from whence the waters and the rivers flow. A. 109.
- 3-5, 7, 9. Describe how the intelligence, which appertains to those who are of the church, increases by the reception of Divine truth, proceeding from the Lord. This is signified by the waters flowing from under the threshold of the house. How intelligence increases is described by the waters through which the prophet passed first reached to the ankles, afterwards to the knees, then to the loins, and at length so high that they could not be passed. Ankles signify what is sensual and natural, knees what is spiritual natural, loins the intelligence of the spiritual man, and the marriage of truth and good. E. 629.
- 3-5, 9. See Chapter XL., 3-17, R. 486.
- 7-9, 11. The New Jerusalem, or the Lord's spiritual kingdom is described. The waters going forth to the eastern border signify spiritual things from celestial things, which are truths from celestial origin, that is faith from love and charity. To go down into the plain

signifies doctrinals which are of the rational. Toward the sea means to external knowledges. The sea is the collection of them. The living soul which creepeth signifies their delights. A. 2702.

8, 9. The river is the Word. The waters which cause everything to live are the Divine truths contained in it, the fish are affections for knowing. A. 3424.

8-10. Fishers from Engedi unto En-eglaim, with the spreading of nets, signify those who shall instruct the natural man concerning truths of faith. ¶ A. 40.

9. Here are meant the waters of the New Jerusalem. These waters stand for spiritual things from a heavenly origin, the living soul that creepeth, for affections for good, and for the pleasures therefrom, both of the body and of the senses. These live from the waters or from spiritual things from a heavenly origin. Filthy pleasures which originate from the proprium, thus from its foul lusts, are also called creeping things. A. 994.

Speaking of the new temple, that is of a new spiritual church from the Lord. The living soul which creepeth stands for the outward truths which are of faith, the multitude of fish for outward knowledges, rivers for those things which are of intelligence, which are from the truths of faith. A. 9050.

By all animals, in the spiritual sense, are signified things which belong to the natural man and his life. By the life of the natural man, which is life in ultimates, is signified life in every complex, they are called living souls. E. 750.

9, 10. A fisher, in the spiritual sense, signifies a man who investigates and teaches natural truths, and afterwards spiritual truths in a rational manner. I. 20.

11. Because cupidities and falsities are what lay a man waste, that is, deprive him of all life of the love of good, and of affection for truth, vastation is described in many passages by saltness. A. 1666.

To be given up to salt stands for being altogether

vastated as to truth, because salt signifies vastation.

A. 2455.

A pillar of salt means disjunction from truth, for salt, in the opposite sense means the destruction and vastation of truth. A. 9207.

12. The waters out of the sanctuary signify the life and mercy of the Lord, who is the sanctuary. The fruit is wisdom which is their food. The leaf is intelligence which they have for the sake of use, or as it is called healing. A. 57.

That a leaf signifies truth is evident from many passages in the Word, where a man is compared to a tree, or is called a tree, and where fruits signify the good of charity. Here tree stands for the man of the church, in whom is the kingdom of the Lord. A. 885.

The new house of God, or the new temple, by which is signified a new church, and in the interior sense the Lord's spiritual kingdom. Therefore the river signifies what is of intelligence and wisdom, trees the perceptions and conjunctions of good and truth, food the goods and truths themselves; waters going forth from the sanctuary the truths which make intelligence, the sanctuary celestial love, in the supreme sense the Divine Human of the Lord, from Whom is that love; the fruits which are for food, the goods of love; the leaf, which was for medicine, the truth of faith. A. 6502.

The fruit which shall be for food stands for the good of love and charity which is for the nourishment of spiritual life. The leaf for medicine stands for the truths of faith, which are for the recreation and restoration of that life. A. 9030.

States of life are signified by all times, which are hours, days, weeks, months, years, ages. Months mean states of life as to truths, because the times determined by the moon are meant by the months, and by the moon is meant truth of the understanding and faith. R. 935.

Rational truths are meant by leaves. R. 936.

- Trees signify the interiors of the mind of man, and the things which are upon the trees, as the leaves and fruit, such things as are derived from trees. E. 109.
- 13.** The subject is the Lord's spiritual kingdom. It is therefore said that the lines shall be to Joseph. The Lord's Divine spiritual is also called His royalty. His royalty is the Divine truth, and His priesthood His Divine good. The Lord's royalty is represented by Joseph, in his being made king in the land of Egypt. A. 3969.
- By Joseph is here signified the spiritual church, and by his having two portions conjunction, and preaching from that tribe to the rest, and from the rest to it. By the twelve tribes of Israel are understood all things pertaining to the church. E. 448.
- 13 et seq.** All things in the spiritual world are arranged according to the quarters. The land was measured and distributed according to these. E. 422.
- 13-23.** By inheriting the land is signified receiving heaven as an heir. By an heir, if said of heaven, is specifically meant a man who has the Lord's life. A. 9338.
- 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. P. P.
- 13, 20.** A new earth is treated of which signifies a new church to be established by the Lord, and it is predicted and delineated how it should be distributed for an inheritance according to the twelve tribes of Israel. E. 431.
- 13, 21-23.** See Chapter XLV., 8. A. 3858.
- 15-20.** Concerning the boundaries of the holy land, and the inheritances according to the quarter for each tribe. A. 3708.
- 16-18.** The boundary of the holy land, or of the Lord's kingdom, toward the north is also called the boundary of Damascus. Here where it is said that they were smitten and driven as far as Hobah, which is at the left

