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COMMENTARY
ON THE
GOSPEL ACCORDING TO
MATTHEW

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COMMENTARY ON THE GOSPEL

ACCORDING TO

MATTHEW

COMPILED FROM THE

THEOLOGICAL WORKS

OF

EMANUEL SWEDENBORG

BY

ROBERT S. FISCHER AND LOUIS G. HOECK

BOSTON

Published for the Knatch Trustees

BY

THE MASSACHUSETTS NEW-CHURCH UNION

1906

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PREFACE.

THIS COMMENTARY is drawn entirely from the Theological Works of Emanuel Swedenborg. For every passage of the Gospel according to Matthew which is quoted or referred to in the said works, all that he has written is given. In exceptional cases abridgments have been necessary, in order not to make the Commentary too bulky for ready reference, or for topical reading. Reiterations of the same statements have generally been avoided by a reference to preceding chapters and verses.

The Commentary is based upon the General Indexes of Le Boys des Guays and Searle. These however only indicate by title and number where Scripture citations can be found, which involves a continual consultation of the Writings. Several volumes have often to be examined before the explanation which is wanted can be found, for Swedenborg sometimes directs attention to only one word, at other times to an entire verse or a complete narrative. It has therefore been felt that a grouping of extracts, such as this Commentary provides, would be advantageous. Verses not mentioned are not explained by Swedenborg. The work from which each extract is taken is indicated by title and number, so that the original can easily be consulted. Where pages are given they refer to the first Latin editions. An Index to the abbreviated titles will be found on pages viii and ix.

As different translations had to be used absolute uniformity has not been aimed at, but attention has been paid to a clear and faithful rendering of Swedenborg's Latin. The words "Esse" and "Existere" are sometimes used with their respective meaning of "Being" and "Coming forth."

The Bible text is that issued by the American Revision Committee in 1900. In this revision the closing portion of Matthew Chapter VI., verse 13, beginning with the words, *For thine is the kingdom*, is omitted, whilst Swedenborg refers to it as part of the Word.

Words in parenthesis indicate a reference to an earlier part of the same, or to a preceding number.

It is the intention to continue the work, so that similar Commentaries on other books of the Word may appear. A Commentary on the Gospel according to John is in preparation.

The courtesies of the Trustees of the Rotch fund are gratefully acknowledged.

BROCKTON, MASSACHUSETTS.

April, 1906.

ABBREVIATIONS OF TITLES

OF

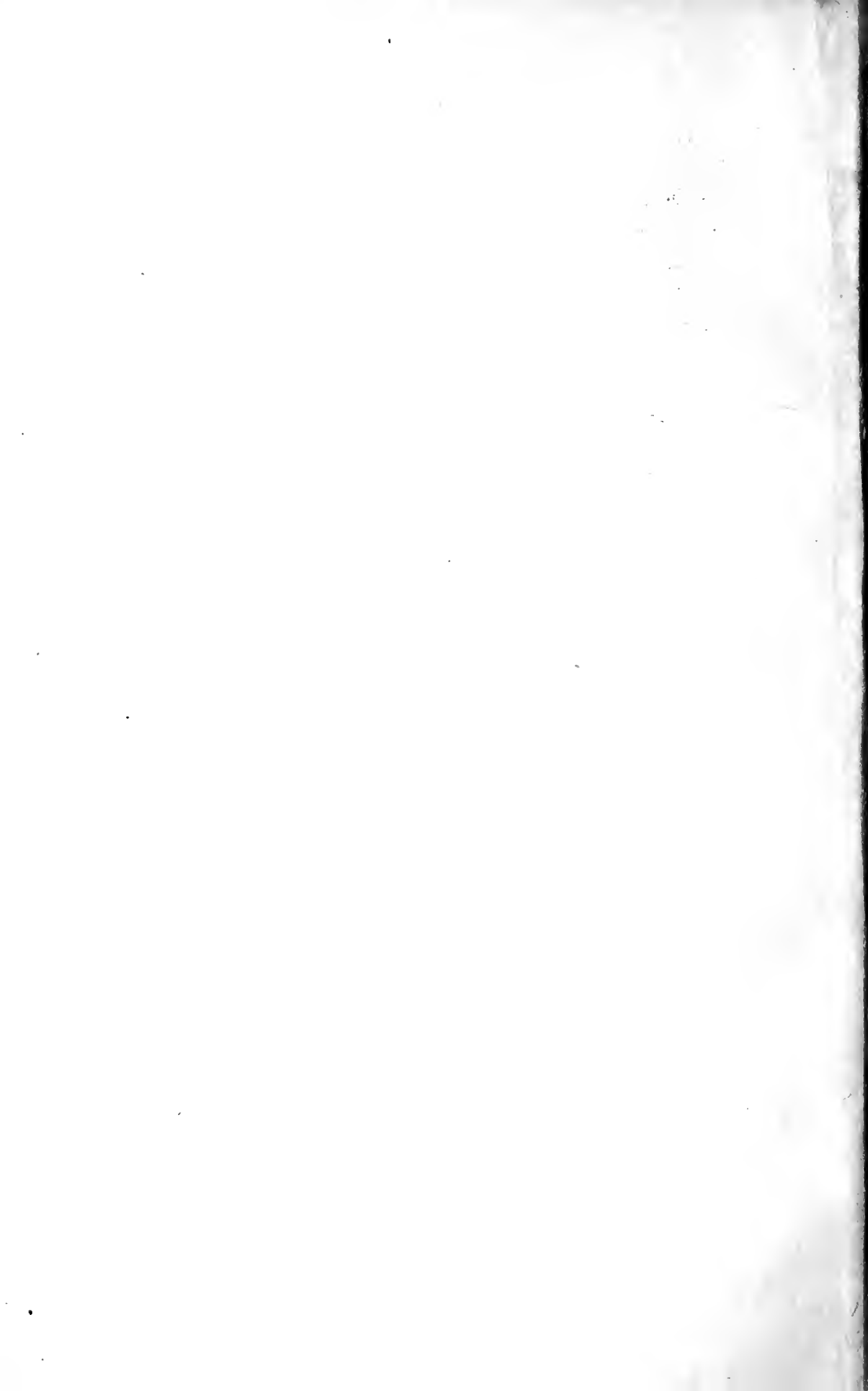
SWEDENBORG'S WRITINGS

ABBREVIATIONS OF TITLES
OF
SWEDENBORG'S WRITINGS.

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

C. J. . . .	Continuation Last Judgment.
Coro. . . .	Coronis.
De Dom. . .	De Domino.
D. J. . . .	De Justificatione.
D. L. . . .	Divine Love.
D. P. . . .	Dicta Probantia.
D. V. . . .	De Verbo.
Ind. . . .	Index of the Memorabilia.
Inv. . . .	Invitatio ad Novam Ecclesiam.
J. Post. . .	De Ultimo Judicio.
Life. . . .	Doctrine of Life.
P. P. . . .	Summary Exposition Prophets and Psalms.
W. H. . . .	White Horse.
Wis. . . .	Divine Wisdom.

Et seq. . . . And following.



THE GOSPEL
ACCORDING TO MATTHEW.

CHAPTER I.

1. The book of the generation of Jesus Christ, the son of David, the son of Abraham.
2. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren;
3. And Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat Ram;
4. And Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon;
5. And Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse;
6. And Jesse begat David the king. And David begat Solomon of her *that had been the wife* of Uriah;
7. And Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa;
8. And Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah;
9. And Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah;
10. And Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah;
11. And Josiah begat Jechoniah and his brethren, at the time of the carrying away to Babylon.
12. And after the carrying away to Babylon, Jechoniah begat Shealtiel; and Shealtiel begat Zerubbabel;
13. And Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;
14. And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15. And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17. So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.

18. Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit.

19. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily.

20. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit.

21. And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins.

22. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23. Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel; which is, being interpreted, God with us.

24. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife;

25. And knew her not till she had brought forth a son: and he called his name JESUS.

Chapter I.

18-25. Many at this time think of the Lord only as of an ordinary man like themselves. The reason is because they only think of His Humanity, and not at the same time of His Divinity, although His Humanity and His Divinity cannot be separated. For the Lord is God and Man; and God and Man in the Lord are not two, but one person; yea, altogether one, even as the soul and body are one man; as is taught in the doctrine received throughout the Christian world, called the Athanasian Creed, which has been confirmed by several councils. Let me therefore entreat the reader not to separate henceforward in his thoughts the Lord's Humanity from His Divinity. From verses 18-25, as well as from the account of the nativity given in Luke, it is evident, that Jesus, Who was conceived of Jehovah the Father, and born of the virgin Mary, is the Son of God, concerning Whom all the prophets and the law prophesied until John. L. 21.

From the words of the Athanasian Creed it clearly appears that it is an article of faith in the Christian Church that the Divinity and Humanity in the Lord are not two, but one, as the soul and body are one man, and that the Divinity in Him assumed, or took to itself, the Humanity. Hence it follows that the Divinity cannot be separated from the Humanity, nor the Humanity from the Divinity, for this would be like separating the soul from the body. The truth of this must also be acknowledged by every one who reads Matthew i. 18-25 and Luke i. 26-35 concerning the birth of the Lord; from which it is manifest that Jesus was conceived of Jehovah God, and born

18 of the virgin Mary, so that the Divine was in Him,
 25 and was His soul. Since then His soul was the
 very Divinity of the Father, it follows that His body
 or Humanity must have been made Divine also; for
 where the one is Divine, the other must be also.
 Thus and not otherwise can the passages be true
 which say that the Father and the Son are one, the
 Father in the Son, and the Son in the Father, and all
 things belonging to the Son are the Father's, and all
 things belonging to the Father are the Son's; as the
 Lord Himself teaches in His Word. L. 29.

To come forth from the Father signifies to be con-
 ceived of Him; and to go to the Father signifies to
 be fully united to Him. That to come forth from
 the Father signifies the being conceived of Him, is
 manifest from what is said concerning the Lord's
 conception in Matthew i. 18-25 and in Luke i. 34,
 35. E. 815.

That the Divine itself, which is called Jehovah and
 the Father, which is Divine love, was in the Lord
 from conception is evident in the evangelists Matthew
 and Luke. Matthew i. 18-25 and Luke i. 30-35.
 Because He was conceived of Jehovah, therefore in
 the Word He is so often called the Son of God, and
 Jehovah is called His Father; and Jehovah as to His
Esse is Divine love, and as to His *Existere* Divine
 good united with Divine truth. E. 1069.

It is evident from the Word that God is one; or
Beside me there is no God. The Lord was conceived
 of the Divine itself, which is named Jehovah and the
 Father. Let Matthew i. 18-25 and Luke i. 31-35 be
 introduced. *De Dom. Latin Edition page 8.*

18, 20, 25. That the Divine is in the Human of the
 Lord, as the soul in the body, the Word teaches and
 testifies in Matthew i. 18, 20, 25 and in Luke i. 31,

32, 34, 35, from which words it is evident, that the Divine was in the Lord from conception, and that it was His life from the Father, which life is soul.

E. 1104.

19. This is altogether in harmony, if there is only the acknowledgment of one God, so that there is no thought of three persons; and then if the Creed of Athanasius is read in accordance therewith, and no other idea is suffered to enter, full harmony is effected. No one denies that the Divine which took upon itself the Human was His Divine, thus that the Lord Himself suffered Himself to be born. Hence it follows that this is the Divine of which He was conceived, concerning which we read in Matthew and Luke, and that this is the very Divine, and no other besides it, which He called His Father; nor was there any other, according to what is said in Matthew that Joseph *touch'd her not*, and in Luke when Mary said that she *knew not a man*, and when Joseph *found that she was with child* and on that account was minded to put her away.

Ath. Page 16.

20-25. And the angel standing by the table on which the Word lay, read before them these words in Luke i. 30-35. He also read aloud what is written in Matthew i. 20-25 and particularly the 25th verse. He read also several passages from the evangelists, in which the Lord, as to His Humanity, is called the Son of God, and in which He from His Humanity calls Jehovah His Father, also from the prophets, where it is told that Jehovah Himself should come into the world. See Isaiah xxv. 9. R. 962.

20, 25. That the Divinity, which is called the Father, and the Divine Humanity, which is the Son, are one like soul and body, and consequently that the Lord as to His Divine Humanity is to be approached, and

20 that thus and not otherwise the Divinity which is
 25 called the Father is approached, appears from so
 many passages in the Word, that if adduced they
 would fill many pages. Of these a few shall here be
 quoted. See also Matthew xxviii. 18. Luke i. 30–
 35. John i. 1, 2, 14. R. 613.

That Jehovah Himself descended and assumed the
 Humanity is very evident from the passages in Luke i.
 34, 35 and Matthew i. 20, 25. T. 82.

The Holy Spirit mentioned is the Divine truth
 proceeding from Jehovah the Father, and this pro-
 ceeding is the power of the Highest which then over-
 shadowed the mother, which coincides therefore with
 what is said in John i. 14. T. 140.

See Verses 20–25. R. 962 repeated in T. 188.

See Verses 20–25. R. 962 repeated in B. 120.

When as many of the clergy had assembled as there
 were seats, the council commenced, and the doctrine
 of the Lord being the subject for deliberation, the
 first proposition was: Who assumed the Humanity
 in the virgin Mary? An angel standing at the table
 read before them the words addressed to Mary by
 the angel Gabriel . . . to the effect that Jehovah
 should come into the world, and that Jehovah Him-
 self is called the Saviour, Redeemer and Righteous-
 ness, from which it was concluded that Jehovah
 assumed the Humanity Himself. Ind. 29.

That the Lord when He mentioned the Father
 meant the Divine in Himself, and thus Himself, may
 appear from many passages in the Word of both
 Testaments, but here we shall only add a few from
 the Word of the evangelists, from which it may be
 seen that the Lord by the Father meant the Divinity
 in Himself, which is in Him as the soul is in the
 body, and that when He named the Father and Him-

self as two, He meant Himself by both, for the soul and body are one, the soul appertaining to its body and the body to its soul. That the Divinity, which is called the Father, was the Essential Divinity of the Lord, from which His Humanity existed and by virtue whereof the Humanity also was made Divine, is manifest from His conception from the Essential Divinity. From Matthew i. 20, 25 and Luke i. 31, 34, 35 it is evident that the Lord from conception is Jehovah God . . . which means life itself, which is called the soul from the Father. From it the life of the body is derived, hence it also manifestly appears that the Humanity of the Lord is what is called the Son of God, for it is said *that the Holy which shall be born of thee shall be called the Son of God.* E. 852.

21. Verse quoted D. P. Page 46.

The Lord liberated and liberates from hell all who are in truths from good, and thus those who receive Him thereby, thus He subjugated the hells and glorified His Human. Ath. Page 20.

The kingship of the Lord is also signified by His name Christ, Anointed, Messiah, and His priesthood by His name Jesus, for Jesus signifies Saviour or salvation, concerning which it is written in Matthew i.

21. A. 9809.

22, 23. That the Word is from the Lord appears from many passages, as from this in Matthew. A. 1925.

To the above passages shall here be added some others which speak more openly of the coming of the Lord. Isaiah vii. 14, ix. 6, 7, xi. 1, 2, 5, 10, Zechariah ix. 9, 10, Malachi iii. 1, 2, etc. L. 6.

That the Humanity of the Lord conceived of Jehovah the Father, and born of the virgin Mary, is the Son of God, clearly appears from the following passages. Luke i. 26-35, Isaiah vii. 14, Psalms ii. 7, 12, etc. L. 19.

That Jehovah God Himself descended, and was made man is evident in Luke i. 34, 35 and in Matthew i. 20, 25. T. 82.

23. That He is called the Father from eternity, and also God, is manifest in Isaiah ix. 6 and vii. 14.

A. 10154.

As the Father is in the Lord, and the Father and the Lord are one, and as He ought to be believed in, and who believes in Him has eternal life, it is evident that the Lord is God. This is taught throughout the Word. A. 10819.

As therefore the Father is in the Lord, and the Lord and the Father are one, the Lord must be believed in, and he who believes in Him has eternal life. It clearly follows that the Lord is God. This the Word also teaches. N. 284.

That the words in Isaiah vii. 14, 15 are spoken of the Lord, may be seen confirmed in Matthew i. 23.

E. 619.

25. The Lord Jesus Christ is the Son of the Most High God, and is not the Son of Joseph. See Luke i. 32, 35, John i. 18, iii. 16, 1 John v. 20, etc. T. 683.

That the Divinity is in the Humanity of the Lord, as the soul is in the body, the Word teaches and testifies in Matthew and in Luke.

Ath. Page 15. No. 12.

CHAPTER II.

1. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Wise-men from the east came to Jerusalem,

2. Saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.

3. And when Herod the king heard it, he was troubled, and all Jerusalem with him.

4. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

5. And they said unto him, In Bethlehem of Judæa : for thus it is written through the prophet,

6. And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah : for out of thee shall come forth a governor, who shall be shepherd of my people Israel.

7. Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child ; and when ye have found *him*, bring me word, that I also may come and worship him.

9. And they, having heard the king, went their way ; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. And when they saw the star, they rejoiced with exceeding great joy.

11. And they came into the house and saw the young child with Mary his mother ; and they fell down and worshipped him ; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

12. And being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.

13. Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise,

and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee : for Herod will seek the young child to destroy him.

14. And he arose and took the young child and his mother by night, and departed into Egypt ;

15. And was there until the death of Herod : that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.

16. Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the Wise-men.

17. Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

18. A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children ; and she would not be comforted, because they are not.

19. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20. Saying, Arise and take the young child and his mother, and go into the land of Israel : for they are dead that sought the young child's life.

21. And he arose and took the young child and his mother, and came into the land of Israel.

22. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither ; and being warned *of God* in a dream, he withdrew into the parts of Galilee,

23. And came and dwelt in a city called Nazareth : that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene.

Chapter II.

1. The Lord was born there (Bethlehem), and not elsewhere, because He alone was born a spiritual celestial man. All others are born natural, with the faculty, or potency, to become either celestial or spiritual by regeneration from the Lord. The reason why the Lord was born a spiritual celestial man was, that He might make His Humanity Divine, according to order from the lowest degree to the highest, and might thereby bring into order all things in the heavens and in the hells. A. 4594.

1, 2. The good of faith, which is signified by the land of the east, is nothing else than what is called in the Word charity toward our neighbour, and charity toward our neighbour is nothing else than a life according to the Lord's commandments. They who are principled in the knowledges of the good of faith, are called sons of the east. The land of the sons of the east was Aram or Syria, for in Syria were the last remains of the Ancient Church, wherefore in that country the knowledges of good and truth were still remaining. A. 3249.

That the wise men from the east, who came to Jesus at His birth, were of those who were called the sons of the east, may appear from the fact of their having the knowledge that the Lord was about to be born, and that they were acquainted with His coming by a star, which appeared to them in the east.

A. 3762.

That those were called magicians, who were in the science of spiritual things, and also thence in revelations, is evident from the magicians who came from the east to Jerusalem, inquiring where the king of

the Jews was born, and saying that they had seen his star in the east, and were come to worship him.

A. 5223.

1-6. That magicians came to worship the infant Jesus, and that he was born in Bethlehem. D. P., Page 46.

1-12. That wisdom flourished in Arabia, appears from the queen of Sheba's going to Solomon — 1 Kings x. 1-14, also from the three wise men, who came to Jesus when just born, under the direction of the star.

Coro. 41.

1, 2, 9. As the angels in the spiritual heaven shine as stars, and as all truth and good belonging to them are from the Lord, therefore the Lord, as He is called an angel, is also called a star. Hence it is manifest from whence it was that the wise men from the east saw a star and followed it, and that it stood where Jesus was born.

E. 72.

As by the East in the Word the Lord is signified, the star was seen by the wise men in that quarter, and because they were expecting the advent of the Lord from their knowledge of the representatives which remained with them, therefore the star was seen to go before them, first to Jerusalem, by which the church itself as to doctrine and as to the Word was represented, and thence to the place where the infant Lord lay. Star also signifies the knowledges of good and truth, and in the supreme sense, knowledge concerning the Lord. The Orientals, being acquainted, with the knowledges of good and truth, were, on that account called men from the east.

E. 422.

The science of correspondences remained among many eastern nations, even until the advent of the Lord, as is evident from the wise men of the east who came to the Lord at His nativity, wherefore a

star went before them, and they brought with them gifts, gold, frankincense and myrrh. For the star which went before them signified knowledge from heaven; gold signified celestial good; frankincense spiritual good, and myrrh natural good; from which three is all worship. S. 23.

The foregoing statement occurs also. T. 205.

I, 2, II. The smoke of incense in the Ancient Church, and thence in the Israelitic, was prepared from fragrant substances, as from stacte, onycha, galbanum and frankincense, because odour signified perception, and fragrant odour grateful perception. But frankincense specifically signifies the truth of faith. Those who were from the east, and were called sons of the east in the Word, signify those, who were in the knowledges of good and truth. A. 10177.

I, 5, 6. By Bethlehem is signified truth conjoined to good in the natural man, therefore David was also born there, and also anointed king, for David as a king represented the Lord as to truth from good. The Lord was on this account also born in Bethlehem, because He was born a king, and truth conjoined to good was in Him from His nativity. E. 449.

I, II. Nothing is more common in the Word than that the good of wisdom or love is signified by gold. In Matthew ii. 1, 11, gold signifies good; frankincense and myrrh, grateful offerings proceeding from love and faith, which are therefore called the praises of Jehovah. A. 113.

The land of Cush, or Ethiopia, abounded with gold, precious stones and spices, which signify goodness, truth, and the things thence derived, which are pleasant, such as the knowledges of love and faith. This may be evident in Isaiah lx. 6: Psalm lxxii. 15.

A. 117.

- Gold, frankincense and myrrh signified celestial, spiritual and natural good. A. 1171.
2. The celestial kingdom is what constitutes the priesthood of the Lord in heaven, and the spiritual kingdom what constitutes the kingship of the Lord, hence it is that in the Word the Lord is called a king, and in the evangelists, the king of the Jews. E. 433.
- 4, 5. From the most ancient time, Ephrath signified the spiritual of the celestial, hence afterwards Bethlehem had the same signification. . . . From these prophecies (Micah v. 2) it was known to the Jewish people that the Messiah or Christ would be born in Bethlehem, as is evident from these verses in Matthew. A. 4594.
- 4-6. *The Mighty One of Jacob* is the Lord as to the Divine Humanity, Ephrata, where he was to be found, is Bethlehem, where He was born. See Psalm cxxxii. 2, 4-7. A. 9594.
6. That there is such an internal sense in the Word throughout, treating solely of the Lord, of His kingdom in the heavens, of His Church on earth, and with every individual in particular, treating therefore of the goods of love, and the truths of faith, may appear to everyone from the passages of the Old Testament which are cited by the evangelists, as in Matthew xxii. 44. Compare Psalm cx. 1. A. 2135.
See Matthew ii. 4, 5. A. 4594.
Treating of the Lord, Ephrata is Bethlehem, where the Lord was born. A. 9485.
11. All sacrifices in general, of whatsoever kind, were called presents or gifts. That presents were given to kings and priests, on going to them, appears from several passages in the Word (1 Samuel ix. 7, 8 : 1 Samuel x. 27 : 1 Kings x. 2.) As the ritual was holy, signifying initiation, therefore also the wise men from

the east, who came to Jesus at His birth, brought presents, gold, frankincense and myrrh, gold signifying celestial love, frankincense spiritual love and myrrh those loves in the natural. A. 4262.

In respect to presents the will is viewed by the Lord, hence it is that by presents to Jehovah, that is, by things offered to the Lord, such things are signified as are of the will or of the heart, the will of man is called the heart in the Word. From these considerations it is evident how it is to be understood, that everyone is judged in the other life according to his actions or his works, namely, according to those things which are of the heart, and thence of the life. Hence it is evident that presents brought to the Lord were proofs of such things as are offered by the heart, which are the things of faith and charity. By gold, frankincense, and myrrh are signified all things which are of the good of love, and of faith to the Lord. Gold the things of the good of love, frankincense those of the good of faith, and myrrh the things of each which appear in externals. The reason why the wise men from the east offered those things, was, because from ancient time with some of the Orientals remained the science and wisdom of the ancients. It consisted in understanding and seeing celestial and Divine things in those which are in the world and on earth. It was known to the ancients, that all things corresponded and represented, and hence were significative. This also is evident from the most ancient books and monuments of the Gentiles. It was thence that they knew that gold, frankincense, and myrrh signified the goods which were to be offered to God. A star also signifies the knowledges of internal good and truth which are from the Lord.

A. 9293.

- 11 As spices signify interior truths, thus such as are grateful, therefore incense was made of spices.

A. 10199.

Gold signifies good, frankincense interior truth, and myrrh external truth, each derived from good. The reason why gold is mentioned in the first place is, because it signified good, which is inmost, frankincense in the second place, because it signifies interior truth derived from good, and myrrh in the third place, because it signifies external truth derived from good.

A. 10252.

The wise men who came from the east to the place where Christ was born, offered gifts, gold, frankincense, and myrrh. They offered those things because they signified goods and truths, interior and exterior, which are gifts grateful to God.

E. 242.

By the wise men from the east are signified those who are in the knowledges of truth and good. Their worship from celestial good, spiritual good, and natural good, is signified by their offering gold, frankincense, and myrrh ; for by gold is signified celestial good, by frankincense spiritual good, and by myrrh natural good. That such things were thereby signified, was also still known to many in the east, whence also they were called the sons of the east, by whom in the Word are understood those who are in the knowledges of truth and good, for the science of correspondences as yet remained with them. Therefore, that they might testify the joy of their heart, they offered such things as signified every good from first to last.

E. 324.

The gold here mentioned signifies celestial good, frankincense spiritual good, and myrrh natural good thence derived ; thus the three goods of the three heavens.

E. 491.

As gifts captivate the mind and consociate, therefore in ancient times it was customary to give gifts to the

priest, and to the prophet, also to a prince and king when they approached them. Because external gifts signified internal or spiritual gifts, namely, such as proceed from the heart, and consequently are of the affection and faith. As by these conjunction is effected, therefore by gifts, in the spiritual sense, is signified conjunction, when predicated of God; and consociation, when predicated of men. E. 661.

The magicians worshipped Him, and gave Him presents. D. P., Page 46.

11. Worship from spiritual good is signified by incense. By frankincense the same is signified as by incense, because frankincense was the principal aromatic used in making incense. The reason why the wise men offered gold, frankincense, and myrrh was because gold signified celestial good, frankincense spiritual good, and myrrh natural good, and from these three all worship is derived. R. 277.

Gold signifies the good of love. R. 913.

13, 14. That the scientific was the first plane with the Lord when He made His Humanity Divine truth, or the Divine law, is signified by the Lord, when an infant, being taken into Egypt. See Hosea xi. 1. A. 6750.

13-15. The case is the same with regard to Israel as in Matthew, see Hosea xi. 1. That Israel here means the Lord is manifest. A. 3305.

By Israel, in the supreme sense, the Lord is understood. Therefore the Lord Himself, when He was an infant, was carried down into Egypt. Hereby was also signified the first instruction of the Lord, for the Lord was instructed like another man, but by virtue of His Divinity He imbibed all things more intelligently and wisely than all others do; but this departure into Egypt only represented instruction. E. 654.

13-15, 19-21. The migration of Jacob and of his sons into Egypt represented nothing else in the inmost sense,

13 but the Lord's first instructions in knowledges from the Word, see Hosea xi. 1. Hence it appears that by the child Israel is meant the Lord, and that His instruction when a child is signified by the words, *Out of Egypt have I called my Son.* A. 1462.

14, 15. That it is the Lord who is meant by Israel in Hosea xi. 1, is manifest from these words in Matthew.

A. 6425.

Because Egypt signified the natural man as to the affection of truth, and thence science and intelligence, therefore Joseph, the husband of Mary, being warned of an angel, departed into Egypt with the Lord, who was then an infant, according to the prediction in Hosea xi. 1. Psalm lxxx. 8, 9.

R. 503.

The establishment of the church in the earths by the Lord is understood by *Israel also came into Egypt.* By Israel is signified the church, for the establishment of the church by the Lord was represented by the children of Israel coming into Egypt, likewise by the Lord's being carried down into Egypt when He was an infant.

E. 448.

15. Hence then it appears, that the sojourning of Abram in Egypt, represents and signifies nothing else but the Lord, and in fact, His instruction in childhood. This is also confirmed in Hosea xi. 1.

A. 1502.

The historical facts can by no means form the Word, because in them, separate from the internal sense, there is no more of the Divine than in any other history, but the internal sense alone is what makes the narrative Divine. That the internal sense is the Word itself, appears from many things which have been revealed, as where it is written, *Out of Egypt have I called my Son.* The Lord Himself also, after His resurrection, taught the disciples what had been written concerning Him in Moses and the Prophets, and thus that there is nothing written in the Word which does not regard Him, His Kingdom, and the church.

A. 1540.

They who abide in the literal sense of these words (Jeremiah xxxi. 15 and Matthew ii. 18) cannot by any means conceive from them what is their internal sense, when nevertheless it appears from the evangelist that they have such an internal sense. Also in the same evangelist, *Out of Egypt have I called my Son.* A. 2135.

That the Lord was conceived of Jehovah, is well known from the Word of the Lord, hence He is called the Son of the Highest, the Son of God, and the only-begotten of the Father. A. 2798.

Egypt was among those countries and kingdoms where the Ancient Church was, but as scientifics principally were there taught and treated of, therefore Egypt signifies scientifics in general. On this account also in the prophetic Word Egypt is so often treated of, and there specifically means scientifics. The very magic of the Egyptians had its origin thence, for they were acquainted with the correspondences of the natural world with the spiritual. . . . Now since the Egyptians were acquainted with such scientifics, which taught correspondences, and also representations and significations, and as these things were serviceable to the doctrinals of the church . . . hence it is, that *was made to go down to Egypt* signifies the scientifics of the church. The Lord when He glorified His internal man, that is, made it Divine, first imbibed the scientifics of the church, and from and by them advanced to things more and more interior, and at length even to Divine things. A. 4964.

15. See Chapter II., 13, 14. A. 6750.

18. See Chapter II., 15. A. 2135.

Cried with a loud voice, grief of heart. R. 326.

That these words relate to the infant children who were slain in Bethlehem by command of Herod is evident, but what was thereby signified is not yet known. The signification is, that when the Lord came into the world, there was not any spiritual truth remaining. By

18 Rachel was represented the internal spiritual church, and by Leah the external natural church, by Bethlehem the spiritual, and by the boys who were slain, truth from spiritual origin. That there was not any spiritual truth remaining, is signified by Rachel weeping for her sons, and refusing to be comforted for her sons, because there was not any. E. 695.

CHAPTER III.

1. And in those days cometh John the Baptist, preaching in the wilderness of Judæa,

2. Saying, Repent ye ; for the kingdom of heaven is at hand.

3. For this is he that was spoken of through Isaiah the prophet, saying, The voice of one crying in the wilderness, make ye ready the way of the Lord, make his paths straight.

4. Now John himself had his raiment of camel's hair, and a leathern girdle about his loins ; and his food was locusts and wild honey.

5. Then went out unto him Jerusalem, and all Judæa, and all the region round about the Jordan ;

6. And they were baptized of him in the river Jordan, confessing their sins.

7. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come ?

8. Bring forth therefore fruit worthy of repentance :

9. And think not to say within yourselves, We have Abraham to our father : for I say unto you, that God is able of these stones to raise up children unto Abraham.

10. And even now the axe lieth at the root of the trees : every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

11. I indeed baptize you in water unto repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you in the Holy Spirit and *in* fire :

12. Whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

13. Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.

14. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?

15. But Jesus answering said unto him, Suffer *it* now: for thus it becometh us to fulfil all righteousness. Then he suffereth him.

16. And Jesus, when he was baptized, went up straight-way from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him;

17. And lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

Chapter III.

