

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

1761

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

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

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

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

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

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

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

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

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

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

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

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

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

TO THE KIND READER

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In Psalm 35:19, David says,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Doctrine of the Lord, n. 37

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

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

Doctrine of the Lord, n. 2

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

Doctrine of the Lord, n. 3

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

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

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

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

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

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

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

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

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

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

Concerning the Word, n. 10

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

Doctrine of the Sacred Scripture, n. 97

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

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

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

It is represented as a man (verse 5).

Conjoined to things spiritual and celestial (verse 6).

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

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

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

They look to a one (verse 12).

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

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

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

And from it (verses 24, 25).

The Lord is above the heavens (verse 26).

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

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

Apocalypse Revealed, n. 859

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

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

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

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

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

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

In chapter 39 of the same are these things:

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

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

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

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

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

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

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

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

Apocalypse Revealed, n. 43

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

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

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

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

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

Apocalypse Revealed, n. 707

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

E. J. E. Schreck

[From the Author's Manuscript]

To be published:

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

[Table of Subjects]

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

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

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

The Lord's state of humiliation

His praying to the Father

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

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

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

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

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

From David:

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

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

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

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

Prophetical Books

Isaiah

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

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

Chapter 2

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

Chapter 3

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

Chapter 4

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

Chapter 5

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

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

Chapter 8

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

Chapter 9

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

Chapter 12

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

Chapter 13

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

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

Chapter 14

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

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

Chapter 18

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

Chapter 19

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

Chapter 20

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

Chapter 21

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

Chapter 22

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

Chapter 23

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

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

Chapter 26

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

Chapter 27

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

Chapter 28

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

Chapter 29

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

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

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

Chapter 31

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

Chapter 32

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

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

Chapter 33

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

Chapter 34

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

Chapter 35

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

Chapter 36

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

Chapter 37

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

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

Chapter 38

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

Chapter 39

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

Chapter 40

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

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

Chapter 41

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

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

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

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

Chapter 45

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

- 2 20, 21 if they would leave the adulterations and falsifications of the Word, and the pride of having dominion, they would be in everything of the church.
- 2 22 But the church is not with them, because they have turned away.

Chapter 49

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

Chapter 50

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

Chapter 51

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

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

Chapter 52

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

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

- 11, 17 11–13 The doctrinals will be full of spiritual and celestial truths from the Lord.
- 17, 3 14, 15 Falsities from hell will no longer be feared.
- 17, 3, 15 16, 17 Those who are against the church because of these falsities will be cast into hell.
- Chapter 55
- 11, 17 1 They will receive truths from the Lord gratis.
- 11, 17 2 They will reject such things as have no spiritual life in them.
- 11, 17 3, 4 Truth, in which there is life, and by which there is conjunction, will be given by the Lord.
- 11 5, 6 Those will draw nigh to the Lord who had not known him before.
- 11 7 Concerning repentance.
- 17 8, 9 The way by which is salvation is not known;
- 17 10, 11 it is effected through the coming of the Lord.
- 17 12 Through this alone is heavenly happiness,
- 11, 17 13 and instead of evil and falsity there is good and truth to eternity.
- Chapter 56
- 1, 17 1 The Lord the savior will come.
- 10, 17 2 Happy is he who esteems holy the union of the Divine and the human, and of the Lord with the church;
- 10, 17 3 and let no one believe that he is separated from the Lord.
- 11, 10 4, 5 Strangers, who esteem that union holy, are to be received into the church in preference to others,

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

Chapter 57

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

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

Chapter 58

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

Chapter 59

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

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

Chapter 60

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

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

Chapter 61

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

Chapter 62

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

- very truths of heaven will be in it, and more than before.
- 11, 17 4, 5 They will not be separated from the Lord, as before, but conjoined with him.
- 11, 17 6, 7 This gospel will be preached even until it takes place.
- 11, 17 8, 9 Then the truths of the Word will not be for those who falsify them, but for those who receive them.
- 1 10 Preparation is being made,
- 1 10, 11 and announcement that the Lord will come,
- 11 12 and that that church will be from him.

Chapter 63

- 1, 7 The Lord and his combats.
- 1, 7 1 The Lord as to the Divine truth, or the Word, from which he has Divine power.
- 3 2 The Word has been wholly adulterated and destroyed.
- 3, 7, 17 3–6 No one is in truths, and therefore the Lord alone has fought and conquered, that the faithful may obtain salvation.
- 17 7, 8 This has been done from mercy, that those who wish to receive truth may be saved by him,
- 17 9 that he, from Divine love, might lead them.
- 17 10 Those who were formerly of his church have turned away.
- 17 11–14 Yet, before that church existed, he led men and protected them in the midst of hell.
- 17, 16 15, 16 Prayer to the Lord that he may have pity, because he alone has redeemed them.