- of Damascus, is signified the extent to which the apparent good and truth were purified. A. 1715.
- 17-20.** By the four corners the universal spiritual world is meant. Corners signify all things, because they are the extremes, and the extremes being the ultimate boundaries comprehend all things. E. 417.
- 18.** Because Gilead was a boundary it signifies, in the spiritual sense, the first good, which is that of the senses of the body, for it is the good or the pleasure of these, into which the man who is being regenerated is first of all initiated. A. 4117.
- Because the Jordan signified the things which are first and last of the Lord's kingdom and church, such as the knowledges of good and truth, for by these man is introduced, the Jordan is also mentioned as a boundary of the new earth or holy land. A. 4255.
- 18-20.** Corners signify the quarters, they therefore signify all things, as all of heaven or of hell, or of good or truth. R. 342.
- 19.** The south stands for the light of truth, its boundary, by which is signified contention about truths, is called Kadesh. A. 1678.
- 22, 23.** This is concerning the New Jerusalem, or the Lord's kingdom. By the sojourners sojourning are meant those who suffer themselves to be instructed, and thus the Gentiles. That those are meant who are being instructed, is evident from its being said that in the tribe with which he has sojourned, there his inheritance should be given. Tribes represent the things which are of faith. A. 1463.

 CHAPTER XLVIII

- 1.** Now these are the names of the tribes: From the north end, beside the way of Hethlon to the entrance of Hamath, Hazarenan at the border of Damascus, northward

beside Hamath (and they shall have their sides east *and* west), Dan, one *portion*.

2. And by the border of Dan, from the east side unto the west side, Asher, one *portion*.

3. And by the border of Asher, from the east side even unto the west side, Naphtali, one *portion*.

4. And by the border of Naphtali, from the east side unto the west side, Manasseh, one *portion*.

5. And by the border of Manasseh, from the east side even unto the west side, Ephraim, one *portion*.

6. And by the border of Ephraim, from the east side even unto the west side, Reuben, one *portion*.

7. And by the border of Reuben, from the east side unto the west side, Judah, one *portion*.

8. And by the border of Judah, from the east side unto the west side, shall be the oblation which ye shall offer, five and twenty thousand *reeds* in breadth, and in length as one of the portions, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9. The oblation that ye shall offer unto Jehovah shall be five and twenty thousand *reeds* in length, and ten thousand in breadth.

10. And for these, even for the priests, shall be the holy oblation; toward the north five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of Jehovah shall be in the midst thereof.

11. *It shall be* for the priests that are sanctified of the sons of Zadok, that have kept my charge, that went not astray when the children of Israel went astray, as the Levites went astray.

12. And it shall be unto them an oblation from the oblation of the land, a thing most holy, by the border of the Levites.

13. And answerable unto the border of the priests, the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand.

14. And they shall sell none of it, nor exchange it, nor

shall the first-fruits of the land be alienated; for it is holy unto Jehovah.

15. And the five thousand that are left in the breadth, in front of the five and twenty thousand, shall be for common use, for the city, for dwelling and for suburbs; and the city shall be in the midst thereof.

16. And these shall be the measures thereof: the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17. And the city shall have suburbs: toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18. And the residue in the length, answerable unto the holy oblation, shall be ten thousand eastward, and ten thousand westward; and it shall be answerable unto the holy oblation; and the increase thereof shall be for food unto them that labor in the city.

19. And they that labor in the city, out of all the tribes of Israel, shall till it.

20. All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

21. And the residue shall be for the prince, on the one side and on the other of the holy oblation and of the possession of the city; in front of the five and twenty thousand of the oblation toward the east border, and westward in front of the five and twenty thousand toward the west border, answerable unto the portions, it shall be for the prince: and the holy oblation and the sanctuary of the house shall be in the midst thereof.

22. Moreover from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, it shall be for the prince.

23. And as for the rest of the tribes: from the east side unto the west side, Benjamin, one *portion*.

24. And by the border of Benjamin, from the east side unto the west side, Simeon, one *portion*.

25. And by the border of Simeon, from the east side unto the west side, Issachar, one *portion*.

26. And by the border of Issachar, from the east side unto the west side, Zebulun, one *portion*.

27. And by the border of Zebulun, from the east side unto the west side, Gad, one *portion*.

28. And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of Meribath-kadesh, to the brook of *Egypt*, unto the great sea.