Whole Chapter cited. Washing among the children of Israel, represented spiritual washing, which is purification from evils and falsities, and consequent reformation and regeneration. From what has been said, it is also evident what was signified by John's baptising in Jordan, and by these words of John concerning the Lord (Luke iii. 16: John i. 33), and of himself that he baptised with water (John i. 26), the meaning of which is that the Lord washes or purifies man by Divine truth and Divine good, and that John by his baptism represented this: for the Holy Spirit is Divine truth, fire is Divine good, and water is the representative of both, for water signifies the truth of the Word, which becomes good by a life according to it. R. 378.

1-3. As with the Jewish nation the Word was adulterated throughout, and as there was no longer any truth with them, because there was no good, therefore John the Baptist was in the wilderness, whereby the state of

that church was represented. Hence also the Lord says concerning Jerusalem, whereby is understood the church as to doctrine, *your house shall be left deserted*. A house deserted signifies the church without truths, because without good. E. 730.

1 et seq. A wilderness represents a church altogether vastated, and those who are altogether vastated as to good and truth, who cannot be reformed. Hence it is evident what is signified by the words spoken concerning John the Baptist, namely, that the church at that time was altogether vastated, so that there no longer remained anything good or anything true. This is manifest from the fact, that no one at that time knew that man had any internal, nor that there was anything internal in the Word. Consequently they did not know that the Messiah or Christ was to come to save them for ever. Hence also it is clear what is signified by John's being in the deserts (or wildernesses) until the days of his appearing to Israel (Luke i. 80), by his preaching in the wilderness of Judea, and by his baptising in the wilderness (Mark i. 4), for hereby he represented the state of the church. From the signification of wilderness it will also be clear, why the Lord so often retired into the wilderness. Also from the signification of mountain, why the Lord retired to the mountains, as in Matthew xiv. 23; xv. 29-31, etc. A. 2708.

1, 4. The Word is described in the ultimate, or such as it is in the external form, which appears before man in the world, by the clothing, and by the food of John the Baptist. By clothing or a garment, when in relation to the Word, is signified truth Divine therein in the ultimate. By the hairs of a camel scientific truths, such as are before man in the world, by a leathern girdle the external bond which connects and keeps in order all interior things, by food spiritual nourishment derived from the knowledges of truth and good from the Word,

by locusts ultimate or most common truths, and by wild honey their pleasantness. A. 9372.

2. God means the Divine itself, which is called Jehovah, the Father from whom all things are. Christ means His Divine Humanity, which is called the Son of God, and because the Divinity itself and the Lord's Divine Humanity are one, like soul and body, it follows that the Lord alone reigns. This is meant by the gospel of the kingdom, and by the kingdom of God. R. 553.

That kingdom signifies the church may appear from the following passages. It does so, because the Lord's kingdom is in heaven and on earth, and His kingdom on earth is the church, therefore the Lord is called King of Kings. R. 749.

Thy kingdom come, means that the Lord should reign. The Apocalypse from beginning to end, treats of this kingdom of the Lord, into which are to come all who are in the Lord's New Church, which is the New Jerusalem. R. 839.

Hallowed be Thy Name, Thy Kingdom come. On hearing these words the combatants said, "You make many quotations from the Word, and possibly we may have read those passages, but we do not recollect them, therefore let us have the Word produced, and let us hear those passages read which tend to show that the kingdom of the Father comes, when the kingdom of the Lord comes." They then said to the children, "Bring us the Word," and they brought it. We then read out the following passages, Mark i. 14, 15: Matthew iii. 2 and others. We further instructed them from the Word that the Lord came into the world not only to redeem angels and men, but also that they might be united with God the Father by Him, for He taught that those who believe in Him, are in Him, and He in them. T. 113.

That the kingdom of God came with the Lord, and that it is from Him. E. 376.

3. See Chapter III., 1 *et seq.* A. 2708.

That these words (Isaiah xl. 3) were spoken of the Lord, and that a way was prepared, and a highway made plain for Him, is evident from the evangelists, and also from the Lord's own words, that He was one with the Father, and the Father in Him, and He in the Father.

A. 4727.

A thought occurred to my mind, respecting John the Baptist, that it was according to the order of heaven that he should be sent before, and announce the Lord's coming, and prepare the way, that He might be worthily received, as it is written in the evangelists. A. 8028.

That the Lord from eternity is Jehovah Himself, appears from many passages in the Word. See Isaiah xxv. 9; xl. 3, 5, 10: Mark i. 3: Luke iii. 4. L. 30.

4. A hairy garment signifies the natural in regard to truth. Prophets were clothed in such garments, in order to represent natural truth, as being external. Camels signify scientifics in the natural man. A. 3301.

Skin signifies external things, which are natural in relation to things celestial and spiritual, and in the Ancient Church it was customary to speak and write by significatives. A. 3540.

As John the Baptist represents the Lord as to the Word, which is the Divine truth on earth, in like manner as Elias, therefore he was the Elias who was to come before the Lord, therefore his clothes and food were representative. Raiment of camel's hair signifies the Word, such as is its literal sense in regard to truth, which sense is a clothing for the internal sense, because it is natural, for what is natural is signified by hair and also by camels. His meat being locusts and wild honey signifies the Word, such as is its literal sense as to good, the delight of which is signified by wild honey. A. 5620.

The locust in the good sense signifies ultimate and most general truth and its pleasantness. John repre-

sented the Word. By his meat, as well as by his clothing, which was of camel's hair with a leathern girdle, is represented the Word in the external sense, for external pleasantness is signified by locusts and wild honey, and external truth by a garment of camel's hair and by a leathern girdle. A. 7643.

The reason why Elias and John were so clothed and girded was because each represented the Word, hence their garments denote the Word in the external sense, which is natural, for hairs signify what is natural. Camels denote common scientifics in the natural. Leather and a skin signify what is external, thus a leather girdle signifies that which collects, concludes, and keeps together interior things. A. 9828.

In general the prophets represented the Word in its ultimate sense, which is that of the letter, by wearing a garment of hair. L. 15.

By prophets are signified those who teach truths from the Word, and, in an abstract sense, the truths of doctrine, which are from the Word. On account of this signification, the prophets were clothed with a mantle of hair, which signified Divine truth in ultimates.

E. 395.

By the locust is signified the sensual, which is the ultimate of the life of man's thought, or the ultimate in which the understanding closes, and upon which it subsists. Hence this ultimate is the basis and foundation upon which the interior or superior things which pertain to the understanding and will of man stand, as also the interior and superior things, which are called in the Word spiritual and celestial. As all things must have a foundation in order to consist and subsist, therefore the literal sense of the Word, which is the ultimate and the basis, is natural and sensual, and is also understood, in a good sense, by the locust, consequently also the truth and good thereof. Hence it is that John the Bap-

4 tist did eat locusts, and that the children of Israel were allowed to eat them. The reason why John the Baptist was thus clothed was, because, like Elias, he represented the Word. By raiment of camel's hair, by a leathern girdle, and by eating locusts and wild honey, he represented the ultimate of the Word, which is natural-sensual, because it is for the natural-sensual man. By raiment is signified truth clothing good, camel's hair the ultimate of the natural man, which is sensual. By locusts and wild honey is signified the same as to appropriation, by the locust the sensual as to truth, by wild honey the sensual as to good, and by eating the appropriation thereof. E. 543.

Honey signifies the good of the natural man, and locust the truth of the natural man. It amounts to the same whether we speak of the truth and good of the natural man, or of natural truth and good, such as the Word is in its ultimate sense, which is called the letter or natural sense, for this was what John represented by his clothing and food. E. 619.

5, 6. That baptism is of Divine institution is very evident from John baptising in the river Jordan, to which all Judea and Jerusalem went out, also from this circumstance, that the Lord our Saviour was Himself baptised by John, and that He commanded His disciples to baptise all nations. T. 668.

It was by baptism that John the Baptist was to prepare the people for the reception of the Lord, for baptism represented and signified purification from evils and falses, and also regeneration by the Word from the Lord. E. 724.

6. As the things of the church are signified by baptism, and also by Jordan, therefore the people were baptised in Jordan by John, and also the Lord Himself was willing to be baptised there by John. A. 4255.

The reason why he (John) baptised in Jordan was,

because the entrance to the land of Canaan was through that river, and this land signified the church, because the church was there, in consequence of which Jordan signified introduction into the church. T. 677.

6, 13. He who is washed signifies he who is regenerated. That total washing was called baptising is manifest from Mark vii. 4: Matthew iii. 13-16., etc. Jordan, in which washings were effected which were baptisings, signified the natural. That by the washing of baptism is also signified temptation, is, because all regeneration is effected by temptations. A. 10239.

7. The quality of that nation (posterity of Jacob) appears very manifest from several things which the Lord Himself spake in parables, which in the internal historical sense were spoken of that nation. . . . From these considerations it appears that goods and truths were altogether destroyed in that nation. Goods and truths are said to be destroyed, when there are none interiorly. The goods and truths which appear outwardly, derive their esse and their life from those which are internal. Such therefore as the internals are, such are the externals, however these latter appear before the eyes of men. A. 4314.

That punishment and condemnation are signified by anger, is also evident. By the wrath of Jehovah are signified punishments and condemnations. The reason why by anger is also meant clemency and mercy is, because all the punishments of evil exist from the Lord's mercy toward the good, lest these should be hurt by the evil. The Lord does not, however, inflict punishments upon them, but they upon themselves, for evils and punishments in the other life are conjoined. A. 6997.

This nation was the very worst nation; when in worship they were in externals without an internal, there was no church among them, but only the representative of a church, and still they could represent the internal

7 of the church. That they were of such a character is also described by the Lord in parables. Mark xii. 1-9 : Luke xiv. 16-24 ; xx. 9-19. A. 9320.

Unless a way had been prepared for Jehovah, when descending into the world, by baptism, the effect of which in heaven was such as to cause the closing of the hells and so to guard the Jews from total destruction, they must have perished before Him. That this would have been the consequence of the Lord's coming without preparation is clear from the words of John to the multitude that came to be baptised by him. John also when he baptised, preached Christ and His coming. Hence it is plain how John prepared the way. T. 689.

John the Baptist said, *Who hath warned you to flee from the wrath to come ?* D. P., Page 7.

8. Because man has from the Lord this power to reciprocate or withhold reciprocation, and thence mutuality, therefore the Lord enjoins that man shall do the commandments, and should bring forth fruits. From these passages it is evident, that man acts from himself, but by the power from the Lord, which he should implore, and this is to act as from himself. See also Luke vi. 46-49 : John xiii. 17 ; xv. 14. Life 104.

That fruits signify the goods which a man does from love or charity, is known, indeed, without confirmation from the Word, for by fruit in the Word the reader understands nothing else. The reason why by fruits are meant the goods of love or of charity is, because man is compared to a tree, and is also called a tree. R. 934.

The Word abounds with injunctions and exhortations to obedience, and with blessings and promises of rewards for those who practise its precepts, and with curses and threats against those who do not. But to what purpose would all this be, unless a man had free-determination in spiritual things, that is, in whatever regards salvation and eternal life? Surely in such case every Divine declara-

tion would be vain and useless. It may be expedient to refer to a few passages, which insist on man's doing and believing. Matthew xxi. 43 : Luke iii. 8, 9 ; vi. 46-49 ; viii. 21, and many others. T. 483.

8, 9. A man who receives as a principle the doctrine that faith alone saves, even though he does no works of charity, in other words that it saves him who has no charity, such a man separates faith from charity. As a general truth if a principle is false, it necessarily leads to false conclusions, for all things conform themselves to the principle. Yea, as I know from experience, those who confirm themselves in such principles respecting faith alone, and are not in charity, care nothing about, and as it were do not see, all that the Lord has so often said concerning love and charity. See Mark iv. 18-20 ; xi. 13, 14, 20 : Luke iii. 8, 9 : John v. 42. A. 1017

Those who do not endeavour to do good of themselves, but lead a life of evil, teaching and professing that there is salvation in faith separate from good, these do not know that such good has or can have any existence. When they come into another life they are desirous to merit heaven by some good actions, which they recollect to have done, because they then first know that there is no salvation in faith separate from charity. It also then appears from the same persons, that they have been altogether inattentive to all those things which the Lord so often taught concerning the good of love and charity.

A. 2371.

That fruits signify goods is evident from many passages in the Word. See Matthew vii. 16-20 : Luke iii. 8, 9 ; vi. 43-49 : John xv. 2-8, 16, etc. A. 7690.

In these passages it is manifest that Abraham is not meant, but the Lord as to Divine good. A. 3703.

10. The Lord says the tree is known by its fruit.

A. 794.

Man during his life in the body, is of such a quality,

10 however he may outwardly appear to other men, that were he viewed near by the angels, he would appear in their eyes exactly according to the description here given, namely his states of hatred would appear as torches of fire, and the falsities thence derived as furnaces of smoke. Of such fire the Lord speaks in Matthew. A. 1861.

The love of self and of the world is as infernal fire. So is also every lust of those loves, for love is lust in its continuity, for what a man loves he continually lusts after. The evils flowing from these loves are contempt of others, enmity, and hostility against those who do not favour them, envy, hatred, and revenge, and from these fierceness and cruelty, and in respect to the Divine they are denial and consequent contempt, derision, and detraction of the holy things of the church. Such is the meaning of fire in the Word, where the evil and the hells are treated of. H. 570.

Since this selfhood of man constitutes the first root of his life, it is evident what kind of a tree man would be if this root were not extirpated, and a new root implanted. He would be a rotten tree, of which it is said, that it is to be cut down, and cast into the fire.

Life 93.

There is also a correspondence between a man and a tree. In heaven therefore appear paradises of trees, which correspond to the affections and consequent perceptions of the angels, and in some places in hell there are also forests of trees, which bear evil fruit, corresponding to the lusts and consequent thoughts of those who are there. That trees in general signify men as to their affections and their thoughts thence, may be evident from Ezekiel xvii. 24 : Jeremiah xvii. 7, 8 : Psalm i. 1-3, etc. R. 400

That fruits signify the goods of love or of charity, which in common language are called good works, may

appear from the following passages. Matthew xii. 33 :
 Luke vi. 43, 44 : John xv. 16. R. 934.

That a tree signifies a man is plain from these passages in the Word. T. 468.

By fruits are signified the goods of love, or what is the same, goods of life, which are also called works.

E. 109.

10-12. The Lord's Divine love is also signified by fire in the following words of John the Baptist (Matthew iii. 11 : Luke iii. 16). Where fire in the Word is predicated of the evil and of the hells, it signifies the love of self, and the love of the world. E. 504.

11. To baptise is to regenerate, with the Holy Spirit signifies by Divine truth, and with fire signifies from the Divine good of the Divine love. A. 9818.

The Holy Spirit is the Divine truth from the Lord.

L. 51.

See Chapter III., whole chapter.

R. 378

To baptise in the spiritual sense signifies to regenerate, the Holy Spirit is Divine truth, and fire is Divine good.

E. 183.

See Chapter III., 10-12.

E. 504.

He that cometh after me, said John, *whose shoes I am not worthy to unloose.*

D. P., Page 47

That the Lord regenerates man by means of faith and charity, is signified by these words of John the Baptist. To baptise with the Holy Spirit and with fire, is to regenerate by Divine truth, which is of faith, and by Divine good which is of charity. The like is signified by the words of the Lord in John iii. 5. T. 144.

The Lord Himself was baptised by John, that He might not only institute baptism as a rite to be observed in future, and establish it by His own example, but also because He glorified His Humanity, and made it Divine, as He regenerates a man and makes him spiritual.

T. 684.

11 The baptism of John represented the cleansing of the external man, whereas the baptism administered at this day among Christians represents the cleansing of the internal man, which is regeneration. . . . The Jews who were baptised were merely external men, and the external man cannot become internal without faith in Christ.

T. 690.

11, 12. That wheat and barley signify the good and truth of the church.

R. 315.

By baptising with the Holy Spirit and with fire, is here signified to reform the church, and to regenerate the members of the church by Divine truth and Divine good, to baptise means to reform and regenerate, the Holy Spirit the Divine truth proceeding from the Lord, and fire the Divine good of His Divine love. By the wheat which He shall gather into His garner, and by the chaff which He will burn with unquenchable fire, are signified good of every kind, which is of heavenly origin, that it shall be preserved to eternity, and, consequently, those who are principled in such good; and falsity of every kind, which is of infernal origin, that it shall be destroyed, consequently those who are principled therein. Because wheat, a garner, and chaff are made use of to indicate such things, therefore mention is also made of a fan, and a floor. By the fan is signified separation, and the floor indicates where the separation takes place.

E. 374.

11-16. By the river Jordan were signified the truths which introduce into the church, which are the first knowledges of truth and good derived from the Word. By washing therein was signified purification from falsities, and thence reformation and regeneration by the Lord, therefore baptism was instituted, which was first performed in Jordan by John.

E. 475.

12. John the Baptist thus speaks of the Lord, wheat signifies the good of love and charity, and chaff the things in which there is nothing of good.

A. 3941.

13-16. See Chapter III., 6, 13. A. 10239.

13-17. See Chapter III., 6. A. 4255.

See Chapter III., 5, 6. T. 668.

See Chapter III., 11. T. 684.

15. To fulfil all the justice of God, signifies to subdue the hells, and to reduce them and the heavens into order, from His own proper power, and at the same time to glorify His Humanity. These things were effected by temptations admitted into Himself, thus by continual combats with the hells, even to the last on the cross. A. 10239.

Righteousness consists in doing all things according to Divine order, and reducing to order whatever has departed from it, for righteousness is Divine order itself. All this is understood by these words of the Lord. T. 95.

Jesus said to John, *thus it becometh us to fulfil all justice of God.* D. P., Page 46.

16. A dove is a representation of purification and regeneration by Divine truth. L. 51.

It is written that when Jesus was baptised the heavens were opened, and John saw the Holy Spirit descending like a dove. The reason of this was, because baptism signifies regeneration and purification, and these are also represented by a dove. Doves often appear in heaven, and the angels know when they observe them that they are correspondences of the affections, and thence of the thoughts relating to regeneration and purification in some persons not far off. T. 144.

16, 17. It is expressly declared that the Lord's Humanity is the Son of God. R. 504.

That there is a Divine Trinity, consisting of Father, Son, and Holy Spirit is distinctly declared in the Word, and particularly in these passages. Mention is made (in Luke i. 35) of three, the Highest, who is God the Father, the Holy Spirit, and the Son of God. T. 164.

16 What is the first requisite of faith directed toward Jesus Christ? I answer, it is an acknowledgment that He is the Son of God. T. 342.

By a dove are signified the truths and goods of faith in the man about to be regenerated. This is evident from its signification in the Word, especially from the dove which alighted upon Jesus, when He was baptised.

A. 870.

See Chapter II., 15.

A. 2798.

That there is a Divine Trinity is evident from the words of the Lord in Matthew iii. 16, 17, and xxviii. 19.

B. 32.

The Holy Spirit appeared as a dove over Jesus when He was baptised.

E. 283.

That the Lord, the Saviour of the world taught that there was a Divine Trinity, namely, the Father, the Son, and the Spirit; for He commanded His disciples to baptise in the name of the Father, of the Son, and of the Holy Spirit. He also said that He would send to them the Holy Spirit from the Father. He moreover very often spake of the Father, and called Himself His Son. He breathed upon His disciples saying, *Receive ye the Holy Spirit*. When Jesus was baptised in Jordan there came forth a voice from the Father saying, *This is my beloved Son*, and the Spirit appeared over Him in the form of a dove. The angel Gabriel also said to Mary (Luke i. 35).

Can., Page 41.

17. The Humanity was what was meant when Jesus, at His baptism, was called by Jehovah, in a voice from heaven, His Son, for it was His Humanity that was baptised.

L. 19.

That the Humanity of the Lord was called the Son of God, and that He from His Humanity calls Jehovah His Father. John xx. 31.

B. 120.

Now because God is one, and because there is a Divine Trinity, the Father, Son, and Holy Spirit,

according to the Lord's words in Matthew xxviii., it follows that that Trinity is in one person, and in the person of Him who was conceived of God the Father, and born of the virgin Mary, and thence was called the Son of the Highest, the Son of God, the only begotten Son. Can., Page 50.

The Lord as to His Humanity is called the Son of God, and He from His Humanity calls Jehovah His Father. T. 188.

CHAPTER IV.

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2. And when he had fasted forty days and forty nights, he afterward hungered.

3. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,

6. And saith unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and on their hands they shall bear thee up, lest haply thou dash thy foot against a stone.

7. Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God.

8. Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

9. And he said unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him ; and behold, angels came and ministered unto him.

12. Now when he heard that John was delivered up, he withdrew into Galilee ;

13. And leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali :

14. That it might be fulfilled which was spoken through Isaiah the prophet, saying,

15. The land of Zebulun and the land of Naphtali, toward the sea, beyond the Jordan, Galilee of the Gentiles,

16. The people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up.

17. From that time began Jesus to preach, and to say, Repent ye ; for the kingdom of heaven is at hand.

18. And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea ; for they were fishers.

19. And he saith unto them, Come ye after me, and I will make you fishers of men.

20. And they straightway left the nets, and followed him.

21. And going on from thence he saw other two brethren, James the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets ; and he called them.

22. And they straightway left the boat and their father, and followed him.

23. And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.

24. And the report of him went forth into all Syria : and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied ; and he healed them.

25. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and *from* beyond the Jordan.

Chapter IV.

1. The Lord's hereditary nature derived from His Father was Divine, that derived from the mother was evil, which is here treated of, and by means of which he underwent temptations. But the Lord had no actual evil, or evil of His own, nor had He any hereditary evil from the mother, after by temptations He had conquered hell. A. 1444.

See Chapter III., 1 *et seq.*

A. 2708.

The Lord fulfilled all things contained in the law, and endured temptations and conquered therein. Thus salvation from His Divine Humanity is imparted to those who are principled in faith grounded in charity, also to those who undergo temptations in which the Lord conquers, wherefore also when the Lord was tempted, He was in the wilderness. A. 2714.

1, 2. Forty days and nights signify the duration of temptation, this is clearly evident from the Word, the reason for this signification being that the Lord suffered Himself to be tempted during forty days. A. 730.

That the Lord when He was in the world endured such temptation, described in Isaiah lxiii. 8, 9, is briefly described in the evangelists, but more fully in the prophets, and especially in the Psalms of David. In the evangelists it is only said, that He was led away into the wilderness, and afterwards tempted by the devil, and that He was there forty days, and with the beasts; but that He was in temptations, that is, in combats with the hells, from first childhood even to the end of His life, He did not reveal (see Isaiah liii. 7). His last temptation was in Gethsemane, and afterwards the passion of the cross. That by it He fully subdued the hells He Himself teaches in John xii. 27, 28, 31. A. 9937.

The number forty in the Word signifies complete

vastation and consummation, that is when all the good of the church is vastated, and evil is consummated. By the same number is also signified complete temptation, also the establishment of the church anew, or reformation. E. 633.

1-3. A wilderness signifies a state of temptation, in which man is as it were without truths, because surrounded by evil spirits, who induce temptation, and then as it were deprive him of truths. R. 546.

As a wilderness signifies a state of temptations, and the number forty, whether years or days, the whole duration thereof from beginning to end, therefore the temptations of the Lord, which were the most cruel of all, and which He sustained from childhood to the passion of the cross, are understood by the temptations of forty days in the wilderness. E. 730.

1-II. The temptation which is related contains a summary description of the Lord's temptations in general, shewing that out of love for the whole race of mankind, He fought against the loves of self and of the world with which the hells were replete. The love which was the Lord's veriest life is signified when it is said *That He hungered* (see Luke iv. 2-4 : Matthew iv. 2-4). He fought against the love of the world, or against all things relating to the love of the world (Matthew iv. 8-10 : Luke iv. 5-8). He fought against self love (Matthew iv. 5-7 : Luke iv. 9-12). His continual victory is signified by its being said that after the temptation *Angels came and ministered unto Him*. A. 1690.

It is known in the church that the Lord conquered death, by which is meant hell, and that He afterwards ascended with glory into heaven, but it is not known yet that the Lord conquered hell or death by combats, which are temptations, and at the same time by these means glorified His Humanity, and that the passion on the cross was the last combat or temptation, by which He

conquered the one and glorified the other. His temptations in the wilderness, and afterwards by the devil are related in the evangelists, but by these are signified all the temptations that He suffered, even to the last. Temptations are nothing else than combats against the hells. L. 12.

I et seq. His being tempted by the devil, signifies His being tempted by the hells whence come evils, thus by the worst of the hells, for those hells chiefly fought against the Divine love of the Lord, the love reigning in those hells being the love of self, and this love is opposite to the Lord's love, and thus to the love which is from the Lord. E. 740.

1, 2 et seq. As forty signifies temptations and their duration, and the wilderness the state of those who undergo them, therefore also the Lord, when He was tempted, went out into the wilderness and was there forty days. A. 8098.

2. Wilderness signified a state of temptation, and the number forty its duration, whatever that might be. A. 6828.

2-4. See Chapter IV., 1-11. A. 1690.

3, 4. By eating is signified to eat spiritually, which is to know, to perceive, and to appropriate. The same thing is signified by what the Lord said to the tempter. E. 617.

3, 6. See Chapter III., 16, 17. T. 342.

4. That what is celestial and spiritual constitutes the food of angels, is manifest from the Lord's words, that is, from the life of the Lord, from which everything celestial and spiritual proceeds. A. 276.

What celestial and spiritual food is, can be best known in the other life. The life of spirits and angels is not supported by any food like that of this world, *but by every word which comes forth from the mouth of the Lord*, as the Lord Himself teaches. The fact is that

4 the Lord Himself is the life of all. From Him comes all and everything which angels and spirits think, speak, and do. Also all which evil spirits think, speak, and do. The reason why the latter speak and do what is evil, is, because all the goods and truths which are of the Lord, they receive and pervert. Reception and affection are according to the form of the recipient. A. 681.

The word denotes the Lord's doctrine, and words signify the things which appertain to His doctrine.

A. 1288.

What is uttered from the mouth of Jehovah is in general the Divine truth which proceeds from the Lord, thus every truth of wisdom, and specifically the Word, in and from which are the things that relate to wisdom.

A. 5576.

That by spiritual meat and drink — that is by good and truth — the soul of man, or the internal man is sustained, is manifest from the Lord's words. The enunciation of the mouth of Jehovah is the good and the truth which proceed from Him.

A. 5915.

All things which relate to food, as bread, flesh, wine, water, and several other things, in the spiritual sense in the Word signify such things as relate to spiritual nourishment.

A. 9003.

In the Word alone there is spirit and life, since by it man has conjunction with the Lord, and consociation with the angels.

S. 69.

The reason why the consociation of man with the angels is effected by the natural or literal sense of the Word, is because in every man from creation there are three degrees of life, the celestial, spiritual, and natural. A man however is in the natural degree so long as he continues in this world, and at the same time he is so far in the angelic spiritual degree as he is in genuine truths, and so far in the angelic celestial as he is in a life according to those truths; but still he does not come

into the spiritual itself, and the celestial itself until after death, because these two are enclosed and stored within the natural ideas. When the natural passes away by death the spiritual and celestial remain, and the ideas of his thought then come from them. It must therefore appear evident that the Word alone contains spirit and life, as the Lord says. T. 239.

A holy Divine from the Lord through the heavens flows in with the man in the world who acknowledges the Divinity of the Lord, and the Sanctity of the Word, whilst he reads it. Such a man can be instructed and derive wisdom from the Word, as from the Lord Himself, or from heaven itself, in proportion to his love thereof, and thus be nourished with the same food with which the angels themselves are nourished, in which there is life, according to the words of the Lord (John vi. 63 ; iv. 14 ; vi. 27). Such is the Word. E. 1074.

Verse quoted.

N. 218.

5. Jerusalem was called the holy city, because it signified the church as to the doctrine of truth, and Divine truth proceeding from the Lord is what is called holy. That without such representation and signification thence derived that city was not at all holy, but rather profane, is evident from this circumstance, that the Lord was there rejected and crucified. E. 223.

5-7. See Chapter IV., 1-11.

A. 1690.

- 6-7. That the Son of God or the Lord as to good in the Divine Humanity could not be tempted, is also evident from the Lord's answer to the tempter in the evangelists.

A. 2813.

- 7, 10. That the Lord our God, Mark xii. 29-31, is the Lord may be seen, also that Jehovah in the Old Testament is called Lord in the New.

A. 4766.

Verses 7 and 10 quoted.

D. P., Page 46.

8. The devil tempted the Lord by the love of self, for this is signified by a high mountain. E. 405.
- 8-10. See Chapter IV., 1-11. A. 1690.
11. See Chapter IV., 1-11. A. 1690.
- 12-16. By Zebulon and Naphtali together, are also signified reformation and regeneration by means of temptation. E. 439.
13. The Lord after He left Nazareth dwelt in Capernaum, and there performed miracles. E. 654.
- 13-17. The land of Zebulon and the land of Naphtalim, also Galilee of the Gentiles, or nations, signify the establishment of the church with the Gentiles, who are in the good of life and receive truths, and thus are in the conjunction of truth and good, and in combat against evils and falsities. That the establishment of the church, and the reformation of such Gentiles are here understood, is also evident from the series of the expressions as that it was beyond Jordan, Galilee of the Gentiles, and also that the people who sat in darkness saw a great light, and that to them that sat in the region and shadow of death, light sprang up. By Zebulon and Naphtali in the supreme sense is meant the union of the Divinity itself with the Lord's Divine Humanity, by means of temptations admitted into Himself, and victories therein obtained by His own proper power. See Psalm lxxviii.
27-29. E. 447.
16. Those who do not possess faith are called dead. See Isaiah xxvi. 14. A. 290.
- Falsities prevailing without the church are also called darkness, but such as is capable of being illuminated. Darkness here signifies the falsities of ignorance, such as prevail with the Gentiles. A. 1839.
- That the Lord is light, that is essential good and truth, and that thus all intelligence and wisdom is from Him, consequently all salvation. A. 3195.

By death is signified spiritual death or condemnation.

A. 6119.

Those therefore who either pervert, or extinguish, or reject in themselves the good that is of love, and the truth that is of faith, have no life in them, for the life which is from the Divine Being consists in willing good and believing truths. But those who do not will good but evil, and do not believe truth but falsity, have the opposite of life. This opposite of life is hell and is called death, and they are called dead. The life of love and faith is called life, and also life everlasting, and those who have it within them are called living, and the opposite to life is called death, and also eternal death, and those who have it within them are called dead.

A. 7494.

As the Lord in the heavens is Divine truth, and the Divine truth there is light, so in the Word He is called Light, likewise all truth from Him.

H. 129.

Since without the Word there is no knowledge of the Lord, thus no salvation, therefore, when the Word with the Jewish nation was entirely falsified and adulterated, and thus, as if it were, made void, it pleased the Lord to descend from heaven and come into the world to fulfil the Word, and thereby to renew and restore it and give light again to the inhabitants of the earth.

S. 111.

Darkness signifies falsity, proceeding either from ignorance of the truth, or from falsity of religion, or from a life of evil.

R. 413.

The Lord is the light from which all enlightenment and consequent perception of truth comes. And because the Lord is light, the devil is darkness, and the devil is the love of ruling over all the holy things of the Lord, and thus over Himself, and as far as power is given to it, so far it darkens, extinguishes, consumes, and burns up the holy Divine things of the Lord.

R. 796.

He is that very Lord who was born into the world, and

16 was then the light, and who will come with new light, which will arise upon His New Church, which is the Holy Jerusalem. . . . He is therefore called a star and also light. R. 954.

When the Word was entirely falsified and adulterated by the Jewish nation, and rendered in a manner of no effect, it pleased the Lord to descend from heaven, and to come as the Word, and to fulfil it, and thus to renew and restore it, and to give light again to the inhabitants of the earth. T. 270.