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

Chapter 64

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

Chapter 65

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

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

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

Jeremiah

Chapter 1

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

Chapter 2

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

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

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

Chapter 5

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

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

Chapter 6

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

Chapter 7

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

Chapter 8

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

Chapter 9

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

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

Chapter 10

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

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

Chapter 11

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

Chapter 12

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

Chapter 13

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

- 3 20 Falsities take the place of truth.
 3 21 Hence destruction is at hand.
 15, 3 22 The cause of this is, that they are interiorly evil and hence become also outwardly evil.
 15, 3 23 It cannot be otherwise;
 15, 3 24, 25 therefore destruction visits them, because they have forsaken the Lord, and hence they have falsities;
 3 26, 27 and in consequence their interiors, which are evil, will be laid open.

Chapter 14

- 2 1–3 Truth is wholly lacking in the church.
 2 4–6 He that seeks does not find it.
 2 7–9 Prayer to the Lord to have pity.
 2 10 Answer is made, that they have backslidden;
 2 11, 12 therefore no attention is given either to their prayer or to their worship.
 2 13 They are flattered into believing that there is no lack and no desolation of truth.
 3 14–16 This is from their doctrine of falsity, which will perish, and together with it, those who live according to it.
 3 17, 18 Grief that there is no truth either in the church or in doctrine.
 9, 3 19 Complaint thereat.
 9, 3 20–22 Prayer for them.

Chapter 15

- 3 1 Answer is made, that no intercession for them can be of any avail.
 15 2, 3 They will be cast into hell, where are falsities and evils of every kind.

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

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

Chapter 17

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

Chapter 18

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

Chapter 19

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

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

Chapter 20

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

Chapter 21

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

Chapter 22

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

Chapter 23

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

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

Chapter 24

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

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

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

Chapter 27

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

Chapter 28

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

Chapter 29

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

Chapter 30

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

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

Chapter 31

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

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

Chapter 32

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

Chapter 33

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

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

Chapter 34

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

Chapter 35

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

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

Chapter 36

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

Chapter 37

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

Chapter 38

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

Chapter 39

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

Chapter 40

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

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

Chapter 41

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

Chapter 42

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

Chapter 43

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

Chapter 44

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

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

Chapter 45

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

Chapter 46

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

- 3, 11 25, 26 The like will happen to others who trust in knowledges [*scientifica*].
- 11 27, 28 It is otherwise with those who are in spiritual captivity, who will constitute the church.
- Chapter 47
- 3 1–7 All who are in faith alone, so-called, will lapse into mere falsities, until they have no knowledges [*cognitiones*] of truth and good and they will perish on the day of judgment.
- 15
- Chapter 48
- 3 Of those who adulterate the goods of the word and of the church, who are meant by “Moab.”
- 3 1–5 The destruction of all things with those who adulterate the goods of the church and of the Word.
- 3 6–9 All truths have been destroyed thereby.
- 3 10, 11 It has not been devastated for a long time, and therefore the evil is worse.
- 3 12–16 Nevertheless they will perish with their falsities.
- 3 17–26 There will be devastation of all things of truth with them.
- 3 27, 28 They are against the church, because against truths.
- 3 29 Its pride.
- 3 30–34 Grief on account of all this,
- 3 35–38 because there is nothing but evil,
- 3 39–42 because there is no longer any good or truth of the Word.
- 3 43–46 Every remnant of truth and good that is untouched is adulterated at the same time.

- 11 47 Those who have not adulterated will be amended.
- Chapter 49
- 3 Of those who falsify the truths of the word and of the church, who are meant by “the children of Ammon.”
- 3 1 They falsify truths.
- 3 2 Truths and goods with them will be destroyed.
- 3 3 Mourning over this.
- 3 4, 5 They will be dispersed.
- 11 6 Those who have not falsified truths will be accepted.
- 3 Of those who have falsified the external of the word who are meant by “Edom.”
- 3 7, 8 They will be destroyed by things falsified.
- 3 9–13 Nothing of truth remains.
- 3 14–18 Their total destruction.
- 15 19–22 The last judgment is executed upon them, and they are cast down into hell.
- 3 Of those who pervert the knowledges [*cognitiones*] of truth, who are meant by “Damascus.”
- 3 23–26 The doctrine of truth has been destroyed thereby.
- 3 27 They will perish.
- 3 Of those who pervert the knowledges [*cognitiones*] of good, who are meant by “Arabia.”
- 3 28–30 They have destroyed the knowledges [*cognitiones*] of good and truth by reasonings.
- 3 31–33 Their destruction.
- 3 Of the falsification of doctrine, which is meant by “Elam.”