29. This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their several portions, saith the Lord Jehovah.

30. And these are the egresses of the city: On the north side four thousand and five hundred *reefs* by measure;

31. And the gates of the city shall be after the names of the tribes of Israel, three gates northward: the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one.

32. And at the east side four thousand and five hundred *reefs*, and three gates: even the gate of Joseph, one; the gate of Benjamin, one; the gate of Dan, one.

33. And at the south side four thousand and five hundred *reefs* by measure, and three gates: the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulun, one.

34. At the west side four thousand and five hundred *reefs*, with their three gates: the gate of Gad, one; the gate of Asher, one; the gate of Naphtali, one.

35. It shall be eighteen thousand *reefs* round about: and the name of the city from that day shall be, Jehovah is there.

Chapter XLVIII.

1. See Chapter XLVII., 16, 18.

A. 1715.

1-8. See Chapter XLVII., 17-20.

E. 417.

That partition continued.

P. P.

1 et seq. By the twelve tribes are meant all the truths and goods in the aggregate.

E. 39.

1-35. That the twelve tribes of Israel are not here under-

stood as inheriting the earth, nor that any one tribe was to do so is evident. By the earth or land is understood the church, by the twelve tribes all things relating to the church, by each one of them some universal and essential principle of the church.

E. 431.

The representation of heaven and the church is determined according to the order in which the tribes are named. The first name, or first tribe, is the index from which all things that follow are determined, consequently all things of heaven and the church with variety.

E. 431.

1 et seq. 31-34. By tribes are not here meant tribes, for at that time the ten tribes were already dispersed through the whole earth, nor did they afterward return. It is manifest that by the twelve tribes are signified all things of the Lord's kingdom, or all things of faith and love.

A. 3858.

2, 3. By the land said to be distributed among the tribes for an inheritance, is signified the church. By the sons of Israel, among whom it was to be distributed, are signified all truths derived from good belonging to the church in the aggregate.

E. 438.

2-8, 23-28. The enumeration of tribes is altogether according to the state of the subject in each, to which the order corresponds. The state is manifested by what precedes and what follows.

A. 3862.

5. See Chapter XXXVII., 16.

S. 79.

8-22. The tribes named are not to be literally understood, for eleven of them were dispersed and had become Gentiles. By the tribes are understood such things as pertain to the church, and by Judah is understood the celestial church, or the church principled in love to the Lord, in which, therefore, the sanctuary is.

E. 433.

9-20. For those who are in the third heaven, who are the priests and Levites.

P. P.

11, 12. See Chapter XL., 46.

E. 444.

16-34. By the east, the south, the west, and the north corners are meant the sides facing those quarters

- respectively. The reason why four corners are mentioned, and not the four quarters, is because corners signify all things, as they are the extremes. Extremes being the ultimate boundaries comprehend all things from the centre to the ultimate circumference. E. 417.
- 21.** See Chapter XLIV., 3. A. 5044.
- 21-22.** The Lord is in the midst of them. P. P.
- 23-29.** The further partition or inheritance continued. P. P.
- 27.** The tribe of Gad itself is not here signified, but such principle of the church for which Gad stands. By Gad is signified the good of life from truths of doctrine. This also appears from the benediction of Gad in Deuteronomy XXXIII., 20, 21. E. 435.
- 28.** See Chapter XLVII., 19. A. 1678.
- 30-34.** The knowledges of that church, which are introductory truths. P. P.
- 31-34.** In the new Jerusalem there should be three gates to the north, three to the east, three to the south, and three to the west. The number three was representative. The third and a trine signifies what is complete. A. 2788.
See Chapter XL., 6-49. A. 2851.
See Chapter XLVIII., 2-8, 23-28. A. 3862.
See Chapter XLII., 1-4. E. 208.
- 34, 35.** Asher signifies spiritual blessedness, which is blessedness originating in love and charity. Asher also signifies the delight of affections, such as pertain to those who are principled in truths, derived from the literal sense of the Word. E. 438.
- 35.** By the Holy City, which is also called the Holy Jerusalem, nothing else is meant than the kingdom of the Lord, universal, and in each one in particular in whom the kingdom of the Lord is. In Ezekiel the city is called: Jehovah there. A. 402.
Ezekiel describes his having been brought in the visions of God and set on a very high mountain, near to which he saw the frame of a city, and a man with a

line of flax in his hand, and a measuring rod. The name of the city was: Jehovah is there. E. 223.
This church is the Lord's church. P. P.
That the name of the city is: Jehovah there.
D. P., Page 28.

THE END