Darkness also signifies the falsity which is not of evil, such as the falsity of religion with the upright Gentiles, originating in ignorance of the truth. E. 526.

The statement of S. 111, referring to Matthew iv. 16, is also given in the posthumous "De Verbo." D. V. 17.

17. There is a faith which is of God, and a faith which is of man. Those have the faith which is of God who do the work of repentance, but those who neglect repentance, and yet think of imputation, have only the faith which is of man. The faith which is of God is living faith, but the faith which is of man is dead faith.

That the Lord Himself, and His disciples preached repentance for the remission of sins, is evident. See also Luke iii. 8, 9 : Luke xiii. 3, 5. Jesus said to the apostles that they must preach in His name repentance for the remission of sins. L. 18.

See Chapter III., 2. R. 749.

Actual repentance is absolutely necessary, and man's salvation depends on it, as is plain from many passages and positive declarations of the Lord in the Word. See Luke iii. 3-8 : Mark i. 15 ; vi. 12 : Acts ii. 38. T. 528.

See Chapter III., 2. E. 376.

17, 23. See Chapter III., 2. R. 553.

See Chapter III., 2. R. 839.

See Chapter III., 2. T. 113.

18, 19. Fishes signify those who are in general truths

and in faith conjoined with charity. He who knows therefore that such persons and things are signified by fishes, may see why the Lord chose fishermen for His disciples. R. 405.

A fisherman, in the spiritual sense of the Word, signifies a man who investigates and teaches natural truths, and afterwards spiritual truths in a rational manner.

I. 20.

18, 19. In these words also there is a spiritual sense, as well as in other parts of the Word. The Lord's choosing the fishermen, and saying that they should become fishers of men, signified that they should gather men to the church; by the nets which they let down . . . was signified the reformation of the church by them, for by fishes are signified there the knowledges of truth and good, by which reformation is effected, also the multitude of men who should be reformed. Similar things are also signified by the draught of fishes taken by the disciples after the resurrection of the Lord. E. 513.

18-20. In general Peter, James, and John represented faith, charity, and the works of charity, wherefore those three in preference to the rest followed the Lord. . . . And as truth from good which is from the Lord is the first of the church, therefore Peter was first called by Andrew his brother, and afterwards James and John, as appears in Matthew. E. 820.

21-22. That the Lord called James and John after He had called Peter appears from the evangelists.

E. 821.

23. As diseases represented the iniquities and evils of spiritual life, therefore the diseases which the Lord healed, signified deliverance from the various kinds of evil and falses which infested the church and the human race, and which would have induced spiritual death. Hence it is so often said, that the Lord healed every disease and sickness. A. 8364.

23 It is on account of the Lord's being called a king, that heaven and the church are said to be His kingdom, and that the announcement of His coming into the world is called the gospel of the kingdom. L. 42.

That to declare glad tidings, signifies the Lord's advent, and then His kingdom, is manifest from these passages Isaiah xl. 9, 10 : Nahum i. 15, etc. R. 478.

The Lord is called King in His Divine Humanity, because This is the Messiah, the Anointed, the Christ, the Son of God. . . . Heaven and the church are called His kingdom. . . . And His coming is called the gospel of the kingdom. R. 664.

See Chapter III., 2. R. 749.

The reason why by a synagogue is signified doctrine, is because doctrine was taught in the synagogues, and also because differences in doctrinal subjects were there decided. E. 120.

By the kingdom of God are understood a new heaven and a new church from the Lord. As to preach or to evangelise, signifies to announce the advent of the Lord, hence by the gospel, in the supreme sense, is signified the Lord Himself as to His advent, as to judgment, and as to the salvation of the faithful. E. 612.

24. In hell they are called demons who are in the cupidity of falsifying truths, which is chiefly effected by reasonings, hence by demons and demoniacs, in the abstract sense, are signified cupidities and falses. E. 1001.

CHAPTER V.

1. And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him:

2. And he opened his mouth and taught them, saying,

3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4. Blessed are they that mourn: for they shall be comforted.

5. Blessed are the meek: for they shall inherit the earth.

6. Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7. Blessed are the merciful: for they shall obtain mercy.

8. Blessed are the pure in heart: for they shall see God.

9. Blessed are the peace-makers: for they shall be called sons of God.

10. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

13. Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

14. Ye are the light of the world. A city set on a hill cannot be hid.

15. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.

16. Even so let your light shine before men; that

they may see your good works, and glorify your Father who is in heaven.

17. Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.

18. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

20. For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

21. Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22. But I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

23. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee,

24. Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

25. Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

27. Ye have heard that it was said, Thou shalt not commit adultery:

28. But I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

29. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell.

30. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.

31. It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement:

32. But I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

33. Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34. But I say unto you, Swear not at all; neither by the heaven, for it is the throne of God;

35. Nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King.

36. Neither shalt thou swear by thy head, for thou canst not make one hair white or black.

37. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil *one*.

38. Ye have heard that it was said, An eye for an eye, and a tooth for a tooth:

39. But I say unto you, Resist not him that is evil: but whosoever smiteth thee on the right cheek, turn to him the other also.

40. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also.

41. And whosoever shall compel thee to go one mile, go with him two.

42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43. Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:

44. But I say unto you, Love your enemies, and pray for them that persecute you;

45. That ye may be sons of your Father who is in

heaven : for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

46. For if ye love them that love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more *than others*? do not even the Gentiles the same?

48. Ye therefore shall be perfect, as your heavenly Father is perfect.

Chapter V.

Whole Chapter cited. The Lord also teaches good works, likewise their quality and the heavenly blessedness thence derived in Chapters V., VI., and VII. of Matthew. E. 785.

The works of charity are taught in fulness by the Lord. D. P., Page 37.

3. That in these passages by spirit is meant the very life of man is quite evident, that it signifies intellectual life, or the life of truth may be manifest from this consideration, that by spirit in the natural sense is meant the life of the respiration of man, and the respiration, which is of the lungs, corresponds to the life of truth, which is the life of faith, and thence of understanding, whilst the pulse which is of the heart, corresponds to the life of the will, thus of the love. Hence it is manifest what life, in the spiritual sense, is meant by spirit.

A. 9818.

There are various opinions about reception into heaven. Some think that the poor are received and the rich not, some that the rich can be received only by giving up their wealth, and becoming like the poor. Those who know anything of the spiritual sense of the Word think otherwise. They know that heaven is for all who live a life of faith and love, whether rich or poor. H. 357.

By the spirit is also signified spiritual life communicated to those who are in humiliation. L. 49

Without doctrine, it may be thought that heaven is for the poor, and not for the rich, but doctrine teaches that the poor in spirit are meant. S. 51.

By the poor and needy are chiefly understood those who are not in the knowledges of good and truth, and yet desire them, for by the rich are understood such as are possessed of the knowledges of good and truth.

R. 209.

By a man's spirit, in the concrete, nothing else is meant but his mind, for it is this which lives after death, and is then called a spirit; if good an angelic spirit, and afterwards an angel; if evil a satanic spirit, and afterwards a satan.

T. 156.

Without doctrine it may be imagined that heaven is designed for the poor, and not for the rich, but doctrine teaches that the poor in spirit are meant. T. 226.

3-12. Reward means the felicity of eternal life arising from the delight and pleasantness of the love and affection of good and truth. R. 526.

3 et seq. By the meek or the poor, the bound and the blind, to whom the Lord is said to preach the good tidings of good, are meant the Gentiles, who are said to be poor, blind, and bound, because of their not having the Word, and thus being in ignorance of truth.

E. 612.

3, 6. Throughout the Word frequent mention is made of the poor and needy, and also of the hungry and thirsty. By the poor and needy are signified those who believe that they know nothing from themselves, and also they who do not know, because they have not the Word, and by the hungry and thirsty are signified those who continually desire to possess truths, and to be perfected by them.

E. 118.

5. Heaven is also simply called earth or land.

A. 2658.

5 The earth means the Lord's church in the heavens and on the earth. R. 285.

To inherit the earth does not mean the possession of the earth, but the possession of heaven and blessedness there. The meek signify those who are in the good of charity. E. 304.

6. There are no others who are called just in the Word, but those who from the Lord are in the good of charity towards the neighbour, for the Lord alone is just, because alone justice. A. 9263.

That famine or hunger signifies a desire to know and understand the truths and goods of the church.

R. 323.

To thirst signifies to desire truths. R. 956.

To hunger after righteousness signifies to desire good, for in the Word righteousness, or justice, is predicated of good. E. 386.

7-48. See Chapter III., 8, 9. A. 2371.

7, 43-48. See Chapter III., 8, 9. A. 1017.

8. Seeing God means believing in Him, or seeing Him by faith, for they who are in faith, by faith see God, for God is in faith, and in that which constitutes true faith. A. 3863.

Illustration is from the Lord alone, and is with those who love truths because they are truths, and apply them to the uses of life. These are they who are in illustration when they read the Word, and to whom the Word shines and is transparent. S. 57.

They who believe in the Lord and do good from Him, are called sons of light, and it is said that they shall see God. Life 17.

The conjunction of the Lord with a man in whom evils are removed, is understood by these words of the Lord.

P. 33.

8, 48. That man may be in the Lord, He Himself teaches in John xvii. 22, 23, 26. From this it is evi-

dent, that they are perfect when the Lord is in them. These are they who are called *the pure in heart, who shall see God, and the perfect as their Father in the heavens.* Life 84.

10. To live according to Divine order is to live according to the commandments of God, and when a man so lives and does, he procures for himself righteousness, not the righteousness of redemption, as effected by the Lord, but the Lord Himself as his righteousness. T. 96.

10-12. He who knows that by the disciples of the Lord are understood all who are in truths from good derived from the Lord, and in an abstract sense the truths themselves from good, and that by their being cast into prison by the devil, is understood the endeavour of those who are in falsity from evil to deprive them of truths, and in the abstract a detention or imprisonment of truths by falsities, may understand what is signified in the following passages. E. 122.

11-12. Good ought to be done without a view to reward. That those who do good shall have reward in heaven, is because man before he is regenerated cannot but think of reward, but it is otherwise when he is regenerated, he is then indignant if any one thinks that he does good to his neighbour for the sake of reward, for he is sensible of delight and blessedness in doing good, but not in recompense. In the internal sense reward is the delight of the affection of charity. A. 8002.

But for men to think that they shall go to heaven, and that therefore they must do good — this is not to regard recompense as an end, and to ascribe merit to works, for even those who love their neighbours as themselves, and God above all things, think in this manner, which they do from a belief in the words of the Lord. T. 440.

These things are said concerning those who fight and conquer in temptations induced by evils, and thus from hell. Temptations are signified by revilings, persecu-

tions, and saying evil falsely for the sake of Christ, for temptations are assaults and infestations of truth and good by falses and evils. By Christ is understood Divine truth from the Lord, which is assaulted, and on account of which they are infested. E. 695.

12. Nothing else but the delight of good and the pleasantness of truth is meant by reward. R. 526.

13. In a genuine sense salt signifies the affection of truth. A. 2455.

By salt is signified the desire of the conjunction of truth and good. Salt infatuated ("lost his savour") means desire grounded in the proprium, thus in the love of self and the world. A. 10300.

13, 14. By the salt of the earth is meant the truth of the church, which desires good, by salt which has lost its savour, is meant truth without desire to good. That such truth is profitable for nothing, is described by salt without savour being thenceforth good for nothing, but to be cast out and to be trod under foot. To desire good, is to desire to do good, and thereby to be conjoined to good. A. 9207.

14. This was spoken by the Lord to His disciples. By them is understood the church, which is in truths from good. That it is not truth unless it be from good, is signified by a city which is exposed upon a hill, and which cannot be hid. A city on a hill signifies truth from good. E. 405.

14, 15. By cities in the spiritual sense are meant doctrines. R. 194.

These things were said to the disciples, by whom are signified all truths and goods in the aggregate. Therefore it is said, *Ye are the light of the world*, for by light is signified Divine truth, and intelligence thence derived. . . . By a city set on a hill, is signified truth of doctrine derived from the good of love, and by a candle is sig-

nified, in general, truth from good, and thence intelligence. E. 223.

16. Divine good is understood by the Father.

E. 254.

16, 19. It is manifest that it is works which save or condemn man, that is, that good works save him and that evil works condemn him, for works contain the principle of man's will. He who wills good, does good, but he who does not do good, however he may profess to will good, still does not will it when he does not do it. In this case it is as though he should say, I will it, but I do not will it. A. 3934.

17. Moses represented the Word, which is called the law, wherefore sometimes it is said the law and the prophets, and sometimes Moses and the prophets.

A. 4859.

17, 18. The Lord's frequent declarations, that in Him are, and are to be fulfilled all things contained in Scripture, involve those things which are in the internal sense of the Word, for this treats solely of the Lord's kingdom, and in the supreme sense of the Lord Himself.

A. 7933.

See Chapter III., 15.

A. 10239.

By the law, in a wider sense, are meant all things, that are written in the five books of Moses. L. 9.

That the Lord fulfilled all things contained in the Word, is evident from the passages where it is said that the law and the Scripture were fulfilled, and that all things were accomplished or finished by Him. See Luke iv. 16-21 : John xiii. 18. T. 262.

17, 19. It is manifest that the Lord did not take away sins by the passion of the cross, but that He takes them away, that is removes them, in such as believe in Him and live according to His commandments. Reason alone may teach everyone, if he be at all enlightened, that sins cannot be taken away from a man except by actual re-

pentance, which consists in his seeing his sins, imploring help of the Lord, and desisting from them. L. 17.

17, 19 et seq. The Lord came into the world that He might accomplish a judgment, and thereby reduce all things in the heavens and in the hells to order, and at the same time that He might glorify His Humanity. Hereby all were saved, and still are saved, who did and do good from Him, and not from themselves, and thus not by any imputation of His merit and justice.

E. 774.

18. That the law in a wider sense is the whole Word, both historical and prophetical. A. 6752.

The law in a wider sense is the whole Word, in a less extended sense the historical Word, in a still less extended sense the Word written by Moses, and in a limited sense the precepts of the decalogue. A. 7463.

Those commandments contain within them more than what appears in the letter, namely, such things as are at the same time adapted for the heavens, and fill them. Hence it is evident on what ground the Word is holy, and what is meant by its being inspired as to every jot, and tittle, and little twirl. A. 8862.

The law is the Word, therefore also, by the Divine providence of the Lord it has been effected that the Word has been preserved, especially the Word of the Old Testament, as to every iota and apex, from the time in which it was written. It has been shown also from heaven that in the Word not only every expression, but also every syllable, and what is incredible, every little twirl of a syllable, in the original tongue, involves what is holy, which becomes perceptible to the angels of the inmost heaven. A. 9349.

A little paper was at one time sent to me from heaven on which a few words were written in Hebrew letters, and I was told that every letter involved arcana of wisdom, and that these arcana were contained in the inflec-

tions and curvatures of the letters, and thus also in the sounds. This made clear to me what is signified by these words of the Lord. H. 260.

That in every tittle of the letter of the Word in the original language there is a certain holiness shewn from heaven. W. H. 11.

That the Lord whilst in the world fulfilled all the contents of the Word, even to its minutest particulars, is evident from these His own words. L. 11.

They (the angels) said also that they have the Word among them, written with letters curved, with little horns and apexes which have a meaning. From this it was evident what these words of the Lord signify. S. 90.

That the Lord, during His abode in the world, fulfilled all things contained in the Word, even to its most minute particulars, is evident from His own words.

T. 262.

They (the angels) declared further, that they had the Word among them, written in inflected letters, with significative little bendings and apexes. T. 278.

They (the angels) also explained to me the sense of Psalm xxxii. 2, from the letters or syllables alone, saying that their meaning was, that the Lord is merciful, even to those who do evil. D. V. 14.

18, 19. From the prevailing faith of the present church, that the passion of the cross constitutes the sum and substance of redemption, have arisen legions of horrible fallacies respecting God, faith, charity, and other subjects connected in a regular chain with those three, and dependent on them. As, for instance, respecting God, that He passed sentence of condemnation on all the human race, and was willing to be brought back to mercy in consequence of that condemnation being laid on His Son, or taken by the Son upon Himself, and that only those are saved who are gifted with the merit of Christ, either by Divine foreknowledge, or by predestination. This fallacy has given rise also to another principle of

¹⁸ that faith, namely that all who are gifted with that faith are instantly regenerated, without any regard to their own co-operation, yea, that they are thus delivered from the curse of the law, being no longer under the law, but under grace, and this notwithstanding the Lord's declaration that He would not take away one jot or tittle of the law. T. 581.

18, 26. Amen (verily), signifies Divine confirmation from the truth, thus from Himself. Amen signifies truth, and because the Lord was the truth itself, He so often said, *Amen (verily) I say unto you.* R. 23.

The reason why the Lord calls Himself the Amen, is, because Amen signifies verity, thus the Lord Himself, in as much as when He was in the world He was Divine verity itself or Divine truth itself, which was also the reason why he so often said *Amen, or verily, and Amen, Amen or verily, verily.* E. 228.

19. They who are principled in doctrinals and not so much in life, know not otherwise than that the kingdom of heaven is similar to kingdoms on earth in this respect, that authority over others therein constitutes greatness, the delight arising from such authority being the only delight with which they are acquainted, wherefore the Lord spoke also according to this appearance. A. 3417.

19. See Chapter III., 8. Life 104.

I can assert that they who live according to the doctrine of faith alone and justification thereby, have no spiritual faith at all, and that after their life in this world they come into condemnation; but they who live according to the doctrine adduced above, have spiritual faith, and after their life in this world come into heaven. This also perfectly agrees with the faith received throughout the Christian world, which is called the Athanasian faith. That these things are in perfect agreement with the Word, is evident from the following passages. Matthew xvi. 27: John v. 28, 29: Revelation ii. 23, etc.

E. 250.

The disagreement here meant (between doctrine and the Word) is, that they who are not willing that the understanding should enter the mysteries of faith, separate the life of love which is good works, from faith, and make the latter alone justifying and saving. They thereby take away everything of justification and salvation from the life of love and of good works, and as to love and to do are mentioned in the Word in a thousand passages, and that man is to be judged according to his deeds and works, and these things do not agree with that religious persuasion, therefore these are those signified by the deadly wound of the head of the beast (Revelation xiii. 3). Some passages shall here be given from the Word, where deeds, works, doing, and operating are mentioned, in order that every one may see the disagreement. Matthew vii. 24, 26 : Luke vi. 46-49 : John xv. 14 ; xiii. 17. E. 785.

19, 20. That religion has relation to life, and that the life of religion is to do good, every one who reads the Word sees, and while he is reading acknowledges.

Life 2.

19, 24. In the whole of Chapter V. the subject treated is concerning the interior life of man which is of his soul, consequently of his will and thought thence derived, thus concerning the life of charity, which is the spiritual moral life. E. 746.

20. Those things which are of life, which are of worship, and which are of civil state are not anything with man, so long as they are in his intellect alone, but then appertain to him when they are in the will. Therefore it is said in the Word throughout that they ought to be done, for to do is of the will, but to know, to understand, to acknowledge, and believe are of the understanding.

A. 9282.

That if a man be not inwardly sincere, just, faithful,

²⁰and upright, he is still insincere, unjust, unfaithful, and without uprightness, the Lord teaches in these words. By righteousness that exceeds the righteousness of the Scribes and Pharisees is meant interior righteousness, in which the man is who is in the Lord. Life 84.

Righteousness is acquired in proportion as a man lives in the exercise of righteousness, and he lives in the exercise of righteousness in proportion as in all his conduct toward his neighbor he acts under the influence of the love of righteousness and truth. T. 96.

21, 22. Whosoever bears hatred towards his brother kills him in his heart. By these expressions are meant different degrees of hatred. Hatred is contrary to charity, and if it does not murder with the hand, yet it does so in mind, and by every possible method, being only prevented from committing the outward act by external restraints. A. 374.

To be angry here signifies to depart from charity, consequently to be in hatred. A. 1010.

To kill a man is not only to do so in act, but also to will to do so, which is signified by being angry, and acting towards him with insult. A. 8911.

Judgment signifies Divine truth. A. 9857.

It is evident that to be reconciled to a brother is to shun enmity, hatred, and revenge, that is to shun them as sins. The Lord also teaches that even to be rashly angry with a brother, or with the neighbour, and to account him an enemy, is murder. Life 73.

In a wider natural sense murder signifies enmity, hatred, and revenge, which may be called death-breathing passions, because murder lies concealed in them, just as fire does in wood embers. T. 309.

By being angry with his brother rashly, is here also signified enmity and hatred against good and truth. They also who are in such enmity, continually kill in mind, intention and will. E. 693.

21-26. But the more remote sense of this precept *Thou shalt not kill*, which is called the spiritual-celestial sense, is thou shalt not take away from man the love and faith of God, and thereby his spiritual life, this being very homicide itself, for by virtue of this life man is man. E. 1012.

As hatred which consists in willing to kill, is opposite to love to the Lord, and also to love toward the neighbour, and these latter loves make heaven with man, it is manifest, that hatred, being thus opposite, makes hell with him, nor is the infernal fire anything else but hatred. By being delivered to the judge, and from the judge to the officer, and from this being cast into prison, is described the state of the man who is in hatred after death. By the prison is understood hell, and by paying the uttermost farthing is signified the punishment which is called eternal fire. E. 1015.

21-48. There was nothing internal in their religious principle (Jewish nation). If any one in this case had said to them, that such things were against the internal of the church, they would have replied that this was false. That they were merely in externals, and altogether ignorant of what an internal is, and led a life contrary to an internal, is evident from what the Lord teaches in Matthew v. 21-48. A. 4903.

21, 22 et seq. Hatred against the neighbour is meant by being angry with his brother without cause, and the degrees of its increase are described by saying to him Raca, and calling him fool. Anger signifies an aversion to charity, and is grounded in evil, thus it is hatred. A. 8902.

22. In the internal sense it teaches that he who bears hatred against his neighbour, is by that very hatred condemned to death, that is, to hell. A. 1011.

See Chapter III., 10-12.

E. 504.

22-24. Brethren to each other are all they, who are principled in good, yea, all who are called neighbours.

A. 2360.

22-26. Those who have indulged in mutual hatred toward each other in the world, meet together in the other life, and are intent upon doing much mischief to each other.

A. 5061.

23, 24. See Chapter II., 11.

A. 9293.

The altar represented and thence signifies the worship of the Lord.

R. 392.

By offering a gift upon the altar is signified all Divine worship, for this reason, that Divine worship with that nation (Jewish) consisted principally in offering burnt-offerings and sacrifices, by which were therefore signified all things of worship.

E. 325.

By offering a gift upon the altar, in the spiritual sense, is understood to worship God, and by worshipping God is understood the worship which is both internal and external, namely, which is of love and faith, and thence of life.

E. 391.

See Chapter II., 11.

E. 661.

23-26. See Chapter V., 21, 22.

Life 73.

25, 43, 44. That the Lord is the source from whom the love of uses or charity is and exists, is evident, that the neighbour is the object to whom it tends, is because the neighbour is the object toward whom charity ought to be cherished, and toward whom charity ought to be performed. The reason why he loves those uses is, because the love of uses and the love of the neighbour cannot be separated. Man may indeed, from the love of uses or from charity, do good to an enemy and to a wicked person, but to them he performs the uses of repentance, or reconciliation, which uses are various, and are effected by various methods.

D. Wis. xi. 2.

27, 28. To covet, or lust after, here means to will, and

unless prevented by fears, which are external restraints, to do. A. 8910.

To be judged according to the will is the same as to be judged according to the love, and also to be judged according to the ends of life, and the very life itself.

A. 8911.

That to commit adultery means also to do obscene acts, to speak lascivious words, and to think unclean thoughts, is evident from the Lord's words. Life 78.

To commit adultery in the heart, is to commit it in the will. M. 494.

In the natural sense the commandment signifies not only the committing of adultery, but also the cherishing of filthy and obscene desires, and giving them vent in wanton thoughts, words, and actions. T. 313.

The external man is never rendered internal, or reduced to a conformity of action with the internal, until lusts are removed. T. 326.

28. The internal cannot be purified from the lusts of evil so long as evils in the external man are not removed, because they obstruct. P. 111.

That to think from intention is to will and to do, is evident. P. 152.

Many believe that the mere abstaining from adulteries in the body is chastity, yet this is not chastity, unless, at the same time, there is an abstaining in spirit. M. 153.

Adultery is indicating lust of the will. M. 340.

29. The left eye is the intellectual principle, but the right eye is its affection, by the right eye therefore being plucked out is meant, that the affection, if it causes stumbling, is to be subdued. A. 2701.

The eye, in the spiritual sense, signifies the understanding, and also faith, because faith constitutes the life of the interior understanding. Every one knows that the eye is not to be plucked out, although it offend, and that no one enters into the kingdom of God with

29 one eye, but the right eye signifies a false faith concerning the Lord, and it is this which is to be plucked out.

A. 9051.

The eye in these places does not mean the eye, but the understanding of truth.

R. 48.

By the eye is not understood the natural eye, but intellectual thought, by the right eye offending, the understanding thinking evil. To pluck it out, and cast it away, signifies not to admit such evil, but to reject it. Having one eye, means the understanding not thinking evil. The reason why the right eye is mentioned, is, because it signifies the understanding of good, and the left eye the understanding of truth.

E. 152.

29, 30. The lust of evil is meant by the right eye offending, and the lust of falsity by the right hand offending.

A. 8910.

The right eye means the understanding and faith of what is false derived from evil, and the right hand the false itself derived from evil.

A. 10061.

In heaven the right eye is the good of vision, and the left the truth thereof; the right ear is the good of hearing, and the left the truth thereof, and likewise, the right hand is the good of a man's ability, and the left the truth thereof. . . . If the good becomes evil, the evil must be cast out.

M. 316.

That by the right eye and the right hand the Lord did not here mean the right eye and the right hand, must be obvious to everyone from the consideration, that the eye was to be plucked out, and the hand cut off, if they offended. But as the eye, in the spiritual sense, signifies everything pertaining to the understanding and the thought thence derived, and the right hand whatever pertains to the will and the affection thence derived, it is obvious, that if evil is thought, it ought to be rejected from the thought, and if evil be willed, it is to be shaken off from the will.

E. 600.

32. The only one cause of this total separation or divorce is adultery, according to the Lord's precept in Matthew xix. 9. To the same cause are to be referred manifest obscenities which bid defiance to the restraints of modesty . . . and malicious desertion, which involves adultery, and causes a wife to commit whoredom, and thereby to be divorced. M. 468.

33-37. Men ought not in any wise to swear by Jehovah, nor by anything appertaining to Jehovah or the Lord. A. 2842.

These words involve, that truths Divine are to be confirmed from the Lord, and not from man. This is effected when they are internal men and not external, for external men confirm them by oaths, but internal men by reasons. To swear by heaven is by Divine truth, thus by the Lord there, but to swear by the earth is by the church, thus by the Divine truth there. As heaven is the Lord as to Divine truth, therefore it is said, *Thou shalt not swear by heaven, because it is the throne of God.* The throne of God is the Divine truth which proceeds from the Lord. As earth signifies the church where the Divine of the Lord below heaven is, therefore it is said, *Thou shalt not swear by the earth, because it is God's footstool.* Footstool is the Divine truth beneath heaven, such as is the Word in the literal sense, for upon this the Divine truth in heaven, which is the Word in the internal sense, leans, and as it were, stands. To swear by Jerusalem is by the doctrine of truth from the Word. A. 9166.

As a covenant was representative of the conjunction of the Lord with the church, and reciprocally of the church with the Lord, and as an oath had relation to the covenant, and one was to swear from the truth therein, thus also by it, therefore the children of Israel were permitted to swear by Jehovah, and thus by Divine truth. But after the representative rites of the church were

abolished, the Lord also abolished oaths as used in covenants. R. 474.

In this passage the holy things which shall not be called upon in oaths are particularly mentioned, namely, heaven, the earth, Jerusalem, and the head. By heaven is understood the angelic heaven, wherefore it is called the throne of God, by the earth the church, wherefore it is called the footstool of God, by Jerusalem the doctrine of the church, wherefore it is called the city of the great king, and by the head intelligence thence derived.

E. 608.

34. By the heavens are signified the angelic heavens, and as the heaven of the Lord on the earths is the church, by heaven is also signified the church. A. 9408.

34, 35. The reason why a throne signifies what is of the Divine truth, is because a king in the Word signifies truth, and so does a kingdom. A. 5313.

Because the Lord's church on earth is beneath heaven, it is called His footstool. R. 470.

34-37, 40. The subject treated of is concerning the state of good and of truth with those who are in the Lord's celestial kingdom, with whom every truth is impressed on their hearts. They know all truth from the good of love to the Lord, so that they never reason about it, as in the spiritual kingdom. Wherefore when truths are treated of, they only say, *Yea, yea*, or *Nay, nay*, neither do they there mention the name of faith. Hence it is evident, what is meant by the requirement not to swear at all, for by swearing is signified to confirm truths, which is effected by the rational, and by scientifics from the Word in the spiritual kingdom. By suing at law and being willing to take away a coat is signified, to debate about truths, and to be willing to persuade that it is not true. A coat signifies truths derived from what is celestial, for they leave to every one his own truth, without further reasoning. A. 9942.

35. Jerusalem was called the city of God, because by God in the Old Testament is understood the Divine truth proceeding from the Lord. It was called the city of a great king, because by king, when predicated of the Lord, is likewise signified Divine truth proceeding from the Lord. E. 223.

By the Lord's footstool is signified the church in the earths. E. 606.

36. By a hair in the Word is signified the least of all things. P. 159.

37. The more interiorly celestial angels do not even allow faith to be named, nor anything whatever which has a merely spiritual origin. Still less can they endure listening to any reasonings about faith, and least of all, to any mere scientific about it, for, by means of love they have a perception of what is good and true from the Lord. From this perception they know instantly whether it be so or not, wherefore when anything is said about faith, they answer simply that it is so, or that it is not so, because they perceive from the Lord how it is.

A. 202.

The celestial are principled in essential truth, concerning which the spiritual dispute. Hence the celestial can see unlimited things appertaining to that truth. Thus by virtue of the light thereof they can see as if it were the whole heaven, but the spiritual, by reason of their disputing about truth cannot approach after all to the first boundary of the light of the celestial, much less can they view anything by virtue of that light. A. 2715.

The celestial in nowise inquire what is true, but perceive it by virtue of good, nor in their discourse concerning truth do they say anything further than that it is so, according to what the Lord teaches in Matthew.

A. 3246.

They who are in the Lord's celestial kingdom have not at any time any dispute concerning truths, they say

37 it is so, or not so, nor do they go further, for if further it is not from good. A. 9818.

To reason about truths whether they be so, is not from good. A. 10124.

They who are of the Lord's celestial kingdom, when the discourse is concerning truths, say no more than so so, or no no, and in no case reason concerning them, whether it be so, or be not so. A. 10786.

Those who are in celestial love have wisdom written on their life, and not on memory, which is the reason why they do not talk of Divine truths, but do them. But those who are in spiritual love have wisdom written on their memory, wherefore they talk of Divine truths, and do them out of principles in the memory. Because those who are in celestial love have wisdom written on their life, therefore they at once perceive whether what they hear is true, or not, and when they are asked if it is true, they answer only that it is, or that it is not. These are they who are meant by these words of the Lord. W. 427.

Such is the communication of all in the third heaven, for they never reason concerning things Divine, whether they be so or not, but see in themselves from the Lord, that they are so, or not so. Reasoning concerning things Divine, whether they be so, or not, arises from the reasoner's not seeing them from the Lord, but desiring to see them from himself, and that which man sees from himself is evil. P. 219.