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

Chapter 50

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

Chapter 51

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

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

Chapter 52

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

Lamentations

Chapter 1

Subjects

Verses

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

- 3 7–11 All things of the church have been devastated, and hence it is in evils and falsities.
- 3 12–16 Its grief on account of the devastation.
- 3 17–22 There is no help from heaven.
- Chapter 2
- 3 1–9 Because all truths and goods have been destroyed, that church has been rejected by the Lord, and there is damnation.
- 3 10–12 Grievous mourning of the church on account of the devastation.
- 3 13–15 The church has no conjunction with the Lord, because it is wholly perverted, and hence rejected.
- 3 16, 17 Evils prevail.
- 3 18–22 Lamentation of the church over her devastation.
- Chapter 3
- 7, 6 1–64[–66] Description of the combats of the Lord with hells, which were especially from the Israelitish and Jewish church, with despair, because all had been in evils and in falsities therefrom, and against the Lord;
- 13 he invokes the Father that he may not be forsaken and that he may conquer and subjugate these hells. These things in a summary.
- Chapter 4
- 3 1–3 Holy truths and goods turned into falsities,
- 3 4 so that there is a lack of all of them.
- 3 5–8 Their spiritual things have become infernal.

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

Chapter 5

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

Ezekiel

Chapter 1

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

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

Chapter 2

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

Chapter 3

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

- 2 12, 13 It is perceived that the state of the church has been changed entirely in respect to the Word and doctrine from the Word.
- 2 14, 15 He was indignant that it should be so.
- 2 16, 17 But that he might represent the Word,
- 2 18–21 he would be guilty if he did not reveal their falsities and evils, and not guilty if he did reveal them.
- 2, 16 22, 23 It is according to the sense of the letter, which he must explain.
- 16 24–27 He must not speak from himself, but from the Lord.

Chapter 4

- 2 Representation of the perverted church in the church.
- 2 1, 2 He should represent the falsities of the church, and the church besieged by them.
- 2 3 He should represent the hardness of their heart, from which it is that they have no fear;
- 2 4–8 he should also represent the church besieged by falsities of evil and evils of falsity.
- 2 [9]–14–16 He should represent the falsification and adulteration of the sense of the letter of the Word,
- 2 17 by which everything of the church has perished.

Chapter 5

- 2 It is represented how they have destroyed the sense of the letter.
- 2 1, 2 In part they have adulterated the sense of the letter, in part have falsified it,

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

Chapter 6

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

Chapter 7

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

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

Chapter 10

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

Chapter 11

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

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

Chapter 12

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

Chapter 13

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

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

Chapter 14

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

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

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

Chapter 17

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

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

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

Chapter 18

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

Chapter 19

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

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

Chapter 20

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

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

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

Chapter 22

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

Chapter 23

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

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

Chapter 24

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

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

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

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

2 13 but it could not be done;

3 14 therefore they will die in their profanities.

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

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

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

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

Chapter 25

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

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

Chapter 26

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

Chapter 27

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

Chapter 28

- 2 1–5 Since they believe that they are learned from mere knowledges [*cognitiones*] and say in their heart that they are most intelligent from themselves,
- 2, 3 6–10 therefore they will falsify all knowledges [*cognitiones*] of truth, and will perish thereby.
- 2 11 Respecting learning from the Word.
- 2 12 From the Word they have all truths and goods of heaven and of the church;
- 2 13–18 in consequence of which they were in intelligence at first, but afterwards this was dissipated by means of their pride.
- 3 19, 20 Natural love consumed all things of the church, resulting in their destruction.