The celestial angels receive all their wisdom by hearing, not by sight. Whatsoever they hear of Divine things, they receive in the will from veneration and love, and make it a principle of their life, and because they receive it immediately into the life, and not first in the memory, therefore they do not discourse about matters of faith, but when they are told of them by others, they only answer *Yea, yea*, or *Nay, nay*. E. 14.

Celestial angels do not think and speak from truths like spiritual angels, for they are in perception of all things which are of truth from the Lord.

Note, H. 214.

Celestial angels say of truths *Yea, yea*, or *Nay, nay*, while spiritual angels dispute concerning them, whether it be so, or not be so.

Note, H. 214.

That of the truths of faith celestial angels only say *Yea, yea*, or *Nay, nay*, while spiritual angels dispute whether it be so.

Note, H. 270.

What is more than these is from evil, because it is not from the Lord.

H. 271.

Verse quoted.

N. 121. N. 140.

They who are of the celestial kingdom never reason about truths, whether they be so, or not, but when the discourse is about truths, can say no more than *Yea, yea*, or *Nay, nay*.

U. 169.

38-42. As evil carries punishment along with it, therefore the Lord said that evil ought not to be resisted, and at the same time He explained how the case is respecting that law in the spiritual world with those who are in good in comparison to those who are in evil. The right cheek bone the affection of truth from good, smiting signifies the act of hurting it. A coat and a cloak the external truth, to sue at law an attempt to destroy, a mile that which leads to truth, to lend to instruct. Give to all that ask signifies to confess all things relating to a man's faith in the Lord. The reason why evil is not to be resisted is, because evil does not at all hurt those who are in truth and good, for they are protected by the Lord.

A. 9049.

That these words are not to be understood according to the letter, must be obvious to every one, for who considers himself held by Christian love, to turn the left cheek to him who smites the right, and to give the cloak also to him who would take away the coat? In a word,

38 who is there to whom it is not allowable to resist evil? But all things which the Lord spake were in themselves Divine celestial, and contain a celestial sense. The reason why such a law was given to the children of Israel, that they should give an eye for an eye, and a tooth for a tooth, was, because they were external men, and thence were only in the representatives of things celestial, and not in celestial things themselves. Hence neither were they in charity, in mercy, in patience, or in any spiritual good, and therefore they were in the law of retaliation. The celestial law, and consequently the Christian law which the Lord taught in the evangelists is (Matthew vii. 12 and Luke vi. 31). . . . *An eye for an eye, and a tooth for a tooth* signifies, that so far as anyone takes away from another the understanding of truth, and the sense of truth, so far they are taken away from himself. . . . The precept not to resist evil signifies, that it is not to be fought against in return, for the angels do not fight with the evil, much less do they return evil for evil, but they permit them to do it, because they are defended by the Lord, and hence no evil from hell can possibly hurt them.

E. 556.

38, 39, 43-45. It very frequently happens in the other life, that the wicked when they wish to occasion evil to the good are grievously punished, and that the evil which they intend for others returns upon themselves. This appears at the time as if it were revenge from the good, but it is not revenge, neither is it from the good, but from the wicked, to whom in such a case opportunity is given from the law of order. Yea, the good do not will evil to them, but still they cannot take away the evil of punishment, because at such times they are kept in the intention of good, just as a judge when he sees a malefactor punished. From these considerations it may be manifest what is meant by the Lord's words concerning the love of an enemy, and concerning the law of retalia-

tion, which was not repealed by the Lord, but explained, namely, that those who are in heavenly love ought not to delight in retaliation or revenge, but in doing good, and that the very law of order which protects good, does it of itself, by means of the wicked. A. 8223.

42. In the Word, where mention is made of borrowing and lending, it signifies to be instructed and to instruct from the affection of charity. A. 9174.

42-43 et seq. It is one thing to love our neighbour for the goodness or usefulness that is in him to ourselves, and another thing to love our neighbour from the goodness or usefulness that is in ourselves to him. To love our neighbour from his goodness or usefulness to ourselves, is what a bad man can do as well as a good man, but to love our neighbour from our own goodness or usefulness to him, is what none but a good man can do. . . . The one is in charity, but the other is only in friendship, which is not charity. F. 21.

43, 44. It is a precept of the Lord's, that no one is to be hated, not even an enemy. A. 10490.

43-45. The Jewish and the Israelitic people above all others were of such a nature and quality, that as soon as they observed anything unfriendly, even among those to whom they were allied, they believed it lawful to treat them cruelly, and not only to kill them, but also to expose them to beasts and birds. Thus, because the inflowing mercy of the Lord was changed with them into such hatred, not only against their enemies, but also against those with whom they were allied, they could not believe otherwise but that Jehovah also entertained hatred, was angry, wrathful, and furious. This is the reason why in the Word it is so expressed according to appearance, for such as man's quality is, such the Lord appears to him. But what the quality of hatred is with those who are principled in love and charity, that is, who are principled in good, appears from the Lord's words in Matthew. A. 3605.

That we are bound by charity to do good to an adversary, and an enemy is taught by the Lord. T. 409.

43-48. Here is described the good which is from the Lord, as being void of any regard to recompense, wherefore they who are principled in that good, are called the sons of the Father who is in the heavens, and sons of the Highest, and as the Lord is in that good, there is also reward in it. A. 2371.

There are a great number of passages in the Word where love and loving are mentioned. By loving is meant the same as by doing, for he who loves also does, for to love is to will, as everyone wills what he inwardly loves, and to will is to do. . . . Deed or doing is nothing else than the will in act. Love is taught by the Lord in many passages. See Matthew vii. 12 : Luke x. 27, 28 : Deuteronomy vi. 5, etc.

E. 785.

43, 44, 46, 47. That good is to be done to those who are out of the church, is also meant by the Lord's words. By adversaries, and by them that hate, in the spiritual sense, are meant those who disagree as to the goods and truths of faith, in general those who are out of the church, as the Jewish nation considered them as enemies, whom it was allowed to put to death and murder with impunity. A. 9256.

44, 45. From the Lord as a sun proceed light and heat. The light which proceeds, as it is spiritual light, is the Divine truth ; and the heat, as it is spiritual heat, the Divine good. This latter, namely the Divine good, is understood by the Father in heaven.

E. 254.

Neighbourly love or charity is first described, which is to will good and to do good, even to our enemies, by loving them, blessing them, and praying for them, for genuine charity regards only the good of another.

To love here signifies charity, to bless instruction, and to pray intercession. The reason is, because inwardly in charity there is the end of doing good. This, the Divine itself with man, as it is with regenerate man, is signified by, *That ye may be the sons of your Father in the Heavens*. The Father in the heavens is the Divine proceeding, for all who receive this are called the sons of the Father, that is, the Lord. By the sun which He maketh to rise upon the evil, and the good, is signified the Divine good flowing in, and by the rain which He sendeth upon the just and unjust, is signified the Divine truth flowing in. E. 644.

45. By sun is meant here, as elsewhere in the Word, in its spiritual sense, the Divine good of the Divine love, and by rain the Divine truth of the Divine wisdom. These are given to the evil and to the good, to the just and to the unjust, for if they were not, no one would have perception and thought. P. 173.

By the sun in the supreme spiritual sense, is meant the Divine love, and by rain the Divine wisdom.

P. 292.

The Divine love is in every man, the wicked as well as the good, consequently the Lord, who is Divine love, cannot act otherwise with them than as a father upon earth does with his children, only with infinitely more tenderness, because the Divine love is infinite, also He cannot recede from anyone, because the life of everyone is from Him. P. 330.

Those who are in wisdom from the Lord are called king's sons and also kings, and those who are in love from Him are called ministers and priests. They are also called, born of Him, sons of the kingdom, sons of the Father, and heirs. R. 20.

The love of God reaches and extends itself, not

45 only to good persons and things, but also to evil persons and things, consequently not only to those persons and things which are in heaven, but also to such as are in hell. T. 43.

Divine love as heat, and Divine wisdom as light enter by influx into human minds, as the heat and light of this world enter into bodies, and impart life to them, according to the quality of the recipient forms, each takes as much as it needs from the common influx. T. 364.

The case is similar with men, with each of whom the Lord enters by influx with spiritual heat, which in its essence is the good of love, and with spiritual light, which in its essence is the truth of wisdom, but he receives such influx according to the direction in which he is turned, whether it be toward God or toward himself, therefore the Lord says, when He is teaching the duty of loving our neighbour, Matthew v. 45. T. 491.

The subject here treated of is neighbourly love, or charity, specifically concerning the Jews, who accounted the Gentiles as enemies, and their own people only as friends. That the former were beloved equally as the latter, is illustrated by the Lord by this comparison. The evil and the unjust signify, in the internal sense, those who were of the Jewish Church, as they did not receive. The good and the just signify those who were without that church and did receive. E. 401.

That the evil have not anything of life from themselves, and that they are still led of the Lord whilst they are ignorant of it, and unwilling to be led, may be seen in the passages where the life of those who are in hell is treated of. D. Wis. xii. 4.

45, 48. The Divine considered in Himself is above

the heavens, but the Divine in the heavens is the good which is in the truth which proceeds from the Divine, this is meant by the Father in the heavens.

A. 8328.

See Chapter V., 44, 45.

E. 254.

CHAPTER VI.

1. Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

2. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward.

3. But when thou doest alms, let not thy left hand know what thy right hand doeth:

4. That thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.

5. And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.

6. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.

7. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

8. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name.

10. Thy kingdom come. Thy will be done, as in heaven, so on earth.

11. Give us this day our daily bread.

12. And forgive us our debts, as we also have forgiven our debtors.

13. And bring us not into temptation, but deliver us from the evil *one*.

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you.

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward.

17. But thou, when thou fastest, anoint thy head, and wash thy face;

18. That thou be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee.

19. Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal:

20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal:

21. For where thy treasure is, there will thy heart be also.

22. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!

24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one and despise the other. Ye cannot serve God and mammon.

25. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?

26. Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns ; and your heavenly Father feedeth them. Are not ye of much more value than they?

27. And which of you by being anxious can add one cubit unto the measure of his life?

28. And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow ; they toil not, neither do they spin :

29. Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31. Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. For after all these things do the Gentiles seek ; for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first his kingdom, and his righteousness ; and all these things shall be added unto you.

34. Be not therefore anxious for the morrow : for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

Chapter VI.

Whole Chapter cited.

See Chapter V., whole chapter cited. E. 785.

See Chapter V., whole chapter cited. D. P., Page 37.

I. See Chapter V., 45, 48. A. 8328.

See Chapter V., 11, 12. T. 440.

I-6. That to love good and truth for the sake of good and truth is itself reward is evident, inasmuch as the Lord and heaven are in that love. By alms, in a universal sense, is signified all the good which a man wills and does. By praying, in the same sense, is signified all the truth which a man thinks and speaks. They who do these things that they may be seen, that is that they may

¹ appear, do them for the sake of themselves and the world, that is for the sake of glory, which is the delight of their love, and which they receive from the world. As the reward of such persons is the delight of glory, it is said that they have their reward. But they who do good and speak truth, not for the sake of themselves and the world, but for the sake of good itself, and truth itself, are understood by those who do their alms in secret, and who pray in secret, for such act and pray from affection, thus from the Lord, and this is to love good and truth for the sake of good and truth. Concerning these, therefore, it is said, that their Father in the heavens will reward them in what is manifest. To be in goods and truths from love and affection, which is the same as to be in them from the Lord, is reward, as heaven is therein, and all the blessings and satisfaction of heaven.

A. 695.

1-20. See Chapter III., 8, 9. A. 2371.

1, 2, 16. See Chapter V., 11, 12. A. 8002.

1, 6, 8. See Chapter V., 16. E. 254.

2-5. Streets signify truths or falsities of doctrine.

R. 501.

2, 5. On this signification of streets, as signifying truths, was founded a representative rite among the Jews, to teach in streets, as appears in Matthew, and Luke xiii. 26, 27.

A. 2336.

Hypocritical charity is an attribute of those who in public or private worship bow themselves almost to the ground before God, pour forth long prayers with great devotion, put on a sanctified appearance, kiss crucifixes and bones of the dead, and sometimes kneel at sepulchres, and there mutter words of holy veneration toward God, and yet in their hearts nourish self-worship, and seek to be adored like so many deities. Such persons are like those whom the Lord describes.

T. 452.

3, 4. By these words is signified that good ought to

be done from good, and for the sake of good, and not for the sake of self and of the world in order that it may appear. By alms is understood every good work, by the right hand good from which truth is derived, and by the left hand truth from good. These act as one with those who are in the good of love and charity, but not so with those who regard themselves and the world in the good things which they do, wherefore by the left hand are here understood, to know, and to act without good. E. 600.

4, 6, 18. See Chapter V., 12. R. 526.

5. Because the streets of a city signify the truth of doctrine, according to which a man should live, therefore it was customary to teach and pray in the streets.

E. 652.

6. To enter into the chamber and pray, means not in outward appearance, for this was said from what is representative. A. 5694.

7, 8. Piety consists in thinking and speaking piously, in spending much time in prayer, in behaving humbly at that time, in frequenting temples, in frequently every year receiving the sacrament of the supper. But the life of charity consists in willing well and doing well to our neighbour, in acting in all our works from justice and equity, and from good and truth. He who lives the life of piety, and not that of charity at the same time, does not worship God. He thinks indeed of God, but not from God, but from himself. The life of piety separate from the life of charity is not the spiritual life which should be in Divine worship. N. 124.

Divine worship primarily consists in a life of charity, and secondarily in external piety. Essential Divine worship primarily consists in the life, and not in prayers. The Lord taught that in praying much speaking and repetition should not be used. E. 325.

9. By the name of God is signified the all of worship,

9 that is, the all of love and of faith whereby He is worshipped. A. 2724.

The name of Jehovah signifies all that by means of which He is worshipped, thus, in the supreme sense, all that proceeds from the Lord. A. 6674.

In the Lord's prayer also by *Our Father* is meant the Lord as to His Divine Humanity, and also everything collectively, by which He is to be worshipped.

A. 6887.

See Chapter V., 45, 48.

A. 8328.

That the Lord, as to His Humanity, is the name of the Father. R. 81.

By the name of God in the Word is signified God with everything Divine which is in Him and proceeds from Him. That it ought not to be profaned is meant in the Lord's Prayer, by *Hallowed be Thy name*.

P. 230.

In the Lord's Prayer, according to its celestial sense, the same is signified in this petition, *Hallowed be Thy name*, namely that the Divine Humanity of the Lord is meant by the name of Jehovah God. T. 299.

Infants and angels in heaven know of no other father or mother (God and the church). The Lord teaches the same in the common prayer of all Christian churches.

T. 306.

When the Lord God the Redeemer is approached, the Father is approached, and then His name is hallowed, and His kingdom comes. Ind. xvi.

The Lord, the Redeemer and Saviour, is the Father of all in heaven, and He Himself teaches that the Father and He are one, that the Father is in Him and He in the Father, that whoso seeth Him seeth the Father, that all that the Father hath are His. Ind. xvii.

It is manifest what is understood in the Lord's Prayer by the words *Hallowed be Thy name*, namely that the Divine Humanity of the Lord is to be accounted Holy, and to be worshipped. E. 102.

9, 10. We in heaven use that prayer daily, as men upon earth do, and we do not then think of God the Father, because He is invisible, but we think of Him in His Divine Humanity, because in this He is visible, and in this He is called Christ by you, but Lord by us, and thus the Lord is our Father in heaven. His Divine Humanity is the name of the Father, and the Father's kingdom comes when the Lord is immediately approached. R. 839.

All you that are here present understand these words as relating to the Father in His Divinity alone, whereas I (Swedenborg) understand them as relating to His Humanity. And this also is the Father's name, for the Lord said, *Father, glorify Thy name*, that is, Thy Humanity, and when this is done, the kingdom of God comes. T. 112.

See Chapter III., 2.

T. 113.

9-13. We have proved from the Word that His Divine Humanity is the name of the Father, and that the Father's kingdom comes when the Lord is immediately approached, and by no means when God the Father is approached immediately. Therefore the Lord commanded His disciples to preach the kingdom of God, and this is the kingdom of God. R. 839.

10. See Chapter III., 2.

R. 749.

The Lord's kingdom is the church, which makes one with heaven. R. 956.

As to love is to will, so likewise it is to do, for what a man loves that he wills, and what he wills he also does. Hence by doing the will of God, or of the Father is understood to do His precepts, or to live according to them from the affection of love or charity. This is what is understood by the will of God, and of the Father.

E. 295.

That the kingdom of the Lord is what proceeds from Him and is received, may appear from the passages in

10 the Word where the kingdom of God is mentioned. By the kingdom is there understood the reception of Divine good and Divine truth which proceed from the Lord, and in which the Lord is with the angels of heaven and with men of the church. E. 683.

The Lord's kingdom was also before the last judgment, for the Lord always rules both heaven and earth. But the state of His kingdom after the last judgment became other than before it, as the reception of Divine truth and good became thereby more universal, more interior, more easy, and more distinct. E. 1217.

10, 13. *Thy kingdom come* signifies that truth may be received. *Thy will be done* signifies that it may be received by those who do the will of God, *Thine is the kingdom, the power, and the glory* signify Divine truth from the Lord alone. It is also said "power and glory" because to Divine truth belong all power and glory.

E. 48.

11. The Lord's Divine Humanity signified celestial food, which is no other than love and charity, with the goods and truths of faith. In the heavens this food is given every moment by the Lord to the angels, consequently for ever and to eternity. This also is what is meant in the Lord's Prayer by this petition. A. 2838.

The Lord daily provides necessaries, and thus they ought not to be solicitous about acquiring them for themselves. A. 8478.

12, 15. See Chapter III., 8, 9. A. 1017.

13. Glory signifies Divine truth. In the supreme sense, it signifies the Divine Humanity, thus also the Divine truth, because the latter is from the former.

A. 5922.

An age signifies what is eternal since it is said of the Lord and of His kingdom, and of heaven, and of the life there, whereof there is no end. A. 10248.

That the Lord fights for man in temptations.

N. 200.

16. See Chapter V., 18, 26. R. 23.
See Chapter V., 18, 26. E. 228.

17. The truth which the man himself believes to be truth, and which he makes the truth of his faith, constitutes with man the head. A. 9166.

It was a received custom to testify joy and benevolence of mind by anointing themselves and others with oil, but with common or some precious oil, not with the holy oil. R. 779.

17, 18. It was received in common use to anoint themselves and others, to testify gladness of mind and benevolence. To fast is to be in mourning. A. 9954.

17, 18. To fast signifies to mourn, because in mourning they fasted, and because they then desisted from all expressions of gladness, therefore they did not, as was usual, anoint themselves with oil. E. 375.

19, 20. Riches and wealth, in the spiritual sense, are the knowledges of good and truth, in general all those things which relate to faith and charity, that is to man's spiritual life, wherefore to take those things away from any one signifies, in the spiritual sense, to steal.

A. 8906.

Since good and truth are taken away from those who are in dead worship, as if it were done by a thief in the dark, therefore in the Word this is sometimes likened to a thief. R. 164.

Priests who do the work of their ministry from no higher motives than those of gain and worldly honour, and who teach such doctrines as they see, or may see from the Word not to be true, are spiritual thieves, for they rob the people of the means of salvation, which are the truths of faith. T. 318.

Treasures are knowledges of truth and good, to lay them up in heaven, is in the spiritual man, for the spiritual man is in heaven. E. 193.

Coming as a thief when predicated of the Lord, signifies His advent and the last judgment. E. 1005.

19–21. By faculties, riches, wealth, silver, and gold are signified those things which are of intelligence and wisdom, therefore also the kingdom of heaven is compared by the Lord to treasure hid in a field. A. 10227.

Persons, indeed, who are in dignity in heaven, are in magnificence and glory, like that of kings upon earth, but yet they do not regard the dignity itself as anything, but the uses, in the exercise and administration of which they are engaged. They receive every one the honours of his dignity, but they do not attribute them to themselves, but to the uses, and as all uses are from the Lord, they attribute them to the Lord, from whom they are derived. Such therefore are spiritual dignities and riches, which are eternal. But it is otherwise with those to whom dignities and riches in this world were curses. These, since they attributed them to themselves and not to uses, and since they did not desire that uses should govern them, but that they should govern uses, which they only regarded as such in so far as they were subservient to their own honour and glory, are therefore in hell, where they are vile drudges despised and in misery, for which reason as their dignities and riches perish, they are called temporary and perishing. P. 217.

22. The three universal loves are the love of heaven, the love of the world, and the love of self. Where those three loves are in just and right subordination, spiritual sight in the mind, united with natural sight in the body, flows in through heaven from the Lord. It may be compared to an apple growing in Africa, which is transparent even to its centre, where its seeds are stored. Something similar is meant by these words of the Lord.

T. 403.

22, 23. See Chapter V., 29.

R. 48.

The reason why the eye signifies understanding is, because the bodily sight corresponds with the sight of the spirit in the body, which is understanding. In con-

sequence of such understanding, by eye in the Word, in almost all passages where it occurs, is signified understanding. A. 2701.

By eye is signified the intellect which belongs to the soul, but the case is still worse with those whose interiors are darkness, and whose exteriors appear as it were light. These are such as outwardly have a semblance of angels of light, but inwardly are devils, and they are called Babel. A. 2973.

In this passage also the eye does not mean the eye, but the understanding of the truth of faith, hence the eye is called the lamp of the body, and it is said, *If the light which is in thee be darkness, how great is that darkness*, for darkness, in the spiritual sense, means a false faith. A. 9051.

By eye is here meant faith and consequent intelligence. A. 9548.

By the eye is understood the understanding, by a single eye the understanding of truth, by an evil eye the understanding of what is false. Darkness means falsities, the whole body means the whole spirit, for it is wholly of such a quality as the will, and the understanding thence derived. E. 152.

The eye is here called a light, because it signifies the understanding of truth, and hence also the truth of faith, and this because the understanding derives its all from the will, for the quality of the former is according to that of the latter, as the truth of faith derives its all from the good of love. When, therefore, the understanding of truth is from the good of the will, then the whole man is spiritual, which is signified by Matthew vi. 22, 23.

E. 274.

By the eye is signified the understanding of man, which, if good, that is, if it be from truths which are from good, then the whole man is such, which is meant by the whole body in such case being full of light; but, on the other

22 hand, if the understanding be from falsities of evil, then the whole man is such, which is signified by the whole body being full of darkness. It is said, *if thine eye be single*, but in the original it is said *if the eye be simple* and simple signifies that it is one, and it is one when truth is from good, or when the understanding is from the will. By the right eye also is signified the understanding of good, and by the left eye the understanding of truth. If they make a one, the eye is then single, thus a single or good eye. E. 313.

By the eye is here signified the understanding, and by the pure or single eye, the understanding of truth from good, but by the evil eye, the understanding of falsity from evil. By the body, which is said to be either full of light or of darkness, is meant the whole man. E. 526.

By the eye is understood the understanding and faith of truth which is called a lamp from the light of truth, which man has from understanding and faith. To be in light is to be wise. . . . If the light be darkness signifies, if the truth be false or falsified. Because truth falsified is worse than every other false, it is said, *If the light be darkness, how great is the darkness.* E. 1081.

Uses do not become uses of charity with anyone else but him who fights against evils which are from hell. Those which are done under a show of charity are here described

Wis. xi. 6.

23. By eye in the spiritual sense of the Word is meant the understanding. P. 264.

See Chapter IV., 16. R. 413.

See Chapter IV., 16. A. 1839.

In the other life the light in which are those who are in falsity becomes thick darkness at the presence of the light of heaven, and still thicker darkness with those who have been of the church, because they were in falsity opposed to the truth of faith. A. 7688.

24. Dominion derived from evil and falsity, is alto-

gether contrary to dominion derived from goodness and truth. A. 1749.

Here loving signifies the celestial love, and adhering spiritual love. Each is mentioned as being distinct from the other, otherwise it would have been sufficient to mention one. A. 3875.

The Lord, with a view to render anyone blessed and happy, requires a total submission, that is, that he should not be partly his own, and partly the Lord's, for in that case there are two lords, whom man cannot serve at the same time. A. 6138.

The two lords are good and evil, for man must either be in good, or in evil, he cannot be in both together. He may be in several truths, but they are arranged in order under one good, for good makes heaven with man, but evil, hell. He must be either in heaven or in hell, not in both, nor between both. A. 9167.

There are those who serve both, but they are they who are called lukewarm, neither cold nor hot, who are spued out. A. 9210.

To be led of self and to be led of the Lord are two opposites, for he who is led of himself is led of his own loves, thus of hell, for the proper loves of man are from that source, and he who is led of the Lord, is led of the loves of heaven, which are love to the Lord and love toward the neighbour. A. 10362.

The liberty of doing good and the liberty of doing evil, though they appear alike in the external form, are as different and as distant from each other as heaven and hell are. . . . So far as a man is in the one, he is not in the other, for no man can serve two lords. N. 144.

The Word teaches that no man can be in good, and at the same time in evil, or what is the same, that no one, as to his soul, can be in heaven, and at the same time in hell. Life 28.

Every one after death must either be in good and at

24 the same time in truth, or in evil and at the same time in falsity, because good and evil cannot be joined . . . for they are opposites, and opposites combat each other, until one destroys the other. They who are in evil and at the same time in good are understood by the words of the Lord to the church of Laodicea in Revelation iii. 15, 16. P. 18.

Two opposites cannot exist together in one substance or form, without its being torn asunder and perishing.

P. 233.

Evil is of hell, and faith is of heaven. Those two principles cannot dwell together in one subject or man, for in case they were together, the man would be torn asunder, as if he were tied across the body with two ropes, by one of which he was pulled upward, and by the other downward. T. 383.

It is not there said (Matthew xxv. 41, etc.) that they did what is evil, but they did not do what is good, and those who do not do good from a religious motive do evil, since no man can serve two masters. T. 536.

There is in every man either the love of evil, and thence of what is false, or the love of good, and thence of truth. Those two loves are opposed to each other, wherefore he who is in the one cannot be in the other.

E. 193.

Man must be either in goods or in evils, he cannot be in both together, hence it is that from a faith which removes good works, which are goods of life, follow all evils in the complex. E. 847.

In proportion therefore as he accedes to the one, in the same proportion he recedes from the other. Hence it is, that as a man flees from evils, and hates them, in the same proportion he wills and loves goods, and their derivative truths. E. 902.

Verse quoted.

C. Page 14.

24, 25. A state of innocence is also described by the

Lord in Matthew vi. 24, 25 ; but by correspondences only. H. 281.

25. Here the soul (life) signifies the truths of faith, to eat and to drink, to be instructed in the good and truth of faith, for the subject here treated of in the internal sense is the spiritual life and its nourishment. A. 9050.

These words although they are spoken of the life of the body, yet signify such things as are of the life of the spirit. By eating, and by drinking, and by meat is signified spiritual nourishment, which is the nourishment of faith, and therewith of the understanding, whence comes intelligence in things spiritual. By clothing the body and by raiment is signified truth investing the good of love and of the will, raiment meaning that truth, and the body the good of love, which is the good of the will. E. 750.

25-34. The subject treated of in verses 25-34 in the internal sense, is care for the morrow, which care is not only prohibited, but is also condemned. It does not mean the care of procuring for oneself food and clothing, and also wealth for the time to come, for it is not contrary to order for anyone to look forward in providing for himself and his dependents, but those have care for the morrow, who are not content with their lot, who do not trust to the Divine, but to themselves, and who look only to worldly and earthly, and not to heavenly things. A. 8478.

25, 31. This is significative of spiritual things, meaning that the all of faith as to good and truth is given of the Lord. A. 3069.

29. Such is the case with the good which is from a man, and with that which is from the Lord. That those kinds of good differ so much one from another cannot be known to men, because they judge from externals, but the angels clearly perceive whence the good appertaining to a man is derived, and hence what is its quality. A. 8480.

33. The truths of the church by whomsoever they are

33 possessed, without conjunction by good with the interior man, regard nothing for an end but gain ; but when they are conjoined by good with the interior man, they then regard for an end essential good and truth, thus the church, the Lord's kingdom, and the Lord Himself, and when they regard these things for an end, then also a sufficiency of gain is allotted them. A. 5449.

It is a known thing that means have no life from any other source but from the end, and no life without the end. Thus the delights of gain and of honours, when they are made means have life derived, in that case from the life out of heaven, that is through heaven from the Lord, for the Lord is the end in which they centre. When man is in such an order of life, then gains and honours are blessings to him, but if he be in inverted order, gains and honours are curses to him. A. 9184.

To seek His righteousness means to seek His good.

H. 64.

The reason why the Lord's kingdom is our neighbour, that ought to be loved in the highest degree, is because it includes the church dispersed throughout the whole earth, called the communion of saints, and also heaven. He then who loves the Lord's kingdom, loves all those throughout the whole world who acknowledge the Lord, and live in faith toward Him, and in charity toward their neighbour, and he also loves all who are in heaven.

T. 416.

By the kingdom of heaven is understood, in the spiritual sense, the Divine truth, and by justice the Divine good, wherefore it is said, seek first the kingdom of the heavens and the justice thereof. In the supreme sense, by the kingdom of the heavens is understood the Lord, as He is the all of His kingdom. By justice, in the same sense, is signified the merit of the Lord. E. 683.

When man in the first place loves uses by doing them, and in the second place loves the world and himself,

then the former is his spiritual, and the latter his natural, and the spiritual has dominion and the natural serves. The kingdom of the heavens is the Lord and His church. Justice is spiritual, moral and civil good, which is done from the love of those goods in use. The reason why, in this case, all things are added, is because then use is in the first place and has rule, and gives whatever is conducive to eternal life and happiness. The *all things* which shall be added, are there spoken of as food and raiment, because by food is also meant everything internal that nourishes the soul, and by raiment everything external which, like a body, clothes it. Everything internal has reference to love and wisdom, and everything external to opulence and eminence.

E. 1193.

This verse is quoted in every volume of the "Arcana Cœlestia" as a Motto.

Motto.

CHAPTER VII.

1. Judge not, that ye be not judged.
2. For with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured unto you.
3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye ?
4. Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye ; and lo, the beam is in thine own eye ?
5. Thou hypocrite, cast out first the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
6. Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.
7. Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you :

8. For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened.

9. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone ;

10. Or if he shall ask for a fish, will give him a serpent ?

11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him ?

12. All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them : for this is the law and the prophets.

13. Enter ye in by the narrow gate : for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby.

14. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.

15. Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves.

16. By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles ?

17. Even so every good tree bringeth forth good fruit ; but the corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Therefore by their fruits ye shall know them.

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father who is in heaven.

22. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works ?

23. And then will I profess unto them, I never knew you : depart from me, ye that work iniquity.

24. Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock :

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon the rock.

26. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand :

27. And the rain descended, and the floods came, and the winds blew, and smote upon that house ; and it fell : and great was the fall thereof.

28. And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching :

29. For he taught them as *one* having authority, and not as their scribes.

Chapter VII.

Whole Chapter cited.

See Chapter V., whole chapter cited. E. 785.

See Chapter V., whole chapter cited. D. P., Page 37.

- I. The angels charged those things (fornication) upon some as evils of sin, and upon others as not evils, and declared the latter guiltless, but the former guilty. On being questioned why they did so, when the deeds were alike, they replied that they regard all from purposes, intention, or end, and distinguish accordingly. On this account they excuse or condemn those whom the end excuses or condemns, since all in heaven are influenced by a good end, and all in hell by an evil end, and that this, and nothing else, is meant by the Lord's words in Matthew vii. 1. M. 453.

This cannot in any wise mean judgment respecting any one's moral and civil life in the world, but respecting his spiritual and celestial life. Who does not see, that unless a man was allowed to judge respecting the moral life of those who live with him in the world, society would perish? But to judge what is the quality of the interior mind or soul, thus what is the quality of any one's spiritual state, and thence what is his lot after death, is forbidden, for that is known only to the Lord : neither does the Lord reveal it till after the person's decease. M. 523.

No inference is to be drawn concerning any one from appearances of marriages, or of adulteries, whereby to decide whether he has conjugal love, or not. M. 531.

1, 2. This, without doctrine, might be adduced to confirm a notion that it is not to be said of evil that it is evil, thus, that it is not to be judged that a wicked man is wicked, yet, according to doctrine it is lawful to judge, but justly (see John vii. 24). S. 51.

It is a very common thing with those who have conceived an opinion respecting any truth of faith, to judge of others, that they cannot be saved, but by believing as they do, which nevertheless the Lord forbids. A. 2284.

See Chapter V., 21, 22.

A. 9857.

He who condemns them (the two witnesses Revelation xi. 3-5), shall in like manner be condemned.

R. 495.

Without doctrine a person might here be led to this conclusion, that he ought not to judge in regard to an evil man that he is evil, whereas from doctrine it appears that it is lawful to judge, if it be done righteously.

T. 226.

In these words is described charity toward our neighbour, or the spiritual affection of truth and good, namely, that in proportion as any one is principled in such charity or affection in the world, in the same proportion he comes into it after death. That evil is not to be thought concerning good and truth, is understood by, *Judge not, that ye be not judged, condemn not, that ye be not condemned.*

E. 629.

It is also not prohibited to judge our associates and neighbours in regard to their natural life, which indeed concerns the community, but it is prohibited to judge as to their spiritual life, which indeed is only known to the Lord.

D. V. 5.

1-20. See Chapter III., 8, 9.

A. 1017.

2-4. See Chapter V., 22-24.

A. 2360.

- 3-5. Here to behold a mote in a brother's eye means anything erroneous in regard to the understanding of truth. A. 9051.

Here also the term brother is used, because the subject treated of is concerning charity, for by casting out the mote out of a brother's eye, is signified to obtain knowledge of what is false and evil, and to reform. The reason why it is said by the Lord, a mote out of thy brother's eye, and a beam out of thine own eye, is on account of the spiritual sense contained in every particular which the Lord spake. By the mote is signified a slight false of evil, and by the beam a great false of evil. By the eye is signified the understanding, and also faith. Wood signifies good, and in the opposite sense evil.

E. 746.

6. Dogs stand for those who within the church are in the lowest place, who prate much about the things of the church and understand little, and in an opposite sense, those who treat with contumacy the things of faith. A. 7784.

Good falsified and thus made unclean, is signified by dogs. A. 9231.

Pearls signify the knowledges of good and truth which are of the Word. Swine signify they who only love worldly riches, and not spiritual riches, which are the knowledges of good and truth derived from the Word.

R. 727.

By dogs are signified lusts and appetites, by swine filthy loves, such as are in the hells of adulterers. To trample with their feet signifies rejecting them altogether as dirt, and to turn and rend signifies the treating them with contumacy and ignominy. By pearls are signified the knowledges of good and truth. E. 1044.

7. These words describe the power of those who are in the Lord. They do not will anything, and so do not seek anything, save from the Lord, and whatsoever they will and seek of the Lord is done. R. 951.

Verse quoted in Memorable relation. T. 459.

- 7, 8. Without doctrine it might be supposed that everyone would receive whatsoever he asks, but from doctrine it is believed, that whatsoever a man asks, not from himself, but from the Lord, that is given. S. 51.

We frequently read in the Word, that the Lord gives when asked, and yet the Lord gives them to ask, and what to ask, so that He knows before. Still the Lord wills that man should ask first, to the end that he may do it from himself, and thus that it should be appropriated to him. Otherwise, if the petition were not from the Lord, it would not be said in those places that they should receive whatever they asked. R. 376.

Without doctrine it might be supposed from these words that everyone would certainly receive what he requests, but doctrine teaches that whatever a man asks of the Lord, and under His influence is granted him.

T. 226.

Verses quoted.

D. P., Page 76.

- 7-11. See Chapter V., 45. •

P. 330.

8. If they ask from the faith of charity, they do not then ask from themselves, but from the Lord, for whatever a man asks from the Lord, and not from himself, he receives.

E. 411.

11. See Chapter V., 44, 45.

E. 254.

12. The whole of the law has relation to the single commandment, that men should love God above all things and the neighbour as themselves, for on these hang the law and the prophets.

A. 922.

This law has its origin in the universal law, that no one should do to another, what he would not wish another to do to him.

A. 1011.

He who acts from this precept, does good indeed to others, but then he does good because it is so commanded, and not from affection of heart. As often as he does it he begins from himself, and also in doing

good he thinks of merit, but he who does not act from precept, but from a principle of charity, that is from affection, acts from the heart, and thus from freedom.

A. 3463.

The Word is here distinguished into the law and the prophets, and because the Word is distinguished into the historical and prophetic, it follows, that by the law is meant the historical Word, and by the prophets the prophetic Word.

A. 6752.

See Chapter V., 18.

A. 7463.

Those who do good from good, or from the heart, receive good from others. On the other hand, likewise, those who do evil from evil, or from the heart, receive evil from others. Hence it is that every good has its recompense joined to it, and every evil its punishment.

A. 8214.

From this law which in the spiritual world is constant and perpetual, have originated the laws of retaliation, which were enacted in the representative church.

A. 8223.

Thou shalt so do to a neighbour as thou art willing that another should do to thee.

A. 9048.

By Moses and the prophets, and also by the law and the prophets, are signified all things which are written in the books of Moses, and in those of the prophets.

S. 9.

The Lord teaches that evil must not be done.

Life 73.

This law in heaven is the law of mutual love or charity, from which it becomes the opposite in hell, which is that to everyone it is done as he had done to another: not that they who are in heaven do this, but that they do it to themselves, for the recompense of retaliation is from oppositions to that law of life in heaven, as if inscribed on their evils.

R. 762.

This is the law of charity laid down and given by the

12 Lord Himself. So do they love the neighbour who are in the love of heaven ; while they who are in the love of the world love the neighbour from the world and for its sake ; and they who are in the love of self love the neighbour from self and for the sake of self. T. 411.

The same law is the universal law of moral life.

T. 444.

As this is the law in heaven and from heaven in the church, hence also every evil has with itself a corresponding punishment, which is called the punishment of evil, being in the evil and as it were conjoined with it. From this flows the punishment of retaliation, which was dictated to the children of Israel, because they were external men, and not internal.

E. 556.

See Chapter V., 43-48.

E. 785.

12-14. It is manifest that the gate of heaven is where angels are with man, that is, where there is influx of good and truth from the Lord, and thus that there are two gates. Concerning these two gates the Lord speaks thus in Matthew.

A. 2851.

13, 14. That the way is narrow which leads to life, is not because it is difficult, but because there are few who find it, as is here said.

H. 534.

That there are many who love themselves and the world, and few who love God, the Lord also teaches in these words.

P. 250.

14. Life manifestly means spiritual life, or life in heaven, which is also simply called life.

A. 5890.

As death signifies condemnation and hell, hence, on the other hand, life signifies salvation and heaven.

E. 186.

15. The false prophets are the sons of the age, who are more prudent in their generation, that is more crafty, than the sons of light.

A. 3900.

This signifies the eagerness of snatching away and delivering the good. This is evident from the signification of wolf, as one who snatches and disperses. Since beasts

in the Word signify desires, a wolf signifies the eagerness of snatching — as is also evident from the passages in the Word where a wolf is named. Hence it is plain that by wolf are signified those who snatch, but here those who snatch away from hell them that have been seized.

A. 6441.

By prophets in the internal sense of the Word are meant those who teach truth and by it lead to good, and by false prophets those who teach falsity and by it seduce.

J. 59.

A garment signifies truth.

R. 166.

Spiritual hypocrites — who are such as walk in sheep's clothing, but inwardly are ravening wolves — appear to the angels of heaven like soothsayers walking on the palms of their hands and praying; who with their mouth and from the heart cry to demons and kiss them, but they clap in the air with their shoes and so they make sound to God. But when they stand on their feet, their eyes look like those of a leopard, they step like wolves, as to the mouth they are like the fox, as to the teeth like crocodiles, and as to faith like vultures.

T. 381.

The false prophets who come in sheep's clothing and inwardly are ravening wolves, are they who teach falsities as if they were truths, and who in appearance live morally, but who when they are left to themselves think of nothing but themselves and the world, and study to deprive others of truths.

E. 195.

Sheep signifying the goods of charity.

E. 1154.

15, 16. Therefore, my friends, know a man not from his mouth but from his heart, that is, not from his words but from his deeds.

T. 590.

16. Because charity toward the neighbour is treated of in these passages, it is said that they should be known by their fruits, which are the goods of charity; the internal goods of charity being grapes, and the external figs.

A. 5117.

- 16 To gather grapes of thorns signifies the goods of faith and charity from the falses of lusts. A. 9144.
 The fig here stands for the good of the external or natural man, and the grape for the good of the internal or spiritual man, the thorn and the bramble-bush signify the evils opposed to them. E. 403.
 According to the quality of the life, such is the man. E. 797.
- 16-18. That a man cannot do good which in itself is good, before evil has been removed, the Lord teaches in many places. See Isaiah i. 16-18. T. 435.
- 16-20. He who adopts the principle that faith alone is saving, without goods of charity — can he not weave a whole system of doctrine out of the Word? and this without in the least caring for, or considering, or even seeing what the Lord says, that the tree is known by its fruit. A. 794.
 See Chapter III., 8, 9. A. 7690.
 See Chapter III., 10. R. 400.
 See Chapter III., 10. R. 934.
 See Chapter III., 10. T. 468.
 See Chapter III., 10. E. 109.
- 16-20, 24-27. See Chapter III., 8, 9. A. 2371.
- 17, 18. Verses quoted. C., Page 26.
- 17-20. All good, which will bear any fruit, is from the Lord, and unless it be from Him, it is not good. A. 9258.
19. See Chapter III., 10. Life 93.
 See Chapter III., 8. Life 104.
- 19, 20. See Chapter V., 19, 20. Life 2.
- Who does not know from the Word that a life is allotted to every one after death according to his deeds? Open the Word, read it, and you will see this clearly, but while doing this, remove the thoughts from faith, and justification by it alone. That the Lord teaches this

everywhere in His Word, take a few examples to testify.
 Luke vi. 46-49 : John v. 29 ; xv. 14, 16. P. 128.

After the acknowledgment of God, charity is the second means which fits a man to approach the Holy Supper worthily. It appears from the Word in these passages, Matthew xxii. 34-39 : Luke x. 25-28, also from Matthew vii. 19, 20, and Luke iii. 8, 9. T. 722.

19, 21. That charity and faith do not profit a man while they inhere only in one hemisphere of his body, that is, in his head, and are not grounded in works, is evident from a thousand passages in the Word. T. 376.

19-23. Who and of what quality those are who are in faith separate from charity, and who are meant by goats, may be evident from this passage and from Luke xiii. 25-27. A. 4769.

19-27. In this passage are described those who are in faith derived from charity, and those who are in faith but not in charity. They who are in faith derived from charity, by the tree bearing good fruit, and by the house which was built upon a rock. Fruits in the Word also signify the works of charity, and a rock faith from charity. But they who are in faith separate from charity are understood by the tree not bearing good fruit, and by the house built upon the sand. Evil fruits also in the Word signify evil works, and sand faith separate from charity. E. 212.

See Chapter V., 19. E. 250.

21. See Chapter V., 45, 48. A. 8328.

See Chapter V., 19, 20. Life 2.

See Chapter V., 44, 45. E. 254.

See Chapter VI., 10. E. 295.

21, 22. Spirits who are in knowledge of the doctrinals of faith, without love, are in such frigid life and obscure light, that they cannot even approach the threshold of the outer court of the heavens, but flee away. Some of them say that they have believed in the Lord, but they

have not lived as He teaches. Of such the Lord thus speaks in Matthew vii. 21 to the end. A. 34.

See Chapter III., 2.

R. 553.

21-23. See Chapter V., 16, 19.

A. 3934.

That man will be judged and recompensed according to his deeds and works is said in many passages of the Word. See Revelation xiv. 13; ii. 23; xx. 13-15.

H. 471.

That no one is saved by good that he does from self, because it is not good, is manifest. See Luke xiii. 25-27.

Life 30.

21-24. When they who are of such a character (faith separate from charity) come into another life, they desire to go to heaven, saying that they have faith, and that they have read the Word, have heard sermons, have received the holy supper, and that by these things they expect to be saved. But when their life is explored, it appears altogether infernal, namely, that they have made no account of enmities, of hatred, of revenges, of craftiness, of deceitful stratagems; that when they did what was right, sincere, and just, it was only in the external form, for the sake of appearing such to the world, whilst inwardly, or in their spirit, they thought other things, things contrary to what is right, sincere and just, believing that thoughts and intentions are of no account, provided they do not openly appear before the world. These are they who are understood by the words in Matthew.

E. 231.

21-24, 26. When it is said to them that these things (persuasive faith and a life of evil) are contrary to the Lord's words in Matthew, and in Luke xiii. 25-27, they answer, that by those are meant no others than such as have been in faith from miracles, but not in the faith of the church.

A. 7317.

22. It is manifest that to prophesy is to teach.

A. 2534.

In the Word by the name of God is signified God with all the Divine that is in Him and that proceeds from Him ; and as the Word is the proceeding Divine, it is the name of God ; and as all the Divine things which are called the spiritual things of the church are from the Word, they are also the name of God.

P. 230.

By asking the Father in His name is meant to go to the Lord, and to the Father through Him, because the Father is in the Son, and they are one, as He teaches. That is what *In His name* signifies.

R. 618.

Hallowed be Thy name, is to approach the Lord and worship Him. Where the name of the Lord is mentioned, He is meant Himself as to His Human.

R. 839.

22, 23. It is evident that they who place worship in a name, as the Jews in the name of Jehovah, and Christians in the name of the Lord, are not on that account the more worthy, because the name avails nothing ; but that they should be such as the Lord commanded, for this is to believe on His name ; and further that its being said that there is no salvation in any other name than the Lord's, means that there is none in any other doctrine, that is, in no other than mutual love, which is the true doctrine of faith ; and thus in no other than the Lord, because all love and thence all faith are from Him alone.

A. 2009.

Some of them are among those who say that they have laboured in the Lord's vineyard, whereas they have had at the same time continually in mind their own pre-eminence, glory, and honours, as well as gain . . . but of whom it is said, *I knew you not*.

A. 2027.

With the same persons it also becomes apparent that they have given no attention at all to the things which the Lord Himself so often taught concerning the good of love and charity, but that these things were like passing clouds, or like things seen in the night.

A. 2371.

22 But they who worship a name only, without love and faith, are thus spoken of in Matthew. A. 2724.

They who are in internal truths know that by the learned, the wise, and the intelligent, are signified those who are in good, whether they be in any human wisdom and intelligence or not, and that these shall shine as the stars, and that they who labour in the Lord's vineyard shall receive a reward, each according to the affection of good and truth from which he labours. And that they who labour for the sake of themselves and the world, that is, for the sake of self-exaltation and opulence, have their reward in the life of the body, but in the other life have their lot with the wicked. A. 3820.

The persuasion of truth when man is in a life of evil, is such that he persuades himself that truth is truth, not for the sake of good as an end, but for the sake of evil as an end—that is, that he may gain honours, reputation, and wealth thereby. These are they of whom the Lord speaks in Matthew. A. 3895.

Those who are in truth in which there is no good, in the other life, more than others, make merit of all that they have done which appears as good in outward form, though in inward form it was evil—according to what the Lord says in Matthew. A. 4638.

Of those who are in evil, the Lord says that He does not know them. A. 6806.

Those truths, as long as they serve as means, are loved for the sake of the end, which is evil, but when they are no longer so serviceable, they are relinquished, yea they are regarded as falsities. This persuasion is what is called persuasive faith, and is what is meant by the words of the Lord in Matthew. A. 7778.

It has been further said, that they who are learned as to doctrine, but evil as to life, are those who are meant by the Lord. A. 9192.

They who are in persuasive faith, are meant by these

described in Matthew. Also in Luke xiii. 26, 27. They are also meant by the five foolish virgins who had no oil in their lamps. A. 9369.

They who are in persuasive faith, are meant by these persons in Matthew. N. 119.

See Chapter V., 19, 20. Life 2.

See Chapter VII., 19, 20. P. 128.

Who does not see that they will not say that they have prophesied, but that they knew the doctrine of the church, and have taught it. R. 8.

Do you know any sin in which you are? Have you in any wise examined yourselves? Have you on that account shunned any evil as a sin against God? And he that does not shun it, is in it. Is not sin the devil? Wherefore you are they of whom the Lord speaks in Matthew, and in Luke xiii. 26, 27. R. 531.

In hypocritical worship like this are they who have confirmed in themselves the faith of the present day, that the Lord by the passion of the cross took away all the sins of the world, meaning by this the sins of every one, provided men only pray according to the formularies about propitiation and mediation. T. 518.

See Chapter VII., 22, 23 under R. 531, repeated in T. 567.

In a word, the name of a Christian, that is that one is of Christ, without acknowledging Him and following Him, that is living according to His commandments, is a thing as empty as a shadow, as smoke and as a blackened picture, for the Lord says in Matthew vii. 22, 23 and Luke vi. 46 and subsequent verses. T. 681.

See Chapter VII., 22, 23 under R. 531, repeated in B. 114

The subject here treated of is salvation, namely, that no one is saved by knowing the Word and teaching it, but by doing it. E. 624.

Several have been there (in the spiritual world) seen

23 and heard, who said that they had taught, and written, and reformed, but when the end or love of their will was laid open, it appeared that they had done all things for the sake of themselves and the world, and nothing for the sake of God and their neighbour, yea, that they cursed God and cursed their neighbour. They are such as are understood in Matthew vii. and in Luke xiii. 26, 27. E. 1187.

I have spoken with several after death, when they become spirits, who have been in this kind of affection of use (mere natural affection) and who then were urgent to be admitted into heaven from a claim of merit, but as they had performed uses from natural affection alone, thus for the sake of themselves and of the world, and not for the sake of God and the neighbour, they received a reply similar to what is written in Matthew.

D. L. xvii.

Those uses which are done either under a show of charity, or under a show of piety are described in the Word. Those which are done under a show of charity are thus described in Matthew. They who have done them under a show of piety are described in Luke xiii. 26, 27. D. Wis. xi. 6.

24. See Chapter III., 8. Life 104.

24, 25. By the rock the Lord as to the Divine truth of the Word is signified. R. 915.

Here by the house founded upon a rock is signified both the church in general, and every individual member of the church who founds his doctrine and life upon Divine truth which is from the Lord, thus upon those things which are in the Word. Consequently it signifies those who are in truths grounded in good from the Lord.

E. 411.

24-27. See Chapter V., 20. A. 9282.

That to do good is to worship the Lord, appears from the Lord's words. N. 127.

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

See Chapter III., 8, 9. A. 2371.

He who heareth the words of the Lord and doeth them is the wise man, but he who heareth them and doeth them not is the foolish man. E. 624.

By the shower and by the floods are here understood temptations, in which man either conquers or falls, by waters the falses which usually flow in in temptations. By the floods are signified temptations, by the winds which also flow and rush in, the thoughts thence emerging, for temptations exist by the breaking out of falses injected by evil spirits into the thoughts. By the house, into which they rush or break in, is signified the man, properly his mind. E. 644.

24, 26. To hear the Word and not do it, is to say that one believes and yet not lives accordingly. Such a man separates hearing and doing, and divides his mind, and is called by the Lord foolish. A. 44.

They that hear are those who have faith, they that do are those who have charity. A. 367.

See Chapter V., 16, 19. A. 3934.

He who is in good, that is, he who does according to the precepts, is called wise, and he who is in knowledges of truths and does them not is called foolish. A. 4638.

That to do good is to worship the Lord is evident from the Lord's words. A. 8255.

The hearkening to the voice signifies obedience, but when, as here, mention is also made of doing, then hearkening signifies faith, and doing signifies life. A. 8361.

They who are truly Christians both know and do, thus believe in God; but they who are not truly Christians, know and do not. These latter however are called by the Lord foolish, but the former wise. A. 9239.

To hear words or discourses signifies to learn and

24 know the precepts of faith which are from the Lord ; to do means to live according to them. A. 9311.

See Chapter VII., 21-23. H. 471.

See Chapter V., 19, 20. Life 2.

See Chapter VII., 19, 20. P. 128.

He who learns truths and does not do them, is like one who scatters seed about in a field, and does not harrow it in, and so the seeds become swollen by the rains and are spoiled ; but he who learns truths and does them, is like one who sows his seed and covers it, and so the rain causes the seed to grow, even to the harvest, to be used as food. T. 347.

Who cannot see that such things take place when men merely know some things from the Word about charity and faith, and do not do them. T. 375.

To know and understand truths Divine, does not constitute the church and form heaven with man, but to know, to understand, and to do. E. 108.

Those who are in faith derived from love, and those who are in faith without love, are signified by the wise and the foolish. E. 252.

They who are truly Christians know, will, and do ; but they who are not such, only know. These latter are called by the Lord foolish, but the former are called wise. E. 349.

See Chapter V., 19. E. 785.

25. Here, by the rains descending and the winds blowing are signified temptations, and thence also falsities rushing in. E. 419.

25, 27. As all spiritual temptations are caused by falsities breaking into the thoughts, and infesting the interior mind, thus by reasonings from them, temptations are also signified by inundations of water. E. 518.

Here also the floods stand for falsities in abundance, because the Lord as to Divine truth is signified by the rock. R. 409.

26. Whoever, therefore, holds the opinion that the way to be saved is to believe this or that which the church teaches, and is still such in character (murderer, adulterer, thief, and false witness) cannot but be foolish, according to the Lord's words. Life 91.

They are among the foolish ones who hear the Lord, that is, read the Word, and do not do it. R. 433.

CHAPTER VIII.

1. And when he was come down from the mountain, great multitudes followed him.

2. And behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed.

4. And Jesus saith unto him, See thou tell no man; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5. And when he was entered into Capernaum, there came unto him a centurion, beseeching him,

6. And saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented.

7. And he saith unto him, I will come and heal him.

8. And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed.

9. For I also am a man under authority, having under myself soldiers; and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10. And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12. But the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth.

13. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

14. And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever.

15. And he touched her hand, and the fever left her; and she arose and ministered unto him.

16. And when even was come, they brought unto him many possessed with demons: and he cast out the spirits with a word, and healed all that were sick:

17. That it might be fulfilled which was spoken through Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

18. Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19. And there came a scribe and said unto him, Teacher, I will follow thee whithersoever thou goest.

20. And Jesus saith unto him, The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not where to lay his head.

21. And another of the disciples said unto him, Lord, suffer me first to go and bury my father.

22. But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.

23. And when he was entered into a boat, his disciples followed him.

24. And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep.

25. And they came to him, and awoke him, saying, Save, Lord; we perish.

26. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27. And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

28. And when he was come to the other side into the country of the Gadarenes, there met him two possessed

with demons, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way.

29. And behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the time?

30. Now there was afar off from them a herd of many swine feeding.

31. And the demons besought him, saying, If thou cast us out, send us away into the herd of swine.

32. And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters.

33. And they that fed them fled, and went away into the city, and told everything, and what was befallen to them that were possessed with demons.

34. And behold, all the city came out to meet Jesus: and when they saw him, they besought *him* that he would depart from their borders.

Chapter VIII.

3. By touching is signified communication, translation and reception. A. 10130.

To touch with the hand signifies to communicate and to transfer to another, because all the power of man is transferred from the body into the hands, wherefore what the mind wills for the body to do, the arms and hands perform accordingly. This power, however, is natural power, and communication thereby is the exertion of the strength of the body, but spiritual power is to will the good of another, and, as much as possible, to be willing to transfer to another what belongs to one's self. E. 79.

4. It is evident that sometimes the law, and sometimes Moses is named, where such things are treated of as are written in his books. L. 9.

5-13. See Chapter IV., 13.

E. 653.

8, 10, 13. The reason why the Lord healed this and other persons according to their faith was, because the first and primary principle of the church then to be established was, that they should believe the Lord to be God Almighty, for without this faith no church could have been established. For the Lord was the God of heaven and God of earth, with whom there cannot be given any conjunction, except by the acknowledgment of His Divinity, which acknowledgment is faith. E. 815.

10-13. It was often said by the Lord when the sick were healed that they should have faith, and that it should be done to them according to their faith. The reason was, because the first principle of all is to acknowledge that the Lord is the Saviour of the world, for without that acknowledgment no one can receive anything of good and of truth from heaven—thus not faith. . . . All healings also of diseases by the Lord, when He was in the world, signified the healings of spiritual life, thus the things which are of salvation.

A. 10083.

11. Not that they are to eat with them in the kingdom of God, but that they are to enjoy the heavenly goods, which are signified by Abraham, Isaac, and Jacob, namely the celestial things of love—not only the inmost which are Abraham, but also the lower which are mediate, as are those of the rational, which are Isaac, and the still lower, that are the celestial natural, such as are in the first heaven, which are meant by Jacob.

A. 2187.

As the Lord is represented by Abraham, Isaac, and Jacob, so love itself and faith itself are signified, consequently those who are in love and faith, and thus those who are in the Lord.

A. 2658.

In heaven they know nothing of Abraham, Isaac, and Jacob, and those who are there do not perceive anything else when those words are read by man, than the Lord

as to the Divine and the Divine Human. By sitting down with Abraham, Isaac, and Jacob, they perceive nothing, but being with the Lord. A. 3305.

Many from the east and the west stand for those who are in the knowledges and the life of good, and those who are in obscurity and ignorance, thus those who are within the church, and those who are without, for states of good are signified by east and west. A. 3708.

Everyone may see that by sitting down in the Lord's kingdom, eating and drinking, is not signified sitting down, eating and drinking, but something which exists in that kingdom, and that is appropriation of the good of love and the truth of faith, thus it means that which is called spiritual and celestial food. A. 3832.

When therefore it is read (Matthew viii. 11) angels perceive the Lord's presence, and the appropriation of the truth and the good which proceed from His Divine Human. A. 6804.

Among the ancients were instituted banquets, feasts, dinners, and suppers, that they might be consociated by such things as are of wisdom and intelligence. Hence also feasts, dinners, and suppers in the Word signify consociation as to faith and love, as in Matthew. A. 9412.

By a table is signified a receptacle of things celestial, thus heaven as to the reception of such things as are from the Lord. A. 9527.

To lie down with them means to be in heaven where the Lord is. A. 10442.

That man lives after death, the Word teaches, as where it is said, that God is not the God of the dead but of the living, and that Abraham, Isaac, and Jacob are in heaven. A. 10597.

To eat of this bread is to be conjoined to Him (the Lord) by love, for to eat signifies to appropriate and be conjoined, and love is spiritual conjunction. E. 146.

By Abraham, Isaac, and Jacob, the Lord is understood

11 as to the Divine itself and the Divine Human. Hence to sit down with them signifies to be conjoined with the Lord, and to consociate together by love, and by such conjunction and consociation to enjoy beatitude and felicity eternal, and this from the Lord alone. E. 252.

In this passage mention is made only of the east, and of the west. The reason of this is, that when the east and the west are mentioned, the north and the south are at the same time understood. E. 422.

By Abraham, Isaac, and Jacob, is understood the Lord, and by shall sit down with them in the kingdom of the heavens, the fruition of celestial good from the Lord.

E. 768.

See Chapter VIII., 11 under A. 10597 repeated

N. 228.

Sit down daily with Abraham, Isaac, and Jacob, by whom is meant the Lord as to the Divine celestial, the Divine spiritual, and the Divine natural. T. 724.

The Gentiles acknowledge when instructed, and therefore they are received, according to the Lord's words, *They shall come from the east and from the west.*

De Dom., Page 8.

11, 12. The lot of those without the church who are idolaters, is much better than the lot of those who are idolaters within the church. Those are external idolaters, but these are internal. That the lot of the former is better, is evident from the words which the Lord spake.

A. 1328.

That the Gentiles who are in good, although from ignorance they are in non-truths, are received into heaven.

A. 9192.

Among all the nations in the whole world with whom there is any religion, there are precepts similar to those in the Decalogue, and all who live them from religion are saved, but all who do not live them from religion are condemned. They who live them from religion, when

instructed after death by angels, receive truths and acknowledge the Lord. Life 65.

That only those who were born in the church are saved, is an insane heresy . . . also that man has heaven from birth and not from the life. P. 330.

12. Outer darkness stands for the more direful falsities of those who are in the church, for they darken the light, and introduce falsities against the truth, which Gentiles cannot do. A. 1839.

In the other life, when he is among the infernals, he is in the fire or heat of his lusts ; but when he approaches heaven heat is turned into cold, the more intense the nearer he approaches, with an increase of torment in like degree. This cold is what is meant by the gnashing of teeth which is ascribed to those who are in hell.

A. 4175.

The sons of the kingdom are those who are in the vastated church, the darkness is falsities ; for they are in darkness when they are in the thick cloud mentioned above (inundation see A. 4423). The gnashing of teeth is the collision of falsities with truths therein. A. 4424.

See Chapter VI., 23. A. 7688.

By the gnashing of teeth of those who are in hell is meant the collision of falsities with the truths of faith.

A. 9052.

Gnashing of teeth is the continual dispute and combat of falsities with each other, consequently of those who are in falsities, joined likewise with contempt of others with enmity, mockery, ridicule, blaspheming, which evils burst forth in quarrels of various kinds. H. 575.

See Chapter V., 45. R. 20.

By darkness is signified falsity arising from ignorance of the truth, or from a false principle of religion, or from a life of evil. Of them who are in falsities of religion, and thence in evils of life, the Lord says, that *they are to be cast out into outer darkness.* R. 413.

See Chapter III., 2. R. 749.

12 Since sensual men do not see any truth in its light, but argue and wrangle about everything as to whether it is so, these altercations in the hells are heard out of them as gnashings of teeth, which in themselves are the collisions of falsity and truth. R. 435.

The sons of the kingdom there mentioned, are those of the church where truths do not reign, but falsities.

E. 48.

The reason why kingdom signifies church, is because the kingdom of the Lord is where the church is, wherefore they who are of the church are called children of the kingdom. E. 373.

As the Divine truth is the light in the heavens, it follows that the falsity of evil, which is prevalent in the hells, is darkness. E. 526.

By gnashing of teeth in the hells is understood the continual disputations and combating of falsities among themselves, and against truths. These disputations and combats are heard out of those hells as gnashings of teeth, and are also turned into gnashings of teeth, when truth flows in thither out of heaven. E. 556.

14, 15. See Chapter VIII., 3. A. 10130.

See Chapter VIII., 3. E. 79.

16. Because the life of man varies according to his state, therefore by spirit is meant the varying affection of life with man, also the infernal spirits themselves, by whom men have been troubled. L. 48.

16, 17, 28. See Chapter IV., 24. E. 1001.

16, 28. The demons which the Lord cast out were such lusts of evil, arising from the love of the world, when they lived in the world. R. 458.

By the demons cast out by the Lord, by which many were then obsessed, are signified falsities of every kind, with which the church was infested, and from which it was liberated by the Lord. E. 586.

20. The Son of Man stands for Divine truth; not having

where to lay his head, signifies that Divine truth had no place anywhere, or with any man at that time.

A. 9807.

By this is meant, that the Word had no place with the Jews.

L. 27.

See Chapter VIII., 20 under A. 9807 repeated.

E. 63.

21, 22. A father on earth, in respect to the Father in heaven, or to the Lord, is as the dead to the living. Thus the law itself concerning honouring parents is, as it were, dead, unless in it there is honour, worship, and love to the Lord, for that law descends from this Divine law; and hence comes that which is really living in the law, wherefore the Lord said (verse 22).

A. 3703.

Total submission is also signified by the Lord's words in Matthew.

A. 6138.

See Chapter IV., 16.

A. 7494.

They are dead who are destitute of the life of heaven, consequently who are in evils, and thence in falsities.