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

Chapter 29

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

Chapter 30

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

Chapter 31

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

Chapter 32

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

Chapter 33

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

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

Chapter 34

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

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

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

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

Chapter 39

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

Chapter 40

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

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

Chapter 47

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

Chapter 48

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

Daniel

Chapter 1

Subjects

Verses

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

Chapter 2

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

Chapter 3

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

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

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

Chapter 5

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

Chapter 6

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

Chapter 7

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

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

Chapter 8

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

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

Chapter 9

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

Chapter 10

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

Chapter 11

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

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

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

Chapter 12

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

Hosea

Chapter 1

Subjects

Verses

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

- 1, 11 7 but the Lord will pity those who will be of his new church.
- 3 7–9 When nothing of the church will any longer remain,
- 11 10, 11 then the new church will grow, and will acknowledge the Lord.

Chapter 2

- 11, 2 1–4 Exhortation to abstain from the falsifications of the Word, otherwise there will be no church, but it will be without goods and truths, as before.
- 11, 2 5–7 They will become as before when they loved evil and falsity, but they will be withheld.
- 11, 2 8 They will return to God whom they worshipped at that time, and from whom they received good, not knowing that this was from the Lord;
- 11, 2 9–13 but because they still did not worship him, but another god, goods and truths will be vastated.
- 11 14–17 Those who will be of the new church, are to be purified by temptations, and prepared,
- 11 18–20 and a new church constituted of such will come into existence, which will acknowledge the Lord.
- 11 21–23 Then they will receive all things of heaven and the church.

Chapter 3

- 11 A new church to be established by the Lord.
- 11 1–5 They will live for a long time without the truths and goods of the church, but they will become a church from the

Lord, when he comes, and will
acknowledge him.

Chapter 4

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

Chapter 5

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

Chapter 6

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

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

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

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

Chapter 14

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

Joel

Chapter 1

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

Chapter 2

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

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

Amos

Chapter 1

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

Chapter 2

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

Chapter 3

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

Chapter 4

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

Chapter 5

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

Chapter 6

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

Chapter 7

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

Chapter 8

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

Chapter 9

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

Obadiah

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

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

Jonah

Chapter 1

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

Chapter 2

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

Chapter 3

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

Chapter 4

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

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

Micah

Chapter 1

Subjects

Verses

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

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

12 3 The state of heaven then became changed.

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

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

Chapter 2

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

Chapter 3

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

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

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

Nahum

Chapter 1

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

Chapter 2

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

Chapter 3

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

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

Habakkuk

Chapter 1 Subjects

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

Chapter 2

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

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

Chapter 3

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

Zephaniah

Chapter 1

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

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

Chapter 2

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

Chapter 3

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

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

Haggai

Chapter 1

Subjects

1, 3

Verses

1–4

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

3

5, 6

They could no longer be taught by the Word.

3

7–9

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

3

10, 11

therefore no truth or good can be received by them.

11

12–15

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

Chapter 2

2

1–3

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

11

4, 5

Nevertheless a church will be instituted.

1

6–9

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

3

10–14

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

3

15–17

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

3

18, 19

although there are truths in abundance in the Word.

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

Zechariah

Chapter 1

Subjects

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

Chapter 2

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

- 11, 3 6–9 (H.B. 10–13) Those who have profaned holy things are to be separated and dispersed.
- 1, 11 10–13 (H.B. 14–17) The Lord will come, and those who are of the new church will acknowledge him, and he will be with them.

Chapter 3

- 11 Of the new church.
- 11, 2 1, 2 Infernal falsity from the former church will infest the new church which the Lord will establish.
- 11 3–5 In this church there will be falsities of ignorance, which will be removed, and truths will be given in their place.
- 11 6–10 They will have understanding of truth from the Lord, to the extent in which they depart from falsities.

Chapter 4

- 11 1–7 Enlightenment of the new church by the Lord from the good of love by means of truth.
- 11 8–10 This is from the Lord.
- 11 11–14 There will also be in it truths from a celestial origin.

Chapter 5

- 3 1–4 Rejection of the Jewish church, because they have utterly perverted the church.
- 3 5–8 They have destroyed every good.
- 3 9–11 They will profane its truth still further.

Chapter 6

- 11 1–7 The doctrine of the new church from truths which are from the good of love and charity.

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

Chapter 11

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

Chapter 12

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

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

Chapter 13

11 1 Then the Word will be for the Lord's new church.

3 2, 3 Falsities of doctrine and worship will both be utterly destroyed.

3 4, 5 Prophecy will cease, and there will be no more falsity of doctrine.

9 6, 7 Those with whom the church will be at the time will slay the Lord, with the intention of scattering those who believe in him.

3, 11 8, 9 Those who are of the devastated church will perish, and those who are of the new church are to be purified, and taught by the Lord.

Chapter 14

7 1–5 The Lord's combats against the wicked, and their dispersion.