E. 186.

23–26. By these things was represented the state of the men of the church, when they are natural, and not yet spiritual, in which state the natural affections, which are various cupidities originating in the loves of self and the world, rise up, and cause various emotions in the mind. In this state the Lord appears as absent, and this apparent absence is signified by sleeping. But when they come out of a natural into a spiritual state, then those emotions cease, and tranquillity of mind succeeds, for the tempestuous emotions of the natural man are allayed by the Lord, when the spiritual mind is opened, and the Lord thereby flows into the natural.

E. 514.

26. The reason why the Lord called the disciples men of little faith, when they could not do miracles in His name, and why He could not do miracles in His own country on account of their unbelief, was because the

26 disciples did indeed believe the Lord to be the Messiah or Christ, likewise the Son of God, and the prophet of whom it was written in the Word, but still they did not yet believe in Him as God Omnipotent, and that Jehovah, the Father, was in Him. And yet in proportion as they believed Him to be a man, and not at the same time God, His Divine to which omnipotence belonged, could not become present with them by faith, for faith causes the Lord to be present. E. 815.

They who are in no faith are signified by the fearful. R. 891.

The subjugation of hell by the Lord is also meant by His calming the sea. T. 123.

28 et seq. They who obsessed, whilst they lived in the world were in falses from evil, or in knowledges from the Word which they made dead by applying them to confirm evils, and likewise to destroy the genuine truths of the church, especially the truths concerning the Lord, concerning the Word, concerning the life after death, which dead knowledges in the Word are called traditions. E. 659.

29. See Chapter III., 17. L. 19.

See Chapter III., 16, 17. T. 342.

31-33. Those who were possessed by demons, were in the sepulchres, and the demons themselves were afterwards cast out into the swine, who precipitated themselves into the sea, the reason whereof was, because they had lived in the world in sordid avarice, which swine correspond to. The reason why they precipitated themselves into the sea, was because the sea here signified hell. E. 659.

32. By the depth of the sea and by the deep is signified the hell where are the falsities of evil, and whence they arise. E. 538.

CHAPTER IX.

1. And he entered into a boat, and crossed over, and came into his own city.

2. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven.

3. And behold, certain of the scribes said within themselves, This man blasphemeth.

4. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5. For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?

6. But that ye may know that the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house.

7. And he arose, and departed to his house.

8. But when the multitudes saw it, they were afraid, and glorified God, who had given such authority unto men.

9. And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

10. And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples.

11. And when the Pharisees saw it, they said unto his disciples, Why eateth your Teacher with the publicans and sinners?

12. But when he heard it, he said, They that are whole have no need of a physician, but they that are sick.

13. But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

14. Then come to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15. And Jesus said unto them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but

the days will come, when the bridegroom shall be taken away from them, and then will they fast.

16. And no man putteth a piece of undressed cloth upon an old garment ; for that which should fill it up taketh from the garment, and a worse rent is made.

17. Neither do *men* put new wine into old wine-skins : else the skins burst, and the wine is spilled, and the skins perish : but they put new wine into fresh wine-skins, and both are preserved.

18. While he spake these things unto them, behold, there came a ruler, and worshipped him, saying, My daughter is even now dead : but come and lay thy hand upon her, and she shall live.

19. And Jesus arose, and followed him, and *so did* his disciples.

20. And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment :

21. For she said within herself, If I do but touch his garment, I shall be made whole.

22. But Jesus turning and seeing her said, Daughter, be of good cheer ; thy faith hath made thee whole. And the woman was made whole from that hour.

23. And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult,

24. He said, Give place : for the damsel is not dead, but sleepeth. And they laughed him to scorn.

25. But when the crowd was put forth, he entered in, and took her by the hand ; and the damsel arose.

26. And the fame hereof went forth into all that land.

27. And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David.

28. And when he was come into the house, the blind men came to him : and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord.

29. Then touched he their eyes, saying, According to your faith be it done unto you.

30. And their eyes were opened. And Jesus strictly charged them, saying, See that no man know it.

31. But they went forth, and spread abroad his fame in all that land.

32. And as they went forth, behold, there was brought to him a dumb man possessed with a demon.

33. And when the demon was cast out, the dumb man spake : and the multitudes marvelled, saying, It was never so seen in Israel.

34. But the Pharisees said, By the prince of the demons casteth he out demons.

35. And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

36. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.

37. Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few.

38. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

Chapter IX.

2-7. See Chapter VIII., 8, 10, 13. E. 815.

See Chapter VIII., 10-13. A. 10083.

12, 13. This church (the Ancient Church) or they who were of the spiritual church, could not be saved unless the Lord had come into the world. This is meant by the Lord's words in Matthew. A. 2661.

Healing signifies relieving and also preserving from evils, for, when diseases signify evils, healing signifies relief and preservation from them. A. 8365.

13. See Chapter III., 8, 9. A. 1017.

See Chapter III., 8, 9. A. 2371.

15. The Lord likewise called those who are of the church sons of the bridechamber. A. 4434.

They are called sons of the marriage who are in the truths of the church and receive good, for the good which is from the Lord is the bridegroom ; the sons of the marriage not mourning so long as the bridegroom is

15 with them, signifies that they are in a blessed and happy state, thus with the Lord, when they are in truths conjoined to their own good. Their fasting when the bridegroom is taken away from them, signifies that they are in an unhappy state, when good is no longer conjoined to truths; this latter state is the last state of the church, but the former is the first state. A. 9182.

The Lord is the bridegroom. S. 87.

The Lord is called the bridegroom, and the church the bride. R. 797.

That there is a marriage of the church with the Lord may be evident from these passages. R. 812.

That the Lord is the bridegroom may be seen also in Mark ii. 19, 20. T. 252.

That by mother, in this sense, is meant the Lord's church. T. 307.

That the church is the Lord's, and that from the spiritual marriage, which is that of good and truth, the Lord is called the bridegroom and husband, and the church the bride and wife, is well known to Christians from the Word, especially from John iii. 29: Revelation xxi. 2, 9, 10; xix. 7, 9. T. 783.

Luke xx. 35. *They which shall be accounted worthy to obtain that world.* These latter are also called by the Lord "sons of nuptials." M. 41.

The Lord in the Word is called the bridegroom and husband, and the church the bride and wife. See John iii. 29: Revelation xxi. 2. M. 117.

See Chapter IX., 15, under T. 783 repeated in

B. 101.

The Lord calls Himself the bridegroom, and the men of the church He calls the sons of the nuptials, by fasting is signified mourning on account of a deficiency of truth and good. E. 1189.

16, 17. A garment signifies truth, therefore the Lord compared the truths of the former church, which was a

church representative of spiritual things, to a piece of an old garment, and the truths of the new church, which were spiritual truths themselves, to a piece of a new garment. He likewise compared them to bottles of wine, because by wine in like manner is signified truth, and by bottles the knowledges which contain truth.

E. 195.

17. The new wine is the Divine truth of the New Testament, and thus of a new church, and the old wine is the Divine truth of the Old Testament, and thus of the old church.

R. 316.

By vials, plates, cup, and goblets, and by bottles those things are signified which are contained in them.

R. 672.

It is in accordance with Divine order that a new heaven should be formed before a new church on earth, for the church is internal and external, and the internal church makes one with the church in heaven, and thus with heaven; and the internal must be formed before the external, and the external must afterwards be formed by means of the internal. That this is so, is known among the clergy in the world. Just so far as this new heaven, which constitutes the internal of the church with man, grows, so far does the New Jerusalem, that is the New Church, come down from that heaven. This, therefore, cannot take place in a moment, but it takes place as the falsities of the former church are removed, for what is new cannot enter where falsities have been previously in existence, unless these are eradicated, which will take place with the clergy, and so with the laity. T. 784.

All comparisons in the Word are from correspondences. By wine is signified truth, by old wine the truth of the old or Jewish Church, and by bottles those things which contain, by old bottles the statutes and judgments of the Jewish Church, and by new bottles the precepts and commandments of the Lord. That the statutes and

judgments of the Jewish Church, which especially related to sacrifices, and to representative worship, were not in agreement with the truths of the Christian church, is understood by the bottles breaking and the wine running out, if new wine be put into old bottles. E. 376.

18. That the Lord is called Lord and God is manifest from the fact that they worshipped Him and fell upon their faces before Him. L. 41.

The ruler came and worshipped Jesus.

D. P., Page 46.

- 18, 19, 25. By the laying on of the Lord's hands, and also by His touch is signified the communication and reception of Divine virtue. A. 10023.

- 20, 21. Because the garments of the Lord signified Divine truth, therefore also they who touched the border of His garment were healed. E. 195.

- 20-22. By this faith by which the sick were healed is understood no other faith than that which is called historical, which also at that time was miraculous, wherefore by that faith many then performed miracles, the faith was, that the Lord was Almighty because He could do miracles of Himself, wherefore also he allowed Himself to be worshipped, which was not the case with the prophets of the Old Testament, who were not worshipped. But in all cases this historical faith precedes before the same becomes saving. Historical faith then becomes saving with man, when he learns truths from the Word, and lives according to them. E. 815.

- 20, 22. From the Divine in the extremes or ultimates health went forth. A. 9917.

- 27-29. To open the eyes of the blind, is to instruct those who as yet are ignorant of truths, but who nevertheless desire them, these are signified by the Gentiles. Similar things are signified by the Lord healing the blind.

E. 152.

See Chapter IX., 20-22.

E. 815.

27-31. By the blind in the Word are also signified the nations which live in ignorance of the truth of faith, because out of the church, but who when instructed receive faith. The same are also signified by the blind whom the Lord healed. A. 6990.

By all the blind whom the Lord restored to sight are understood those who are in ignorance, and yet receive Him, and are enlightened by the Word from Him.

E. 239.

29. See Chapter VIII., 3. A. 10130.
See Chapter VIII., 3. E. 79.

32, 33. By the dumb who were restored by the Lord were also signified the nations, which by His coming into the world were delivered from falsities and evils thence derived. A. 6988.

See Chapter VIII., 16, 28. R. 458.

See Chapter VIII., 16, 28. E. 586.

See Chapter IV., 24. E. 1001.

35. See Chapter IV., 23. A. 8364.

See Chapter IV., 23. L. 42.

See Chapter IV., 23. R. 478.

See Chapter III., 2. R. 553.

See Chapter IV., 23. R. 664.

See Chapter IV., 23. R. 749.

See Chapter III., 2. R. 839.

See Chapter III., 2. T. 113.

See Chapter IV., 23. E. 120.

See Chapter IV., 23. E. 612.

36. By the bowels are signified the interiors of the thought, and these are what are affected with grief. Therefore such grief is expressed in the Word by the moving of the bowels. E. 622.

See Chapter VII., 15. E. 1154.

37, 38. By a harvest the state of the church as to Divine truth is signified. This is because from the harvest comes the grain of which bread is made, and by

37 grain and bread the good of the church is signified, and this is procured by truths. R. 645.

By the harvest are signified all things which spiritually nourish man, which have reference to truths of doctrine and goods of life, therefore by harvest is signified the church in general and in particular. In general, in these words of Matthew, and in Luke x. 2. E. 911.

CHAPTER X.

1. And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

2. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the *son* of Zebedee, and John his brother;

3. Philip, and Bartholomew; Thomas, and Matthew the publican; James the *son* of Alphæus, and Thaddæus;

4. Simon the Cananæan, and Judas Iscariot, who also betrayed him.

5. These twelve Jesus sent forth, and charged them, saying, Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans:

6. But go rather to the lost sheep of the house of Israel.

7. And as ye go, preach, saying, The kingdom of heaven is at hand.

8. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give.

9. Get you no gold, nor silver, nor brass in your purses;

10. No wallet for *your* journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food.

11. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth.

12. And as ye enter into the house, salute it.

13. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet.

15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you;

18. Yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles.

19. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak.

20. For it is not ye that speak, but the Spirit of your Father that speaketh in you.

21. And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put to death.

22. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.

23. But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

24. A disciple is not above his teacher, nor a servant above his lord.

25. It is enough for the disciple that he be as his teacher, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household!

26. Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27. What I tell you in the darkness, speak ye in the

light; and what ye hear in the ear, proclaim upon the house-tops.

28. And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell.

29. Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father:

30. But the very hairs of your head are all numbered.

31. Fear not therefore: ye are of more value than many sparrows.

32. Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven.

33. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.

34. Think not that I came to send peace on the earth: I came not to send peace, but a sword.

35. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law:

36. And a man's foes *shall be* they of his own household.

37. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.

38. And he that doth not take his cross and follow after me, is not worthy of me.

39. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

40. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

Chapter X.

1. See Chapter VIII., 16. L. 48.
- 5, 6. The Gentiles to whom they should not go, stand for those who are in evils, the cities of the Samaritans for those who are in falsities, sheep for those who are in goods. A. 4169.
- The way of the Gentiles into which they were not to go, signifies what is false from evil. The city of the Samaritans into which they were forbidden to enter, signifies the false doctrine of those who reject the Lord. The lost sheep of the house of Israel, signify those who are in the good of charity, and thence in faith, Israel standing for all such wheresoever they are. E. 223.
- 5, 6, 16. See Chapter VII., 15. E. 1154.
7. See Chapter III., 2. R. 749.
- See Chapter III., 2. E. 376.
- 7, 9, 10. By those words was represented that they who are in goods and truths from the Lord, possess nothing of good and of truth from themselves, but that they have all good and truth from the Lord; for by the twelve disciples were represented all who are in goods and truths from the Lord, in the abstract sense all the goods of love and the truths of faith from the Lord. Goods and truths from self and not from the Lord are signified by possessing gold, silver, brass in girdles, and by a bag. But goods and truths from the Lord are signified by a coat, a shoe and a staff. By a coat interior truth or truth from what is celestial, by a shoe exterior truth, or truth in the natural, by a staff the power of truth. But by two coats, two shoes and two staffs, are signified truths and their powers both from the Lord and from self. A. 9942.
8. See Chapter VIII., 16, 28. R. 458.
- See Chapter VIII., 16, 28. E. 586.

8 Resurrection from the dead, as well in a natural as in a spiritual sense, was also represented and thence signified by the dead whom the Lord raised. For all the miracles which were performed by the Lord, and also all those which are described in the Word, involved and thence signified the holy things of heaven and the church. Hence those miracles were Divine, and were distinguished from miracles which are not Divine. Similar things are signified by its being given to the disciples to raise the dead. E. 899.

See Chapter IV., 24.

E. 1001.

9. Jesus said to His disciples, whom He sent forth to preach the gospel, that they should not provide gold, nor silver, nor brass in their purses, by which was represented that they should have nothing of good and truth from themselves, but from the Lord alone, and that all things should be given them freely. Gold signifies the good of love. E. 242.

9, 10. All the particulars here are representative of the celestial and spiritual things of the Lord's kingdom, which the disciples were sent to preach. That they were not to take gold, silver, brass, scrip, nor bread with them, was because those things signified goods and truths which are from the Lord alone; gold signifying good, silver truth therefrom, brass natural good, bread the good of love, or celestial good. But the coat, sandal, and shoe signified the truths with which they were clothed, and the staff the power of truth from good. A coat is interior natural truth, and because these things ought not to be double, but single, it was forbidden to have two staves, two pairs of shoes, two coats. A. 4677.

11-15. *Peace be unto you*, was the Lord's salutation to His disciples, thus the Divine salutation, and by the Lord's command it was the salutation of the disciples to all to whom they should enter in. R. 12.

From innocence the Lord is called a lamb and from

peace He says, *Peace I leave you: my peace I give you,* (John xiv. 27) and He is also meant by the peace with which the disciples were to salute a city or a house which they entered, and of which it is said, that if it were worthy, peace would come upon it, and if not worthy, peace would return. M. 394.

12-14. By peace are signified all the things in the complex which are from the Lord, and thence all things of heaven and the church, and the blessedness of life in them. These are of peace in the highest or inmost sense. It follows from this, that charity, spiritual security and internal rest are peace. R. 306.

The state of peace into which men are to come from the Lord is treated of in Isaiah lxx. and lxxvi. T. 303.

By the disciples being commanded to say, *Peace be to this house,* is signified, that they should acquaint themselves whether they who were therein received the Lord, preached the gospel concerning the Lord, and thence concerning heaven, celestial joy and eternal life, for all these things are signified by peace. They who receive them are signified by the sons of peace, upon whom the peace should rest; but that it should be taken away from those who would not acknowledge the Lord, and lest in such case they should suffer hurt from the evils and falsities which were in that house, or in that city, it was commanded that when they departed, they should shake off the dust of their feet, by which is signified lest what was cursed should thence adhere to them, for by the dust of the feet is signified what is cursed. E. 365.

14. Because dust signified those that did not regard spiritual and celestial things, but those of the body and the earth, the disciples were commanded by the Lord, that if a city or house was not worthy, they should shake off the dust of their feet. That dust signifies what is damned and infernal may be seen in Genesis iii. 19.

A. 249.

14 The dust of the feet has a signification like that of the shoe, namely uncleanness from evil and falsity, because the sole of the foot is the ultimate natural. They were commanded to shake off the dust, because they were at that time in representatives, and thought that heavenly arcana were stored up in these alone, and not in naked truths. A. 1748.

Travelling and journeying signified what relates to instruction, and thence to life, and these were to be purified, lest the filth understood in the spiritual sense should adhere, and defile the house, that is, the man.

A. 3148.

That dust signified what is condemned is because the earth over the hells in the spiritual world consists of mere dust, without grass or herbage. R. 788.

14, 15. Dust is what is damned, because the places where evil spirits are, at the sides beneath the soles of the feet, appear as earth, and such as is untilled and dry, under which are certain hells. Hence it is that by dust is signified what is damned, and by shaking off the dust, condemnation. A. 7418.

That Sodom is the love of ruling from the love of self, is evident from the description of Sodom in Moses (the Pentateuch). R. 502.

The Lord said the same things (about Sodom and Gomorrah) concerning the cities in which the disciples preached His advent or gospel, and were not received, for no one rejects the holy things of the church, and denies the Divine of the Lord inwardly but those who are in the love of self. The same is said concerning the prophets, and the people who adulterate the truths and goods of the Word to confirm evils and falses.

E. 653.

15. Sodom stands for all evil from the love of self.

A. 2220.

16. By the serpent, among the ancients who were

celestial men, circumspection was signified, and thus also the sensual faculty, by virtue of which they were circumspect lest they should be injured by evils. A. 197.

See Chapter VII., 15. A. 3900.

Prudence and circumspection, in externals, is signified by serpents in Matthew. A. 6398.

Because they (the angels) love nothing more than to be led of the Lord, and attribute all things they have received to Him, they are removed from what is of themselves; and as far as they are removed of what is from themselves, so far the Lord flows in. Hence it is that whatever things they hear from Him, whether by means of the Word or by that of preaching, they do not lay up in the memory, but immediately obey, that is, will and do them. The will is itself their memory. These for the most part appear simple in outward form, but they are wise and prudent inwardly. They are those who are meant by the Lord in verse 16. H. 278.

The ancients called a sensual man a serpent, and as such a man is shrewd, crafty and an ingenious reasoner above others, therefore it is said in Genesis iii. 1 and the Lord says in Matthew x. 16. P. 310.

Sensual men are crafty and cunning as foxes, the Lord therefore says, *Be ye prudent as serpents*, for the sensual man speaks and reasons from appearances and fallacies, he knows how to confirm every falsity shrewdly, and also the heresy about faith alone, and still is so dull in the power of seeing truth, that it is scarcely possible to be duller. R. 455.

That by serpents in the Word is signified the sensual man, his prudence and subtilty, is evident from the words of the Lord. They are called wise or prudent who are principled in good, and they are called subtle who are principled in evil, for prudence is of truth derived from good, and subtilty is of the falsity derived from evil. Since these words were spoken to those who

were in truths derived from good, therefore by serpents, as here mentioned, is understood prudence. E. 581.

17. See Chapter IV., 23. E. 120.

17, 18. By the disciples of the Lord are understood all who are in truths from good derived from the Lord, and in an abstract sense the truths themselves from good. By their being cast into prison by the devil is understood the endeavour of those who are in falsities from evil to deprive them of truths, and in the abstract a detention or imprisonment of truths by falsities. E. 122.

20. The spirit of my Father speaks in you.

D. P., Page 62.

21. The disagreement of the internal and external man is described. In the internal sense man stands for the good which is from the Lord, father signifies the evil which is from the proprium of man, daughter the affection of good and truth, mother the affection of what is evil and false. Who does not see that these words are to be understood otherwise than according to the letter? Especially from this consideration, that it is said without restriction, that a father, a mother, a wife, children, brethren, sisters, are to be hated, before any one can be a disciple of the Lord, when yet it is a precept of the Lord's that no one is to be hated. That things proper to man which are evils and falses in their order, are meant by the above names is evident. A. 10490.

They who are in the truths of doctrine from the Word, and abstractly the truths themselves, are meant by sons.

R. 543.

By parents, brethren, and kinsfolks, and friends are not understood such persons literally, nor by disciples, disciples, but the goods and truths of the church, also evils and falsities, and that evil will extinguish goods, and falsity truths. E. 366.

By the names of consanguinities, affinities, and kindreds in the Word are understood consanguinities, affini-

ties, and kindreds in a spiritual sense. That the father shall be divided against the son, and the son against the father, signifies that evil will fight against truth, and truth against evil, the father there signifying the evil, which is the proprium of man, and the son the truth which man has from the Lord. E. 724.

21, 22, 35-37. Most expressions in the Word have also an opposite sense, so also has father, and in this sense it signifies evil, and in like manner mother, which in the genuine sense signifies truth, in the opposite sense falsity. A. 3703.

22. *For my name's sake*, plainly means for the sake of His doctrine. A. 2009.

See Chapter VI., 9. A. 2724.

The name of the Lord is everything of faith and love, by which the Lord is to be worshipped. A. 6674.

See Chapter VII., 22. P. 230.

That he who is once converted must remain in what is good and true to the end of life, the Lord teaches.

P. 231.

By the name of Jehovah, or of the Lord, in the Word, is not meant His name, but everything by which He is worshipped, and because He is worshipped according to the doctrine in the church, by His name the all of doctrine is meant, and in a universal sense the all of religion.

R. 81.

See Chapter VII., 22. R. 839.

The name of the Lord does not mean His name only, but the acknowledgment of Him as being the Redeemer and Saviour, together with obedience, and finally faith in Him. T. 682.

By the name of the Lord in the Word are understood all things of love and of faith by which He is worshipped.

E. 102.

23. Here by city is understood the doctrine of what is false originating in evil, and that where this exists, the doctrine of truth would not be admitted. E. 223.

23, 42. See Chapter V., 18, 26. R. 23-
See Chapter V., 18, 26. E. 228-

24, 25. By these words, in their widest sense is understood, that man shall not compare himself to the Lord, and that it is sufficient for him that all that he has, he has from the Lord, and then the disciple is as his master, and the servant as the Lord, for then the Lord is in him and causes him to will good and to think truth. He is called a disciple from good, and a servant from truth.

E. 409-

26. That the evil before they are condemned and let down into hell undergo many states, is altogether unknown in the world. It is believed that man is at once either condemned or saved, and that this is effected without any process, but the case is otherwise. Justice reigns there, and no one is condemned until he himself knows, and this by interior conviction, that he is in evil, and that it is impossible for him to be in heaven. His own evils are also laid open to him, according to the words of the Lord.

A. 7795-

26, 27. Whether works are from the Lord or from man cannot be distinguished by any one in the world, as both appear alike in external form. They are distinguished solely by the Lord; and after man's life in the world is finished it is discovered from what origin they are.

E. 794-

28. Here also fearing God involves worshipping from some fear, because fear drove them to obedience.

A. 2826.

When therefore in the beginning they (the simple-minded and children) from fear, dare not do evil, there is introduced in succession love with good, and then they begin to know and to perceive that nothing but good is from God, and that evil is from themselves, and at length that all evil is from hell.

A. 6071.

The soul stands for the spiritual life of man, which

life is of his spirit after death. To slay the soul, to lose the soul, to destroy the soul, is to die spiritually or to be condemned. A. 7021.

Here it is said of God that He is to be feared, because He is able to destroy body and soul in Gehenna, when yet He destroys no one. Nevertheless this is a truth, and therefore it is not to be extinguished, that is denied, for if it is denied faith in the Word perishes, and if faith in the Word perishes, man cannot spiritually live, for man has spiritual life through faith out of the Word. The case herein is this: it is a law of Divine order that good should have in itself a recompense, thus heaven. Therefore it is that evil has in itself its punishment, thus hell. The former law is from the Lord, because the Lord wills good to all, but the latter law not so, because the Lord wills evil to no one. But still it so comes about, not from the Lord, but from man who is in evil, consequently from evil. Yet this is attributed to the Lord in the sense of the letter of the Word, because it so appears. Therefore because it is apparent truth, it must not be denied, that is, extinguished, for thus faith in favor of the Word would be extinguished, which faith belongs to the simple.

A. 9033.

By fearing in this passage is signified the fear of spiritual death, consequently natural fear, which is fearfulness and dread; but spiritual fear is holy fear which is inwardly in all spiritual love, and is various according to the quality of the love and according to the quantity thereof. In this fear the spiritual man is principled.

E. 696.

The soul signifies the life of the spirit of man, which is called his spiritual life.

E. 750.

30. There are two things which signify the whole, namely what is highest, and lowest. The reason why what is lowest or ultimate also signifies the whole is, because all interior things, even from the first to the high-

est, terminate in ultimates, and are there together. Hence also it is said that, *The hairs of the head are all numbered*, by which is signified that each and everything in man is so. A. 10044.

32. All who come into heaven ought to be principled in good as well as in truth, for no man can be in the one, except he be at the same time in the other, since good is the *esse* of truth, and truth is the *existere* of good; and as by the Father is signified the Divine good, and by angels Divine truth, both from the Lord, therefore it is said (Matthew x. 32). E. 200.

32, 33. See Chapter V., 45, 48. A. 8328.

34. Nothing else is meant by a sword than the truth from which and for which they would combat.

A. 2799.

That they who are of the church must undergo temptations is meant by what the Lord said. But it is to be known that in temptations man does not fight, but the Lord alone fights for man, though it appears as if done by man, and when the Lord fights for man, man conquers in all things. A. 8159.

Mention is often made in the Word of swords, and nothing else is signified by them but truth combating against falsities and destroying them, and in the opposite sense also falsity against truths. R. 52.

By sword is understood the combat of temptation, the reason was, because men at that time were immersed in falsities, and the Lord manifested interior truths, and falsities cannot be ejected unless by combats from those truths. E. 131.

34-38. See Chapter X., 21. Add: the subject treated of in this passage is spiritual combats, which are temptations to be undergone by those who are to be regenerated, thus concerning the disagreements attendant on man in such cases, between the evils and falses which influence him from hell, and between the goods and truths which influence him from the Lord. A. 10490.

34-36, 38. These words signify the temptations of those who are of the church, because temptations are nothing else than vastations, or removals of falsity and evil. A. 4843.

37. Total submission is also meant by the Lord's words. By father and mother are signified in general those things which are man's own from inheritance, and by son and daughter those things which are his own from actual life. A. 6138.

37-39. Christ said, *Whosoever shall lose his life for my sake, the same shall save it.* (Mark viii. 35.)

D. P., Page 66.

38. That temptation is increased even to despair, manifestly appears from the Lord's temptation in Gethsemane, and also afterwards upon the cross, and the temptation of the Lord is a type of the temptation of the faithful, wherefore the Lord says, that whosoever would follow Him must take up his cross, for the glorification of the Lord is a type of the regeneration of man, and regeneration is principally effected by temptations. A. 7166.

By the cross here is meant temptation. Life 99.

By the temptations here are meant spiritual temptations, which they suffer who have faith in the Lord and live according to His precepts while they are driving away the evil spirits which are with them, who act as one with their lusts. These temptations are signified by the cross. R. 639.

By the cross are understood temptations, and by following the Lord is understood to acknowledge His Divine, and to do His precepts. E. 893.

38, 39. See Chapter X., 34. A. 8159.

39. The soul stands for the life of faith, such as it is with those who believe, and in the opposite sense for the life not of faith, such as it is with those who do not believe. A. 9050.

39 By life or soul is meant the life of man's proprium.

Life 99.

By loving their life is signified to love themselves and the world, for life signifies man's own life, which every one has from birth, which is to love himself and the world above all things. For this reason, by not loving their life is signified not to love themselves and the world more than the Lord, and the things which are the Lord's.

R. 556.

They who have crucified their flesh, afflicted their soul, and suffered temptations, are signified by the dead (Revelation xiv. 13) because by these means they have mortified their former life, and thence have become as dead before the world.

R. 639.

A man examines the intentions of his will while he examines his thoughts, for in these the intentions manifest themselves, to find out how far, while thinking of them, he wills and intends revenge, adulteries, thefts, false witness, and the desire for them, and also blasphemy against God, the holy Word, and the church. If he searches to find whether he would do such things if the fear of the law and of reputation did not hinder, then, after such scrutiny, he who thinks that he will not because they are sins, repents truly and interiorly. Still more when he is in freedom to do these evils, and then resists and abstains. This is what is meant by the words of the Lord.

T. 532.

See Chapter X., 28.

E. 750.

40. It is sometimes said by the Lord in the Word that He was sent by the Father, but by being sent is meant everywhere in the internal sense to go forth. A. 2397.

The Lord says that He was sent by the Father, and to be sent signifies to proceed. The word sent in Hebrew is the same as angel.

A. 6831.

By being sent into the world by the Father, is meant that He was conceived of Jehovah the Father. L. 20.

The Lord frequently said that the Father sent Him into the world, and that He was sent by the Father. This He says, because by being sent into the world is meant to descend and come amongst men, and this was done through the Human, which He assumed by means of the virgin Mary. T. 92.

He that receiveth me receiveth Him that sent me.

D. P., Page 46.

40-42. They who are principled in the internal sense do not attend to the person, but to the thing which the person signifies, thus not to a disciple, nor to a prophet, but to the things which a disciple and a prophet signify. Disciple in the internal sense signifies truth of life, but prophet truth of doctrine. In the name of any one signifies on account of his quality, hence it is evident what is meant by those words of the Lord, namely, that they who love truth for the sake of truth, and who love to do truth for the sake of truth, love the Lord, and that they receive heaven in themselves, for the reward which is from the Lord is the affection of truth for the sake of truth, and in the affection of truth for the sake of truth is heaven. A. 10683.

41. See Chapter V., 6.

A. 9263.

To receive a prophet in the name of a prophet is to receive the truth of doctrine because it is true, and to receive a righteous man in the name of a righteous man is to receive good for the sake of good, and to receive a reward is to be saved according to the reception. R. 8.

41, 42. If any one says that good works ought to be done, that he may have recompense in heaven, according to the literal sense of the Word in Matthew and in other places, and yet in doing good works never thinks of merit, he in like manner, is in the kingdom of the Lord, because as to life he is in truth, and because he is such as to life, he suffers himself to be instructed that no one can merit heaven. A. 3451.

41 See Chapter V., 11, 12.

A. 8002.

The name and the reward of a prophet mean the state and the happiness of those who are in Divine truths, the name and reward of a just man mean the state and the happiness of those who are in Divine goods, and by a disciple is meant the state of those who are in some of the spiritual things of the church, the cup of cold water means some truth.

P. 230.

See Chapter V., 12.

R. 526.

See Chapter V., 11, 12.

T. 440.

To receive a prophet in the name of a prophet, a righteous man in the name of a righteous man, and to give to drink in the name of a disciple, signifies to love truth for the sake of truth, good for the sake of good, and to exercise charity from the faith of truth, for by a prophet is signified truth, by a righteous man good, and by a disciple good from truth. To give to drink of cold water is to exercise charity from obedience. To do these things in the name of such characters signifies for the sake of their quality, thus for the sake of those things.

E. 102.

By a prophet, in the abstract sense, is signified the truth of doctrine, by a disciple the good of doctrine, by a righteous man the good of life, and by receiving them in their own name to receive those things for the love of them. To give to drink to one of the little ones a cup of cold water only in the name of a disciple, signifies from innocence to love innocence, and by virtue thereof to love good and truth from the Word, and to teach them. By giving water to the little ones to drink is signified to teach truth from spiritual innocence, and also to instruct the innocent in truths.

E. 624.

Every one shall receive heaven and the joy thereof according to his affection of truth and good, and according to obedience. By giving to drink a cup of cold water only to one of the little ones in the name of a

disciple, is meant, to do good and teach truth from a principle of obedience, for by water is signified truth in affection, and by cold water truth in obedience.

E. 695.

42. By a disciple is meant charity, and at the same time faith from the Lord. R. 8.

CHAPTER XI.

1. And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.

2. Now when John heard in the prison the works of the Christ, he sent by his disciples

3. And said unto him, Art thou he that cometh, or look we for another?

4. And Jesus answered and said unto them, Go and tell John the things which ye hear and see :

5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them.

6. And blessed is he, whosoever shall find no occasion of stumbling in me.

7. And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?

8. But what went ye out to see? a man clothed in soft *raiment*? Behold, they that wear soft *raiment* are in kings' houses.

9. But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet.

10. This is he, of whom it is written, Behold, I send my messenger before thy face, Who shall prepare thy way before thee.

11. Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist : yet he that is but little in the kingdom of heaven is greater than he.

12. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force.

13. For all the prophets and the law prophesied until John.

14. And if ye are willing to receive *it*, this is Elijah, that is to come.

15. He that hath ears to hear, let him hear.

16. But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, who call unto their fellows

17. And say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn.

18. For John came neither eating nor drinking, and they say, He hath a demon.

19. The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works.

20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.

22. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

23. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day.

24. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25. At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes:

26. Yea, Father, for so it was well-pleasing in thy sight.

27. All things have been delivered unto me of my

Father : and no one knoweth the Son, save the Father ; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*.

28. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

Chapter XI.

3-5. The blind received sight signified, that they who were in ignorance of truth should receive understanding ; the deaf received hearing, that those hearkened and obeyed who had before heard nothing respecting the Lord and respecting the Word. The dead were raised, that they were made alive who otherwise would have perished spiritually. All the miracles recorded in the Word contain within them such things as relate to the Lord, heaven, and the church. S. 17.

4, 5. Since diseases represented the iniquities and evils of spiritual life, therefore by the diseases which the Lord healed is signified liberation from various kinds of evil and falsity which infested the church and the human race, and which would have brought spiritual death.

A. 8364.

5. The poor, who do not know what is good and true, and still desire those things. A. 10227.

By the poor in the spiritual sense are signified those who have not the knowledges of good and of truth, and yet desire them. H. 365.

The kingdom of God of which the good tidings were made known, was the kingdom of the Lord and thus the kingdom of the Father. R. 839.

The foregoing statement repeated in T. 113.

See Chapter V., 3, 6. E. 118.

See Chapter V., 3, *et seq.* E. 612.

- 7-15.** How these things are to be understood no one can know, unless he knows that John represented the Lord as to the Word, or the Word representatively. By the wilderness of Judea, in which John was, is represented the state in which the Word was at that time when the Lord came into the world, namely that it was in the wilderness, that is, in such obscurity that the Lord was not at all acknowledged, neither was anything known concerning His heavenly kingdom, when yet all the prophets prophesied concerning Him, and concerning His kingdom, that it was to endure for ever. The Word therefore is compared to a reed shaken by the wind, when it is explained at pleasure, for a reed in the internal sense is truth in the ultimate, such as the Word is in the letter. That the Word in the ultimate, or in the letter, before the view of men is like something rude and obscure, but in the internal sense is soft and shining, is signified by their not seeing a man in soft raiment, behold they who wear soft things are in king's houses. The houses of kings stand for the abodes where angels are, and, in a universal sense, the heavens. A. 9372.
- 8.** Meaning that they were not in externals of doctrine and worship, but in internals. A. 2576.
- 9.** A prophet stands for the externals of doctrine and worship. A. 2576.
- 9, 10, 14.** It is plainly declared by the Lord Himself that John was the Elias here spoken of, not that he was Elias, but that he represented the same as Elias, namely the Word, and as the Word teaches that the Lord would come into the world, and in all its particulars, even the most minute, treats concerning Him in the inmost sense, therefore John was sent before Him to teach concerning His advent. E. 624.
- 11.** See Chapter III., 2. R. 553.
- By the kingdom of God are meant both heaven and the church, for the church is God's kingdom on earth.

So in other places where the kingdom of God is mentioned. T. 572.

13. See Chapter V., 17. A. 4859.
 See Chapter V., 18. A. 6752.
 See Chapter V., 18. A. 7463.
 See Chapter V., 17, 18. L. 9.

15. Ears in the internal sense of the Word signify obedience, by reason of the correspondence which there is between hearing and obeying, the origin of which correspondence is from the other life, where they who are willing and obedient belong to the province of the ear, and indeed correspond to the hearing itself. A. 2542.

To hear a voice, signifies to be instructed concerning the precepts of faith, and to receive them with faith and obedience. A. 9311.

Ear and hearing, signify the reception and perception of truth and obedience to it, thus the first and the last of faith. A. 9397.

By hearing is signified both to perceive and to obey. R. 87.

Everyone who is of the church may know, that to know and understand the truths and goods of faith, or doctrinals, and also the Word, does not constitute the church, but to hearken, that is, to understand and to do constitutes the church. E. 108.

21. That putting on of sackcloth was a token of humiliation and repentance. Being clothed in sackcloth and rolling in ashes represented mourning over evil and falsities, for the primary thing of humiliation is to acknowledge that of himself one is nothing but evil and falsity. A. 4779.

By being clothed in sackcloth is signified mourning on account of the vastated truth in the church, for garments signify truths. Therefore to be clothed in sackcloth, which is not a garment, signifies mourning that there is

21 no truth, and where there is no truth, there is no church.

R. 492.

See Chapter X., 14.

R. 788.

Bethsaida signifies condemnation, on account of non-reception of the Lord.

E. 239.

To repent in sack and ashes is to grieve and mourn on account of the non-reception of Divine truth, and on account of the falses and evil which hindered.

E. 637.

22, 24. Salvation or condemnation is also signified by judgment, where mention is made of the day or hour of judgment.

A. 9857.

23, 24. See Chapter X., 14, 15.

R. 502.

They who are instructed by the Lord concerning the truths and goods of the church, and yet reject and deny them, do worse than those of Sodom.

E. 653.

25. The learning of this day scarce goes beyond these limits, namely whether a thing is and whether it is so, wherefore also men stand excluded from the understanding of truth. For example, he who merely disputes whether there is an internal sense of the Word, can never see the innumerable, yea, infinite things, which are in the internal sense. Again, he who disputes whether charity is anything in the church, and whether all things of it are not of faith, cannot possibly know the innumerable, yea, indefinite things which are in charity, but remains altogether in ignorance of what charity is. What is surprising, such men believe themselves to be wise in comparison to others, and the wiser, the better they can debate whether a thing be so, and the more they can confirm themselves that it is not so; when yet the simple who are in good, and whom they despise, can perceive in a moment and without any dispute much more without learned controversy, that the thing is and what is its quality. The Lord speaks both of the former and of the latter, when He says that things are hidden

from the wise and the intelligent, and revealed unto babes. A. 3428.

Innocence, which is signified by babes, is wisdom itself, since genuine innocence dwells in wisdom.

A. 5608.

The learned have less belief in a life after death than the simple minded, and because they do not believe in it, neither can they believe in the things which pertain to that life, which are the heavenly and spiritual things of faith and love.

A. 6053.

The insanity of those who are in falses is sometimes called in the Word wisdom and intelligence. E. 844.

In the Christian world there is no idea of God as a man. That there is no such idea, yea, that there is a repugnance to it, you may know from examining yourself, and thinking of the Divine Human, when yet the Human of the Lord is Divine. Nevertheless, such ideas about God do not appertain so much to the simple, as to the intelligent, for many of the latter are blinded by the conceit of their own intelligence, and are hence infatuated by science, according to the Lord's words.

E. 1114.

25, 26. Darkness is induced by human learning with those who trust to their own intelligence, and on that account exalt themselves above others. A. 8783.

False intelligence and wisdom is all that which is without acknowledgment of the Divine, for all those who do not acknowledge the Divine, but nature instead of the Divine, think from the corporeal sensual plane, and are merely sensual, however educated and learned they are believed to be in the world. Still however, sensual men can reason, and some of them more cunningly and acutely than others, but from the fallacies of their senses confirmed by their science, and because they can thus reason, they also believe themselves wiser than others. These are they who are in false intelligence and wisdom, and who are meant by the Lord. H. 353.

27. That the kingdom in the heavens and on earth was given to the Lord, is evident in various passages of the Word. A. 1607.

That the things in the heavens and on the earth are the Lord's is evident. A. 2026.

The Divine itself cannot flow into heaven, except through the Lord's Divine Human, which also the Lord showed plainly in Matthew. A. 3038.

That the Lord rules the universe is evident in Matthew. A. 3704.

Not even the angels in the inmost heaven can apprehend that which immediately proceeds from the Divine itself, for the reason that it is infinite, and so transcends all apprehension, even that of the angels. But that which proceeds from the Divine Human they can apprehend, since it treats of God as a Divine man, concerning Whom some idea can be formed from the Human. This is what is meant by the Lord's words. (Compare John i. 18, v. 37.) A. 5321.

No one can be conjoined by faith and love to the Divine itself without the Divine Human, for the Divine itself which is called the Father cannot be thought of, because it is incomprehensible. A. 10067.

The reason why it is also said, that no one knoweth the Son but the Father, is because by the Son is meant the Divine truth, and by the Father the Divine good, each in the Lord, and the one cannot be known but from the other, wherefore the Lord first says that all things are delivered to Him from the Father, and afterwards that he knoweth the Father, to whom the Son is willing to reveal Him. A. 10067.

That the Lord has all power, the Word teaches in many passages, and the Lord Himself in Matthew.

A. 10089.

That the Lord from the Divine Human subdued the hells and reduced all things therein and in the heavens

into order, and then at the same time glorified His Human, that is, made it Divine, and the Divine itself, which is called the Father, effected this by the Divine Human. A. 10152.

That the incomprehensible Divine, which is called the Father, is together worshipped when the Lord as to the Divine Human is worshipped, is also manifest from the words of the Lord Himself. A. 10267.

That no one has seen at any time Jehovah the Father, is manifest from the words of the Lord Himself. A. 10579.

No one can be conjoined with God, but from the Lord. A. 10818.

As in the Lord everything is Divine, therefore He has all power in the heavens and in the earths. A. 10827.

That the Lord is the God of heaven, they who are in the church cannot doubt, for He Himself taught that all things of the Father are His. H. 5.

The reason why no one can be conjoined to God but in the Lord, is because the Father is in Him, and they are one. N. 283.

As all the Divine is in the Lord, therefore He has all power in the heavens and in the earths. N. 291.

Christ not only as to His Divine, but also as to His Human, is the God of heaven and earth. R. 294.

See Chapter XI., 5. R. 839.

Christ is the God of heaven and earth, both as to His Divine and as to His Human. T. 111.

We instructed them from the Word, that the Lord came into the world not only to redeem angels and men, but also that they might be united to God the Father by Him and in Him, for He taught that He is in them who believe in Him, and that they are in Him. T. 113.

God the Father can never be approached, nor can He come to any man, because He is Infinite, and in His *Esse*, which is Jehovah. T. 135-

27 Conjunction with God the Father is not possible, but with the Lord, and through Him with God the Father. This the Scripture teaches and reason sees. T. 370.

The Divine Human of the Lord falls into the idea of the thought, and thus into faith, and thence into the affections of the will, or into the love. Hence it is evident that there is no conjunction with the Father unless from the Lord and in the Lord. E. 114.

That the Lord called the Divine His Father, appears manifest from this circumstance, that He taught that He Himself was one with the Father. E. 200.

That the Lord is the God of heaven He Himself made manifest whilst he was in the world, and when He departed out of the world. E. 678.

God is one, the Lord is God of heaven and earth. E. 803.

It is never granted to any man of the church to approach God the Father immediately, and to entreat Him for the sake of the Son, for it is the Lord who is to be approached and entreated, inasmuch as no one comes to the Father except by the Lord and in the Lord. The Lord equally as the Father is God, infinite, eternal, uncreate, omnipotent, and neither of them is first or last, but they are altogether equal. That no one comes to the Father except by the Lord, the Lord Himself teaches. The Lord is God of heaven and earth. E. 805.

The idea of God as a man is engrafted from heaven in every nation throughout the universal terrestrial globe, but, what I lament, is destroyed in Christendom. E. 1097.

I advise seafarers henceforth to pray to the Lord, because He is the God of the heaven, of the land, and of the sea, and there is none beside Him. C. 95.

27, 28. *All things are delivered to me of my Father,* therefore all come to me. D. P., Page 46.

28. That the Divine Human of the Lord is the All in

All of heaven and that it is the Holy itself there. The Lord alone is holy and everything holy is from Him.

A. 10267.

29, 30. That the yoke of the Lord is easy and His burden light, is, because as far as man resists the evils springing from the love of self and of the world, he is led by the Lord and not by himself, and because the Lord then resists those evils in man and removes them.

H. 359.

30. The influx of hell through evil spirits is with force and violent effort to rule man, their sole desire being to subjugate him so far, that he may be nothing and they be all; and when they are all, the man is one of them. When therefore the Lord is liberating man from their yoke and dominion, there arises combat, and when he is liberated, that is regenerated, then he is led so gently through angels by the Lord that it is anything but yoke or dominion. He is led through enjoyments and delights, and is loved and esteemed.

H. 905.

That it is not so difficult to live the life of heaven as is believed, is evident now from this, that it is only necessary for a man to think, when anything presents itself to him which he knows to be insincere and unjust and to which he is inclined, that it ought not to be done, because it is contrary to the Divine precepts. But when he has made a beginning then the Lord quickens in him all that is good, and causes him not only to see evils as evils, but also not to will them, and finally to be averse to them. It is however to be known that the difficulty of so thinking, and likewise of resisting evils increases in so far as man from the will commits them.

H. 533.

CHAPTER XII.

1. At that season Jesus went on the sabbath day through the grainfields ; and his disciples were hungry and began to pluck ears and to eat.

2. But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath.

3. But he said unto them, Have ye not read what David did, when he was hungry, and they that were with him ;

4. How he entered into the house of God and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests ?

5. Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless ?

6. But I say unto you, that one greater than the temple is here.

7. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless.

8. For the Son of man is lord of the sabbath.

9. And he departed thence, and went into their synagogue :

10. And behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day ? that they might accuse him.

11. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out ?

12. How much then is a man of more value than a sheep ! Wherefore it is lawful to do good on the sabbath day.

13. Then saith he to the man, Stretch forth thy hand. And he stretched it forth ; and it was restored whole, as the other.

14. But the Pharisees went out, and took counsel against him, how they might destroy him.

15. And Jesus perceiving *it* withdrew from thence : and many followed him ; and he healed them all,

16. And charged them that they should not make him known :

17. That it might be fulfilled which was spoken through Isaiah the prophet, saying,

18. Behold, my servant whom I have chosen ; My beloved in whom my soul is well pleased : I will put my Spirit upon him, And he shall declare judgment to the Gentiles.

19. He shall not strive, nor cry aloud ; Neither shall any one hear his voice in the streets.

20. A bruised reed shall he not break, And smoking flax shall he not quench, Till he send forth judgment unto victory.

21. And in his name shall the Gentiles hope.

22. Then was brought unto him one possessed with a demon, blind and dumb : and he healed him, insomuch that the dumb man spake and saw.

23. And all the multitudes were amazed, and said, Can this be the son of David ?

24. But when the Pharisees heard it, they said, This man doth not cast out demons, but by Beelzebub the prince of the demons.

25. And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation ; and every city or house divided against itself shall not stand :

26. And if Satan casteth out Satan, he is divided against himself ; how then shall his kingdom stand ?

27. And if I by Beelzebub cast out demons, by whom do your sons cast them out ? therefore shall they be your judges.

28. But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you.

29. Or how can one enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man* ? and then he will spoil his house.

30. He that is not with me is against me ; and he that gathereth not with me scattereth.

31. Therefore I say unto you, Every sin and blasphemy

shall be forgiven unto men ; but the blasphemy against the Spirit shall not be forgiven.

32. And whosoever shall speak a word against the Son of man, it shall be forgiven him ; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come.

33. Either make the tree good, and its fruit good ; or make the tree corrupt, and its fruit corrupt : for the tree is known by its fruit.

34. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35. The good man out of his good treasure bringeth forth good things : and the evil man out of his evil treasure bringeth forth evil things.

36. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.

37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38. Then certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from thee.

39. But he answered and said unto them, An evil and adulterous generation seeketh after a sign ; and there shall no sign be given to it but the sign of Jonah the prophet :

40. For as Jonah was three days and three nights in the belly of the whale ; so shall the Son of man be three days and three nights in the heart of the earth.

41. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it : for they repented at the preaching of Jonah ; and behold, a greater than Jonah is here.

42. The queen of the south shall rise up in the judgment with this generation, and shall condemn it : for she came from the ends of the earth to hear the wisdom of Solomon ; and behold, a greater than Solomon is here.

43. But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not.

44. Then he saith, I will return into my house whence I came out ; and when he is come, he findeth it empty, swept, and garnished.

45. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there : and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

46. While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him.

47. And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee.

48. But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49. And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren!

50. For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother.

Chapter XII.

1-9. The reason why the Sabbath was accounted most holy was, that in the supreme sense it represented the union of the Divine and the Divine Human in the Lord, and in a relative sense the conjunction of the Divine Human of the Lord with the human race. And because it represented those things, it also represented heaven as to the conjunction of good and truth, which conjunction is called the heavenly marriage. By not doing any work on the Sabbath-day was represented that they should not act at all from self, but from the Lord. It is plain that the Lord is the Lord of the Sabbath, according to His words in Matthew, and it may be seen why very many cures were performed by the Lord on the Sabbath-days, for the diseases of which they were healed by the Lord, involved spiritual diseases, which are from evil.

A. 8495.

Sabbath in the original tongue signifies rest. The Sabbath among the children of Israel was the sanctity of sanctities, because it represented the Lord, the six days represented His labours and combats with the hells,

and the seventh His victory over them, and therefore rest. But when the Lord came into the world, and the representations of Him therefore ceased, that day became a day of instruction in Divine things, and thus also a day of rest from labours. T. 301.

7, 8. The Lord, when He was in the world called Himself the Lord of the Sabbath. Therefore when He was in the world and united His Human to the Divine itself He abrogated the Sabbath as to representative worship, or as to the worship which prevailed among the Israelitish people, and made the Sabbath-day a day of instruction in the doctrine of faith and love. A. 10360.

8. Since peace signifies the union of the Divine itself and the Divine Human in the Lord, and the conjunction of the Lord with heaven and with the church, and with all in heaven and also in the church who receive Him, the Sabbath was instituted for a remembrance of these things, and named from rest or peace, and was the most holy representative of the church. For that reason also the Lord called Himself the Lord of the Sabbath.

H. 287.

The Lord is called the Son of Man where redemption, salvation, reformation, and regeneration are treated of. He is Lord of the Sabbath because He is the Son of Man. L. 27.

Because the Lord said that He is Lord also of the Sabbath, it follows that that day was representative of Him. T. 301.

10-12. See Chapter VII., 15. E. 1154.

10-13. See Chapter XII., 1-9. A. 8495.

That that day (the Sabbath-day) became also a day of love toward the neighbour, is evident from what the Lord did and taught on the Sabbath-day. T. 301.

22. See Chapter IX., 32-33. A. 6988.

See Chapter IX., 27-31. A. 6990.

See Chapter VIII., 16, 28. R. 458.

See Chapter IX., 27-31. E. 239.

See Chapter VIII., 16, 28. E. 586.

See Chapter IV., 24. E. 1001.

22-32. It is such contumely as that which is meant on the part of the Jews by the Lord's words to them, when they said that Christ did miracles by other power than Divine. T. 137.

24-30. Dominion from evil and falsity is altogether different from dominion from good and truth. Dominion from evil and falsity is to make all slaves, dominion from good and truth is to wish to make all free. Dominion from evil and falsity is to destroy all, but dominion from good and truth is to save all. From this it is evident that dominion from evil and falsity is of the devil, but that dominion from good and truth is the Lord's. That the two kinds of dominion are altogether contrary may be evident from the Lord's words. A. 1749.

24-26, 28. The reason why it is here said Satan and not the devil, is because by Beelzebub, who was the god of Ekron, is understood the god of all falses, for Beelzebub, being interpreted is the god of flies, and flies signify the falses of the sensual man, thus falses of every kind. E. 740.

25. In this passage by city in the spiritual sense is meant doctrines. R. 194.

By kingdom in the spiritual sense is signified the church, by city and house the truth and good of its doctrine, which do not stand but fall, if they do not unanimously agree. E. 223.

25, 30. There is inherent in all evil a hatred of good, and there is inherent in all good a love of protecting itself against evil and of removing it from itself. Hence it follows that one cannot be together with the other, and if they were together, there would arise first conflict and combat, and then destruction, as the Lord teaches.

P. 233.

- 27, 28. By the Spirit of God is meant the Divine.
De Dom., Page 11.
28. Heaven and the church are called His kingdom.
L. 42.
See Chapter III., 2. R. 553.
See Chapter XII., 28 under L. 42. Statement repeated
in R. 664.
See Chapter XI., 11. T. 572.
See Chapter III., 2. E. 376.
- 28-32. The sin against the Holy Spirit is to deny the
Divine of the Lord. De Dom., Page 10.
30. See Chapter XII., 22-32. T. 137.
Verse quoted D. P., Page 47.
31. Truth and good is extinguished when the Lord's
Divine is denied, and also when the Word is denied, for
this is Divine truth from the Lord, and concerning the
Lord. To deny this when it has been before acknowl-
edged and received by faith, and thereby to extinguish
it, is the sin against the Holy Spirit, which is not
remitted. A. 9264.
- 31, 32. By these words is described the profanation of
truth from the Lord by the unclean spirit. A. 8882.
To say a word against the Son of Man is against truth
Divine not yet implanted nor inscribed on the life of
man, but to speak against the Holy Spirit is against the
Divine truth implanted or inscribed on the life of man,
especially against the Divine truth concerning the Lord
Himself. To speak against it, or deny it when it has
once been acknowledged, is profanation, and profanation
is of such a quality that it altogether destroys the interi-
ors of man. Hence it is said that that sin cannot be
remitted. A. 9818.
Blasphemy against the Holy Spirit is blasphemy against
the Lord's Divine, that against the Son of Man is to con-
tradict the Word, by interpreting the sense of it wrongly,
for the Son of Man is the Lord, as to the Word.
L. 50.

Liberty and rationality cannot be given to those in the Christian world who wholly deny the Lord's Divinity and the holiness of the Word, and have maintained this denial confirmed within themselves to the end of life, for it is meant by the sin against the Holy Spirit, which is not forgiven in this world, nor in the world to come. P. 98.

By blasphemy is meant to deny the Lord's Divine, as the Socinians do, and to deny the Word, for they who thus deny the Divine of the Lord cannot enter heaven. The Lord's Divine is the all in all of heaven, and he who denies the Word, denies all things of religion. R. 571.

Many of the church who in the world believed that the Holy Spirit spoke through them, terrify others by the words in Matthew, that to speak against those things with which the Holy Spirit inspired them is the unpardonable sin. T. 138.

By blasphemy of the Spirit is meant blasphemy against the Divinity of the Lord's Human, and against the holiness of the Word. Since blasphemy of the Spirit is not remitted unto man, and this is meant in the heavenly sense, there is therefore added to the commandment, *For Jehovah will not hold him guiltless who taketh His name in vain.* T. 299.

By the Holy Spirit is understood the Lord as to Divine truth, such as it is in the heavens, thus the Word such as it is in the spiritual sense, for this is Divine truth in heaven. By the Son of Man is understood Divine truth such as it is in the earths, consequently the Word such as it is in the natural sense, for this is the Divine truth in the earths. Sin and blasphemy against the Holy Spirit is to deny the Word, likewise to adulterate the real goods and falsify the real truths thereof, but a word against the Son of Man is to interpret the natural sense of the Word, which is the sense of the letter, according to appearances. The reason why to deny the Word is a sin which cannot be remitted in this life nor in that which is

to come, or to eternity, and why he who does it is exposed to eternal judgment is, because they who deny the Word, deny God, deny the Lord, deny heaven and hell, and deny the church and all things thereof. E. 778.

- 31-34.** By speaking a word against the Holy Spirit is meant to speak well and think evil, and to do well and will evil respecting those things which are of the Lord and of His church, also respecting those which are of the Word, for thus falsity lies concealed inwardly in the truth which they speak, and evil, which is hidden poison, in the goods which they do, wherefore they are called the offspring of vipers. A. 9013.
- 32.** A sixth kind of profanation is committed by those who acknowledge the Word and still deny the Divinity of the Lord. P. 231.
- 33.** See Chapter III., 10. A. 794.
 See Chapter III., 8, 9. A. 1017.
 See Chapter III., 8, 9. A. 2371.
 See Chapter III., 8, 9. A. 7690.
 See Chapter VII., 17-20. A. 9258.
 See Chapter III., 8. Life 104.
 See Chapter III., 10. R. 400.
 See Chapter III., 10. R. 934.
 See Chapter III., 10. T. 468.
 See Chapter III., 8. T. 483.
 See Chapter III., 10. E. 109.
- 34.** The character of that nation (posterity of Jacob) the Lord openly declares in Matthew xxiii. 13-39 and in John viii. 33-44. Because they were such, they are also called an evil and adulterous generation, and the offspring of vipers. A. 4314.
 See Chapter III., 7, add: Hence they are called a depraved and adulterous generation, also an offspring of vipers. A. 9320.
- 34, 35.** See Chapter VI., 24. Life 28.

Who does not know that a lamb can only act as a lamb, and a sheep as a sheep? On the other hand that a wolf can only act as a wolf, and a tiger as a tiger? That a good tree cannot yield evil fruit, that a vine cannot prick like a thorn, a lily cause burning like a brier, or a hyacinth repel with its sting like a thistle? or the reverse. Those evil plants are therefore uprooted from vineyards and gardens, and being gathered into heaps are cast into the fire. So it is done with the wicked flocking into the spiritual world, according to the Lord's words. T. 653.

35. By the heart in the Word is meant a man's will.

Life 51.

By the rich and by riches are here meant those who possessed the knowledges of truth and good, because they had the Word, who were the Jews. R. 206.

36. When spirits are in this second state after death, they appear just such as they had been in themselves in the world, and what they had done and spoken in concealment is made manifest. They are also then brought into many states of their evils, that their nature may appear to angels and good spirits. H. 507.

36, 41, 42. See Chapter XI., 22, 24. A. 9857.

37. To justify also signifies to declare guiltless and to absolve. A. 9264.

38-40. Testifications that a thing is true are signified by signs. R. 598.

By a sign is here understood testification, that they might believe and might be persuaded that the Lord was the Messiah, and the Son of God who was to come. This is evident, for the miracles which the Lord performed in great abundance were no signs to them, because miracles are signs only to the good. The reason why Jonah was in the belly of the whale three days and three nights, and that this was taken for a sign was,

because it signified the burial and resurrection of the Lord, thus the plenary glorification of His Human.

E. 706.

39. See Chapter XII., 34.

A. 4314.

See Chapter XII., 34.

A. 9320.

The Word is not understood without doctrine. S. 51.

In the spiritual sense to commit adultery means to adulterate the good of the Word and falsify its truth. On account of this signification, also, the Jewish nation was called by the Lord an adulterous nation. Life 79.

To adulterate the goods and to falsify the truths of the Word are signified by committing whoredom. Since the Jewish church was of such a character, the Jewish nation was therefore called by the Lord an adulterous generation.

R. 134.

They are said (the diabolical kingdom, which is the love of ruling from the love of self) to be an adulterous generation.

R. 350.

Since the Jewish nation had falsified the Word, it was therefore called by the Lord an adulterous generation.

T. 314.

By whoredoms and adulteries where they are mentioned in the Word are meant the falsifications of truth, and the adulterations of good.

E. 433.

39, 40. By Jonah being in the belly of the whale three days and three nights, was represented that the Lord would so be in the heart of the earth.

E. 538.

40. That Jonah was three days and three nights in the bowels of the fish, manifestly represented the burial and resurrection of the Lord on the third day.

A. 901.

It is to be known that in the internal sense of the Word, three days and the third day signify the same. Day in the Word signifies state. The third day stands for the Lord's coming and resurrection.

A. 2788.

The third day means continuous even to the end.

A. 4495.

The number three signified what is complete even to the end. E. 532.

43-45. Sweeping the house, in the opposite sense, is also said of the man who deprives himself of all goods and truths, and thus is filled with evils and falsities.

A. 3142.

The unclean spirit stands for uncleanness of life in man, and also for the unclean spirits within him, for unclean spirits dwell in the uncleanness of man's life. Dry places, or where there is no water, signify where there are no truths, the empty house the interiors of man again filled with uncleanness, that is with falsities from evil. A. 4744.

After man has explored himself and acknowledged his sins and done the work of repentance he must remain constant in good even to the end of his life. But if he afterwards relapses into the former life of evil and embraces it, he is then guilty of profanation, for he then conjoins evil to good, and thus his latter state becomes worse than his former, according to the Lord's words.

A. 8394.

They who are healed and return again to falsities and evils are guilty of profanation. A. 9048.

Seven signifies all things, even to the full. A. 9228.

See Chapter XII., 43-45, under A. 8394 repeated in

N. 169.

Verses quoted.

N. 172.

By spirit is here understood infernal life, also the infernal spirits themselves, by whom men have been troubled.

L. 48.

He who after worship returns to his evils, profanes the goods and truths of worship, and the lot after death of those who commit profanation, is the worst of all. These are they who are meant by the Lord's words, that their last state becomes worse than the first. P. 133.

Man's conversion is here described by the unclean

43 spirits going out of him. His turning again to former evils, goods and truths being cast out, is described by the return of the unclean spirit with seven others worse than himself, into the house furnished for him. The profanation of what is holy by a profane person, is described by later things with that man becoming worse than the first. P. 231.

This passage describes the conversion of a man by the departure of the unclean spirit from him, and his return to evils and consequent profanation is meant by the unclean spirit returning with seven spirits worse than himself. E. 1160.

44. In the Word the man is called empty in whom there are nothing but falsities and evils. R. 160.

45. All indeed, as far as they permit it, begin to be reformed by instruction in the truths and goods of spiritual life, but as soon as they reach the age of early manhood they suffer themselves to be led away by the world, and thus they go over to the side of the infernal spirits, by whom they are gradually so estranged from heaven that they scarcely believe any longer that there is a heaven. Thus they cannot be led into any spiritual temptation, for if they were they would at once yield, and then their latter state would be worse than the first. A. 5280.

Profanation is here described, and by the seven spirits with which he is to return is signified all the falsity of evil, and thus a total extinction of good and truth.

R. 10.

The Lord here speaks concerning profanation, and by the seven other spirits with which the unclean spirit is said to return are signified all the falsities of evil, thus a plenary destruction of good and truth. E. 257.

See Chapter XII., 43-45.

E. 1160.

46-49. He (the Lord) entirely put off the nature from the mother, so that He was no longer her son. And

when He put off this human, He put on the Divine Human, from which He called Himself the Son of Man.