3, 12 6, 7 Then there will be no truth, but in the Lord there will be Divine truth.

12 8, 9 Then Divine truth will proceed from the Lord.

12 10, 11 Truth will be multiplied in the new church, and no falsity of evil will be there.

3 12 He who fights against those truths, will plunge into falsities of every kind.

3 13–15 Then follows the destruction of the church.

11 16–19 Then they will draw near to the worship of the Lord, even those from the nations who are external natural.

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

Malachi

Chapter 1

Subjects

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

Chapter 2

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

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

The Psalms of David²

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

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

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

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

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

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

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

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

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

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

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

Psalm 18

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

Psalm 19

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

Psalm 20

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

Psalm 21

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

Psalm 22

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

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

Psalm 25

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

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

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

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

17 21 for perfection is his,

17 22 and thus there is redemption.

Psalm 26

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

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

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

17 11, 12 There is redemption when he conquers.

Psalm 27

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

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

8 11, 12 whereby he will subjugate the hells.

Psalm 28

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

Psalm 29

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

Psalm 30

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

Psalm 31

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

Psalm 32

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

Psalm 33

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

Psalm 34

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

Psalm 35

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

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

Psalm 39

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

Psalm 40

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

Psalm 41

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

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

Psalm 42

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

Psalm 43

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

Psalm 44

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

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

Psalm 45

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

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

Psalm 46

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

Psalm 47

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

Psalm 48

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

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

Psalm 51

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

Psalm 52

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

Psalm 53

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

Psalm 54

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

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

Psalm 58

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

Psalm 59

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

Psalm 60

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

Psalm 61

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

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

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

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

Psalm 70

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

Psalm 71

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

Psalm 72

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

Psalm 73

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

Psalm 74

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

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

Psalm 79

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

Psalm 80

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

Psalm 81

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

them, and they would have enjoyed every good.

Psalm 82

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

Psalm 83

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

Psalm 84

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

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

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

17 14–17 Thence is salvation.

Psalm 91

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

Psalm 92

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

Psalm 93

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

Psalm 97

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

Psalm 98

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

Psalm 99

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

Psalm 100

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

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

Psalm 106

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

Psalm 107

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

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

Psalm 108

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

Psalm 109

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

Psalm 110

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

Psalm 111

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

Psalm 112

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

Psalm 113

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

Psalm 114

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

Psalm 115

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

Psalm 116

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

Psalm 117

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

Psalm 118

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

Psalm 125

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

Psalm 126

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

11 5 It will be instructed.

Psalm 127

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

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

Psalm 128

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

Psalm 129

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

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

Psalm 130

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

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

Psalm 131

Of the Lord:

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

Psalm 132

Of the Lord:

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

Psalm 133

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

Psalm 134

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

Psalm 135

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

Psalm 136

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

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

Psalm 137

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

Psalm 138

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

Psalm 139

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

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

Psalm 140

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

Psalm 141

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

Psalm 142

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

Psalm 143

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

Psalm 144

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

Psalm 145

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

Psalm 146

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

Psalm 147

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

Psalm 148

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

Psalm 149

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

Psalm 150

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

The Historical Parts of the Word

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

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

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

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

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

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

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

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

Genesis

Chapter 1

Verses

[1–31]

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

- Chapter 2
[1–25] The intelligence and wisdom of those men, while they were being regenerated, is described; for that church was a celestial church, the first of all on this earth.
- Chapter 3
[1–24] Fall and end of that church, as they departed from the celestial to the natural man, from this they had intelligence from what was their own [*proprium*] in place of intelligence from the Lord.
- Chapter 4
[1–26] Division of that church, which took place between those who made everything of the church and thus of salvation to consist in the mere doctrine and knowledge [*scientia*] of cognitions (who were “Cain”); and those who made it to consist also in a life of love and charity (who were “Abel”); and, abstractly, that a mere knowledge [*scientia*] of doctrinals, like faith alone, when all of religion is made to consist in it alone, slays charity. But those who made a church out of mere doctrine, and did not at the same time make it consist in life, were rejected.
- Chapter 5
[1–32] Divisions and changes in that church are described, being meant by the “posterity of Adam from Sheth.”
- Chapter 6
1–6, [?7], End of that church, when there was no

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

Chapter 12

1–8

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

[9–20]

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

Chapter 13

[1–18]

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

Chapter 14

1–17

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

18–24

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

Chapter 15

1-6

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

7-21

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

Chapter 16

[1-16]

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

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