A. 2159.

The Lord cast off by degrees the human which was from the mother, till at length He was no longer her son. That He did not acknowledge her as His mother is manifest.

A. 2574.

He (the Lord) once declined to acknowledge her (the mother).

L. 35.

Thus the Lord did not call her mother but woman, and gave her to John as a mother. In other places she is called His mother, but not by His own mouth.

T. 102.

He (the Lord) was not the son of David in the same sense as He was not the son of Mary, whom therefore He did not call His mother, but woman.

E. 205.

47-49. Now follows the separation of the first human which the Lord had from the mother, and at length the full removal of it; it is to be known that the Lord gradually and continually, even to the last of His life when He was glorified, separated from Himself and put off that which was merely human, namely that which He derived from the mother, until at length He was no longer her son, but the Son of God, not only as to conception, but as to birth, and thus was one with the Father, and was Jehovah Himself.

A. 2649.

47-50. By brother in the Word is signified the good of love.

E. 46.

48, 49. The internal and the external of the church are brothers. The Lord Himself so calls those who are in truths and in good therefrom.

A. 5409.

The Lord did not acknowledge Mary as a mother, but the church, therefore He calls her woman, and the disciple's mother.

M. 119.

The church is meant by mother in the spiritual sense, because as a mother on earth feeds her children with

natural food, so the church feeds them with spiritual food, for this reason the church is called mother in the Word, throughout. T. 306.

49. By father and mother in the internal sense are understood good and truth, and in the supreme sense the Lord as to Divine good and Divine truth — as the Lord Himself teaches in Matthew. A. 3703.

As spiritual brotherhood is from love, namely, that one may be another's, and they who are in good are in the Lord, and the Lord in them, therefore they are called brethren by the Lord. A. 6756.

The Lord also calls those brethren who are in the good of charity, or in good of life. R. 32.

The Lord also calls those who are of His church brethren and sisters. M. 120.

See Chapter V., 16.

E. 254.

- 49, 50. By the disciples over whom the Lord stretched out His hands, are signified all who are of His church, and by His brethren those who are in the good of charity from Him, by sisters those who are in truth from that good, and by mother is signified the church from them. E. 746.

CHAPTER XIII.

1. On that day went Jesus out of the house, and sat by the sea side.

2. And there were gathered unto him great multitudes, so that he entered into a boat, and sat ; and all the multitude stood on the beach.

3. And he spake to them many things in parables, saying, Behold, the sower went forth to sow ;

4. And as he sowed, some *seeds* fell by the way side, and the birds came and devoured them :

5. And others fell upon the rocky places, where they had not much earth : and straightway they sprang up, because they had no deepness of earth :

6. And when the sun was risen, they were scorched ; and because they had no root, they withered away.

7. And others fell upon the thorns ; and the thorns grew up and choked them :

8. And others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty.

9. He that hath ears, let him hear.

10. And the disciples came, and said unto him, Why speakest thou unto them in parables ?

11. And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given.

12. For whosoever hath, to him shall be given, and he shall have abundance : but whosoever hath not, from him shall be taken away even that which he hath.

13. Therefore speak I to them in parables ; because seeing they see not, and hearing they hear not, neither do they understand.

14. And unto them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall in no wise understand ; And seeing ye shall see, and shall in no wise perceive :

15. For this people's heart is waxed gross, And their ears are dull of hearing, And their eyes they have closed ; Lest haply they should perceive with their eyes, And hear with their ears, And understand with their heart, And should turn again, And I should heal them.

16. But blessed are your eyes, for they see ; and your ears, for they hear.

17. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not ; and to hear the things which ye hear, and heard them not.

18. Here then ye thè parable of the sower.

19. When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side.

20. And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it ;

21. Yet hath he not root in himself, but endureth for a while ; and when tribulation or persecution ariseth because of the word, straightway he stumbleth.

22. And he that was sown among the thorns, this is he that heareth the word ; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it ; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

24. Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field :

25. But while men slept, his enemy came and sowed tares also among the wheat, and went away.

26. But when the blade sprang up and brought forth fruit, then appeared the tares also.

27. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field ? whence then hath it tares ?

28. And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up ?

29. But he saith, Nay ; lest haply while ye gather up the tares, ye root up the wheat with them.

30. Let both grow together until the harvest : and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them ; but gather the wheat into my barn.

31. Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field :

32. Which indeed is less than all seeds ; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches hereof.

33. Another parable spake he unto them : The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

34. All these things spake Jesus in parables unto the

multitudes ; and without a parable spake he nothing unto them :

35. That it might be fulfilled which was spoken through the prophet, saying, I will open my mouth in parables ; I will utter things hidden from the foundation of the world.

36. Then he left the multitudes, and went into the house : and his disciples came unto him, saying, Explain unto us the parable of the tares of the field.

37. And he answered and said, He that soweth the good seed is the Son of man ;

38. And the field is the world ; and the good seed, these are the sons of the kingdom ; and the tares are the sons of the evil *one* ;

39. And the enemy that sowed them is the devil : and the harvest is the end of the world ; and the reapers are angels.

40. As therefore the tares are gathered up and burned with fire ; so shall it be in the end of the world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity,

42. And shall cast them into the furnace of fire : there shall be the weeping and the gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

44. The kingdom of heaven is like unto a treasure hidden in the field ; which a man found, and hid ; and in his joy he goeth and selleth all that he hath, and buyeth that field.

45. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls :

46. And having found one pearl of great price, he went and sold all that he had, and bought it.

47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind :

48. Which, when it was filled, they drew up on the beach ; and they sat down, and gathered the good into vessels, but the bad they cast away.

49. So shall it be in the end of the world : the angels shall come forth, and sever the wicked from among the righteous,

50. And shall cast them into the furnace of fire : there shall be the weeping and the gnashing of teeth.

51. Have ye understood all these things? They say unto him, Yea.

52. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

53. And it came to pass, when Jesus had finished these parables, he departed thence.

54. And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55. Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas?

56. And his sisters, are they not all with us? Whence then hath this man all these things?

57. And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house.

58. And he did not many mighty works there because of their unbelief.

Chapter XIII.

Whole Chapter cited. This involves similar things (Revelation xiv. 17) to those that were foretold by the Lord in the parable concerning the sower and the gathering in of the harvest, where it is said that the harvest is the consummation of the age, that is the end of the church ; and that the reapers are the angels, by whom the Divine truths are signified. For the angels are not sent to reap, that is to do those things, but the Lord does them by the Divine truths of His Word. R. 647.

1-9. The meaning of this passage (Ezekiel v. 1-4) is similar to what the Lord teaches in Matthew, that of the seed, which is truth, some fell among thorns, some on the rock, and some by the way. A. 3301.

1, 2 et seq. These things were done, because by the sea and by the lake of Gennesaret, when the subject treated of is the Lord, are signified the knowledges of good and truth in the aggregate, and by the ship of Simon the doctrines of truth. E. 514.

3, 4. Here birds stand for reasonings, and also falsities. A. 5149.

It is manifest from the Word that birds signify such things as are of the understanding and thought, and thence of design, in both senses, as well the bad as the good. In the bad sense they are mentioned in this passage.

R. 757.

Charity and faith with their unreal ideas, while man does not practise them, may also be compared to butterflies in the air, upon which when seen the sparrows dart, and devour them. T. 375.

It is to be observed that there are several kinds of falses, and that they are meant by the several kinds of birds which are enumerated in Leviticus xi. 13 and following verses and Deuteronomy xiv. 11-20. E. 1100.

3-7. Unless the rational submits itself to the goods and truths of the Lord, it either suffocates, or rejects, or perverts the things which flow in, and this the more when they flow into the sensuous knowledges of the memory. This is what is meant by the seed falling on the highway, or upon the rocky place, or among the thorns, as the Lord teaches. A. 1940.

3-8. Truth is what is meant by the seed in the field, of which the Lord speaks. The sower here is the Lord and the seed is His Word, thus the truth. The seed upon the way is with those who do not care for the truth, the seed upon stony places with those who care for the truth, but not for its own sake, thus not interiorly. The seed in the midst of thorns is with those who are in the lusts of evil, but the seed in good ground is with those who love the truths which are from the Lord in the Word, and do them

from Him, and thus bear fruit. That these things are meant is evident from the explanation of these words by the Lord. Life 90.

3-9. That a field is the good of life, in which are to be implanted the things which are of faith, that is spiritual truths, which are of the church, may be plainly evident from the Lord's parable. Here four kinds of earth or ground in a field, that is in the church, are treated of. The seed here is the Word of the Lord, thus truth, which is said to be of faith. The good ground is good which is of charity, for it is the good in man which receives the Word. The wayside is falsity, a stony path truth that has no root in good, thorns are evils. A. 3310.

3-9, 23. See Chapter V., 19, 20. Life 2.

See Chapter VII., 19, 21. T. 376.

4. The fowls of heaven here are nothing else than falsities. A. 778.

The seeds are Divine truths, the hard rock is persuasion, birds are principles of falsity. A. 5096.

4, 5. They who know what sin is, and still more they who know many other things from the Word and teach them, and who do not examine themselves, and consequently see no sin in themselves, are also like the hard wayside and stony places upon which the seed fell.

T. 527.

5, 6. By the seeds which the Sower sowed are signified truths from the Word, or truths which man receives from the Lord. By stony places is signified a historical faith, which is the faith of another in himself, for he believes it to be true not because he sees it in himself, but because another, in whom he has faith, has said it. By ground is signified spiritual good, this receives truths as the ground does seeds. By the Sun being risen is signified the love of self, and by the seed being scorched and withering away the adulteration of truths and their perishing.

E. 401.

When there is no earth upon the rocks, and they are consequently dry, consisting of mere masses of stone, it is an indication that there remains no good, and where there is no good, there is nothing but mere falsities.

E. 411.

6. To adore the sun of this world and the moon and to bow down to them, signifies in the Word to love self and the falses which are from self-love. H. 122.
- 7, 22. Those who on account of worldly matters think nothing about sins and therefore do not know them. . . . These are they who are meant by the seed which fell among thorns. P. 278.
- 8, 23. See Chapter III., 8, 9. A. 1017.
See Chapter III., 8, 9. A. 2371.
A hundred stands for what is full. A. 2636.
Six signifies full and all. The multiplication by ten, whence it is sixty, makes no change. R. 610.
9. As reception is that on the part of man which conjoins him with the Lord, and thus makes him spiritual, therefore when the Lord uttered those things, He cried saying, *He that hath ears to hear, let him hear.* E. 239.
Verse quoted. E. 250.
- 9, 43. See Chapter XI., 15. A. 2542.
Because the obedience of faith is understood by ears in the internal sense, and obeying by hearing, it is evident what is meant by these words of the Lord, which He so often uttered. A. 3869.
See Chapter XI., 15. A. 9311.
See Chapter XI., 15. A. 9397.
12. They who come into the other life are all brought again into a life similar to that which they had in the body, and then with the good evils and falsities are separated, that by means of goods and truths they may be elevated by the Lord into heaven; but with the evil goods and truths are separated, that by evils and falsities

12 they may be brought into hell, just according to the Lord's words. A. 2449.

They who are in knowledges of good and truth, as are those who are within the church, and yet in the life of evil, are said to be cut asunder when they are removed from those knowledges. For the knowledges of good and truth are separated from them in the other life, and they are kept in evils and hence also in falsities.

A. 4424.

The very knowledges of truth and good which have been possessed by those of the church, who have known the arcana of faith, and yet have lived a life of evil, are transferred to those who are of the spiritual church.

A. 7770.

In the other life falses are removed from those who are in truths derived from good, and truths are removed from those who are in falses derived from evil.

A. 9330.

Those who have had but little affection and desire, receive but little, and yet as much as they can receive within that degree, but those who have had much affection and desire, receive much. The degree itself of affection and desire is as the measure, which is filled to the full, more therefore to him who has large measure, and less to him who has small.

H. 349.

If his life has been a life of the love of evil, all the truth is taken away that he acquired in the world from a teacher, from preaching, or the Word, and this having been taken away, as a sponge takes up water, so he drinks in falsity agreeing with his evil. And on the other hand, if his life has been a life of the love of good, then is removed all the falsity which he gathered in the world from hearing, and from reading, but which he did not confirm in himself; and in its place there is given him truth agreeing with his good.

P. 17.

In every man after death, when he becomes a spirit

or a spiritual man, the Lord separates the good from the evil, and the evil from the good. Good from evil in those who are interiorly in evil, and evil from good in those who are interiorly in good, which is according to His words.

P. 227.

From those who are in falsities as to doctrine and thence in evils as to life, all the goods and truths which they possessed only in the natural man, and from which they simulated Christian men, are taken away, which being taken away, they are separated from heaven and conjoined to hell.

R. 676.

The interiorly evil and the interiorly good are meant, for the interiorly evil may be exteriorly good, for they can act and speak like the good, as hypocrites do. And the interiorly good may sometimes be exteriorly in evil, for they can do evil and speak falsities exteriorly, but still repent, and wish to be instructed in truths.

R. 948.

Man whilst he lives in the world and sees from the natural man, can be but little principled in the knowledges of truth and good, but only in common or general principles, in which nevertheless may be implanted innumerable things when he comes into the spiritual world or heaven.

E. 112.

Everyone, whether he be evil or good, is judged immediately after death, when he enters into the spiritual world where he is to live for ever. There is however an interval of time allowed before the final state is fixed, and this is in order to their full preparation. This with the good is that they may be divested of the evils which adhere to them from the body and from the world. And with the evil that they may be divested of the goods which outwardly adhere to them from instruction and religion.

E. 413.

✓ 13. This is the reason (to prevent profanation) that the mysteries of faith were never revealed to the Jews. It

13 was not even told them plainly that they were to live after death, nor that the Lord would come into the world to save them. For this reason the Lord spoke to them in parables, and explained none to them. A. 302.

So too, if it had been disclosed to them (the Jewish and Israelitic people) that the Messiah or Christ was to come to save their souls to eternity, they would have rejected this as nothing. This is why the Lord sometimes spoke like the prophets, and taught other things by parables. A. 2520.

It is a common thing, as is well known, for the learned to have less belief in the life after death than the simple, and in general, to see Divine truths less clearly than the simple. The reason of this is that they consult outward knowledges, of which they possess a greater abundance than others, from a negative standpoint, and so destroy in themselves insight. When this is destroyed they see no longer anything from the light of heaven, but only from the light of the world. A. 4760.

See Chapter XI., 25.

A. 6053.

Hence it is evident that to be intelligent and wise does not consist in understanding and relishing many things which are of the world, but in understanding and willing those things which are of heaven. A. 9803.

Lest they (the Jews) should acknowledge truths, and then fall back, and so become profane. For the same reason the Lord spoke in parables, as He Himself says.

P. 231.

13, 14. Those in the world are intelligent and wise who are in the truth and good of the church, because these savour of heaven, those are foolish and delirious who are not in the truth and good of the church, because they are in science only from the world. Such of them as by sciences of the world have confirmed themselves against the truths and goods of the church, are more delirious and foolish than the rest, howsoever

they believe themselves more intelligent and wiser than others, and call them simple who are in the good of life from the truths of doctrine, when yet the simplicity of the latter is wisdom before the angels, and these latter after death are elevated into angelic wisdom by the Lord. A. 9278.

13, 15. Blinding the eyes, lest they should see with their eyes, signifies depriving them of the understanding of truth, and that seeing here signifies faith in the Lord is evident from the Lord's words. A. 3863.

That the Lord spake in this manner, was in order that the people might not understand the Word, lest they should profane it. For the same reason also the Lord spoke in parables. A. 3898.

See Chapter XI., 25, 26. H. 353.

They who separate life from faith are like those of whom the Lord speaks. E. 108.

The reason why in the Word it is not said to understand, but to see, is because the Word in its ultimates is natural, and what is natural is the basis on which spiritual things are founded. To see signifies to understand. E. 260.

See Chapter XI., 25. E. 1114.

13, 17. Seeing stands for knowing and understanding the things which are of faith in the Lord, thus for faith, for they were not blessed because they saw the Lord, and saw His miracles, but because they believed. A. 3863.

Mention is made both of seeing and hearing, because the one follows the other, that is faith in the understanding which is seeing, and faith in the will which is hearing, otherwise it would have been sufficient to mention only one. A. 3869.

Hearing is said in every sense, both signifying to be instructed and to believe and to obey. *Hearing they do not hear*, means to be taught, and yet not to believe, also

to be instructed and yet not to obey. The ears blessed because they hear, signify blessedness from the reception of the doctrine of faith concerning the Lord, and by the Word from the Lord. A. 9311.

- 14, 15. So far as man is immersed in self-love and the love of the world and in the lusts thereof, so far the Word is closed to him. Those loves have self for an end, which end kindles a natural lumen, but extinguishes heavenly light, so that men see acutely the things which are of self and of the world, and not at all the things which are of the Lord and His kingdom. A. 3769.

Nothing blinds a man but his proprium and the confirmation of falsity. S. 60.

It is said, *lest they should be converted, and I should heal them*, because if they had been converted and healed, they would have committed profanation.

P. 260.

All such persons are like those who shun the light, and enter chambers where there are no windows, and feel about the walls, and search for food and for money, and at length acquire a vision like that of birds of the night, and see in darkness. T. 7.

With these the truths of the Word are as in the shadow of night, and falsities as in the light of day. They read truths, but they do not see them, and if they see their shadow they falsify it. T. 232.

- ✓ 16. Here by the eyes which see, intelligence and faith are signified. A. 2701.

By the eyes here also are signified the understanding and faith of truth, thus by seeing is signified to understand and to believe, and by the ears is signified obedience, thus a life according to the truths of faith.

E. 1081.

- ✓ 17. The just stand for those who live the life of charity, and in the abstract sense the good of charity.

A. 9263.

Here by prophets and righteous men, in the spiritual sense, are understood all who are in the truth of doctrine and in the good of life according to them. By seeing and hearing are signified to understand and perceive, in this case the interior truths proceeding from the Lord.

E. 624.

- 19.** "Word" stands for the doctrine of the Lord, and "words" for the things which are of His doctrine.

A. 1288.

See Chapter III., 2.

R. 749.

- 19-23.** That the Word in this passage is truth Divine, is evident without explanation. It is called the Word of the kingdom, because it is the truth of heaven and the church, for the kingdom stands for heaven and the church.

A. 9987.

- 19-23, 37.** From this it is manifest that the truth of the Word cannot obtain root with those who do not care for the truth, nor with those who love truth outwardly and not inwardly, nor with those who are in the lusts of evil, but with those in whom the lusts of evil have been dispersed by the Lord. With these the seed, that is the truth takes root in the spiritual mind.

Life 90.

- 19-24, 37-39.** That it is the Lord who soweth, that the seed is His Word, and that the earth is man, He Himself has deigned to declare.

A. 29.

- 19, 38.** To hear the Word of the kingdom is to hear the truths of the church, and because seed signifies truths, therefore they who receive truths are called sons of the kingdom.

E. 48.

- 20, 21.** The reason why tribulation signifies infestation by falsities is, because the mind which is principled in truths, is afflicted by falsities when they combat with each other, nor does spiritual tribulation spring from any other source.

E. 47.

Verses quoted.

D. P., Page 76.

- 20-23.** See Chapter XIII., 19.

A. 1288.

22. *The care of this age.* An age signifies the world and the life there. A. 10248.

23. See Chapter III., 8. R. 934.

See Chapter VII., 24, 26. T. 347.

See Chapter III., 8. T. 483.

See Chapter VII., 24, 26. E. 108.

See Chapter XIII., 9. E. 239.

See Chapter V., 19. E. 250.

See Chapter V., 19. E. 785.

24, 25. Watching signifies the reception of spiritual life, sleeping signifies natural life without spiritual, since natural life compared with spiritual is as sleep to watchfulness. E. 187.

✓ 24-30. See Chapter III., 11, 12. R. 315.

He who by repentance removes the evils of his will, is one who in time pulls up the tares sown in his field by the devil, so that the seeds implanted by the Lord God the Saviour find a clear soil, and grow to a harvest.

T. 532.

By the man who sowed good seed in his field is understood the Lord, by the field are meant the church and the spiritual world, in which are both the good and the evil. By the good seed and the wheat are understood the good, and by the tares are understood the evil. That they could not be separated until the time of the last judgment on account of the conjunction (communication outwardly and inwardly of those in external worship with the good) mentioned, is understood by the answer to the servants, who were desirous to gather the tares before. E. 426.

The separation of the good from the evil, which should take place before the last judgment, is here predicted by the Lord, and is understood by *let both grow together until harvest*. The reason why the good were not separated from the evil before the last judgment, and the good raised up to heaven, and the evil cast into hell,

may be seen in the small work concerning the last Judgment. E. 849.

This parable refers to the last judgment, when the good will be separated from the evil, and when the former will be admitted into heaven, and the latter consigned to hell. The good seed which the man sowed in his field signifies the truths of the church which are derived from good, the field stands for the church where those truths are. Sowing means influx and reception, consequently also instruction. The man who sowed the seed is the Lord by the Word, in which all the truths of the church are contained. His enemy sowing the tares while men slept and then going his way, signifies that with natural men the falsities of evil flow in from hell and are received, for by sleeping is signified the natural life, without the spiritual. E. 374.

24-30, 36-43. By Him who soweth is meant the Lord, who is there also called the Son of Man. By the reapers or them that reap are meant the angels. To sow tares signifies to insinuate and implant falses, and went his way signifies that it was done by stealth or without their knowing it. When the blade sprung up and brought forth fruit, then appeared the tares also means, when truth grew and produced good, falses from evil were intermixed. With the men of the church truths are intermixed with falses, which cannot be separated and the falses ejected until they are reformed. E. 911.

He that soweth the good seed is the Son of Man, or the Lord. The field is the church, the seed the truths of the church, the tares falsities from hell, the harvest is the consummation of the age — the end of the church, the reapers are the angels — the Divine truths. R. 645.

24-30, 39, 40. The consummation of the age is the last time of the church, the tares are those who are interiorly in evil, the wheat are those who are interiorly in good, the gathering of the tares into bundles to burn

is the final judgment upon the evil. That harm should not be brought to the good by separation before the final judgment, is meant by, *lest haply while ye gather up the tares ye root up the wheat with them. Let both grow together until the harvest.* C. J. 10.

24-30, 37-43. The Lord in the parable of the tares of the field said, so it will be at the consummation of the age, the reapers are the angels. D. P., Page 8.

24-30, 38-40. Thus (Matthew xiii. 12) it happens to all after death before judgment upon them. It was also so done in a general manner to those who either perished or were saved at the day of the last judgment, for before this was done the last judgment could not be executed; for the reason that as long as the evil retained goods and truths, they were conjoined with the angels of the lowest heaven as to externals, and yet they must be separated. R. 948.

24-30, 39, 40. Wheat here means the truths and goods of the new church, and tares the falsities and evils of the former church. The consummation of the age means the end of the church. T. 784.

24, 26. The herb stands for the produce of the field. By the herb is here signified the produce of the church, and by tares falsity. A. 7571.

24, 37. Verses mentioned. E. 237.

25. The state of a man who is not in truths is called a slumber and a sleep. R. 158.

When man is in natural life separate from spiritual, he is in a state of sleep. E. 1006.

27-30, 37-42. In the spiritual world there is a communication and hence a conjunction of all with their like. The simple good, who are in the lowest part of heaven and in the world of spirits, look chiefly to externals, but still are not interiorly evil, wherefore if they were torn from the interiorly evil before the appointed time, heaven would have suffered in its lowest parts, and

yet the higher heaven rests upon the lowest as upon its foundation. J. 70.

Here the consummation of the age obviously signifies the last time when judgment takes place. The time of the harvest is when all things are consummated or completed. The tares signify evils, or those in whom evils are. The wheat signifies goods, or those who are principled in good. E. 397.

By the end of the world or the consummation of the age is signified the last time of the church. That before this the upright are not to be separated from the non-upright, because they are consociated by exteriors, is signified by not gathering the tares lest the wheat be rooted up with them. E. 624.

30. The tares stand for evils and falsities, and the wheat for goods. They are comparisons, but comparisons in the Word, are all made by significatives.

A. 3941.

The series in which truths are arranged with the good, and the series in which falses are arranged with the evil, are signified in the Word by sheaves and bundles.

A. 10303.

See Chapter XII., 34, 35. T. 653.

30, 39, 40. See Chapter XIII., 12. A. 2449.

It is to be known that devastation, desolation and decision have a similar signification with consummation. Desolation signifies the consummation of truth, devastation the consummation of good, and decision the full consummation of both. T. 755.

30, 40. The end of the church is meant by the consummation of the age. R. 658.

30, 40, 41. The mind the enjoyments of whose love are good, consists inwardly of spiritual substances such as are in heaven; but the mind the enjoyments of whose love are evils, consists inwardly of spiritual substances such as are in hell. The evils of the latter are bound

into bundles by falsities, and the goods of the former are bound into bundles by truths. Since there are such bindings of goods and evils into bundles, therefore the Lord says, *the tares are to be bound together into bundles.*

T. 38.

31. All knowledge, intelligence, and wisdom, with their enjoyments and felicities are thus made fruitful and multiplied and grow to eternity, and this from the smallest seed, as the Lord teaches respecting the grain of mustard seed. A. 1941.

31, 32. The grain of mustard seed is the good of man before he becomes spiritual, which is the least of all seeds, because he thinks that he does good from himself. What is from himself is nothing but evil, but as he is in a state of regeneration there is something of good, yet the least of all. Afterwards as faith is being conjoined to love it becomes greater and an herb. At last when it is conjoined it becomes a tree, and then the birds of the heavens—which here also are truths, or things of the understanding—make their nests in its branches, which are knowledges. A. 55.

The fowls of the heavens stand for truths. A. 776.

The second rational with which man is gifted by the Lord when he is being regenerated, is like the fruit in good ground, in which those things which are round about the seeds decay, and the seeds push forth from their inmost parts, and send out a root and then a shoot above the ground, which grows into a new tree, and unfolds itself at length even into new fruits, and then into gardens and paradises, according to the affections for good and truth which it receives. A. 2657.

The prolific principle in plants corresponds to the good in man. The seed itself corresponds to internal things, and the pulp of the fruit encompassing the seed to external things. The case is the same with the internal man, to whom the seed corresponds. In this case

the good which was so formed produces a new man, as the prolific principle in the seed produces a new tree, or a new plant. A. 9258.

Birds signify such things as are of the understanding and thought, thence of design. R. 757.

No one unless he knows the nature of the Word can have any idea that there is an infinity in every part of it, that is, that it contains innumerable things, which not even angels can exhaust. Each thing therein may be likened to a seed, which may grow up from the ground to be a great tree, and produce an abundance of seeds from which again may be similar trees, which together make gardens. Such is the Word of the Lord in its several particulars, and such is especially the decalogue, for this, because it teaches love to the Lord and love toward the neighbour, is a short summary of the whole Word. That the Word is such, the Lord also explains by a similitude in verses 31, 32. T. 290.

Unless there were something analogous to free will in the soil of the earth, in the seed sown in it, in all parts of the tree that has grown out of it, and in its fruit, and again in the new seed, there would be nothing of the vegetable kingdom. T. 499.

By the tree from a grain of mustard seed is signified the man of the church, and also the church commencing from a little spiritual good by truth, for if only a very small degree of spiritual good takes root in a man, it will grow like a seed in good ground. As by a tree is thence signified the man of the church, it follows, that by the fowls of heaven, which make nests in its branches, are signified the knowledges of truth, and thoughts thence derived. E. 1100.

If by combat against evils as sins man has procured to himself anything spiritual in the world, be it ever so small, he is saved, and his uses grow afterwards like a grain of mustard seed into a tree. D. L. xvii.

33. Spiritual combats or temptations are fermentations in the spiritual sense, for then falsities are desirous to conjoin themselves to truths, but truths reject them, and at length cast them down as it were to the bottom, consequently they cleanse from impurities. In this sense is to be understood what the Lord teaches concerning leaven. A. 7906.

By three in the Word is meant what is complete and perfect. S. 29.

Spiritual fermentations take place in many ways in the heavens as well as on earth. . . . There are evils having falsities with them, which do a work, when introduced into societies, like that done by the things put into meal to cause fermentation, by which heterogeneous things are separated, and homogeneous things conjoined. Purity and clearness are the result. P. 25.

Three signifies complete, thus the end. R. 505.

By three in the Word in the spiritual sense is meant what is complete and perfect, and also all at once.

T. 211.

Three what is complete even to the end. E. 532.

37. Man cannot even think good nor will good, and therefore cannot do good, except from the Lord.

A. 39.

Here redemption and salvation are treated of, and because the Lord effected these by the Word, therefore He here calls Himself the Son of Man. L. 27.

37, 38. The seed is faith, hence the Lord because He Himself is the seed, called Himself the Son of Man, that is, the Faith of the Church. A. 264.

Kings stand for those who are in truths, and from truths they are often called king's sons. The Lord also calls them *the sons of the kingdom*. A. 2015.

Seed, those of the human race who are in the faith of charity, that is, who are spiritual. A. 2848.

In the internal sense are understood all those who are

sons of the Lord, thus the sons of His kingdom, or what is the same, those who are in good and truth from the Lord, and because these are seed it follows that good itself and truth from the Lord are seed, for hence are sons, wherefore also truths themselves from the Lord are called sons of the kingdom. A. 3373.

The good seed is Truth Divine, therefore it is said that the Son of Man soweth it. The sons of the kingdom are truths Divine in heaven and in the church.

A. 9807.

See Chapter XIII., 37, 38, under A. 9807. Statement repeated in

E. 63.

37-39. Good seed signifies the truths of faith from the Lord. The Son of Man is the Lord as to the truths of the church. The world which is the field, is the whole human race. The sons of the kingdom, who are the seed, are the truths of faith of the church. The sons of the evil kingdom, who are tares, are the falses of faith of the church. The devil who is the enemy and soweth them, is hell. The consummation of the age which is the harvest, is the last state of the church as to the reception of the truths of faith in good. The angels who are the reapers, are truths from the Lord. A. 9295.

The world also signifies the church. R. 589.

37-40. The kingdom of heaven is likened unto a man who sowed good seed in his field, the kingdom of heaven signifying the spiritual world. It is evident from this circumstance that the words are spoken concerning the last judgment, and the last judgment is performed in the spiritual world and not in our world. E. 426.

37, 40-42. The good seed is the truth, the world is men, He that soweth the seed is the Son of Man, and the things that cause stumbling are falsities.

A. 2813.

38. In the Word by mother is meant the church. For

38 this reason the sons born of that mother are truths, and are called the sons of the kingdom. A. 8900.

See Chapter V., 45. R. 20.

See Chapter X., 21. R. 543.

Those who are of the new church and in the truth of its doctrine are meant by the seed. R. 565.

See Chapter III., 2. R. 749.

An unregenerate man is a son of the wicked one, and a regenerate man is a son of the kingdom. A son of the wicked one is here a son of the devil, and a son of the kingdom is here a son of the Lord. T. 606.

They who receive the Lord, that is who have faith in Him and are not in evils of life, are called sons of God, also sons of the kingdom. T. 729.

The seed of the field stands for truths from good, which man receives from the Lord. E. 31.

See Chapter VIII., 12. E. 373.

They who receive Divine truths are understood by the sons of the kingdom. By seed is meant Divine truth, and by tares infernal false. E. 683.

The seeds which fell into the good land are called by the Lord sons of the kingdom, and the tares which are falses, sons of the evil. E. 724.

The same that is signified by the seed of man (truth of doctrine from the Word) is also signified by seed from the field. E. 768.

38, 39. Wheat signifies the good of truth, and thence also those who are in the good of truth, and tares the evils of falsity, thence also those who are in the evil of falsity. E. 374.

Tares signify falses of doctrine, of religion and worship, which are from evil, wherefore also they are called the sons of the evil one, and as evil produces them, it is said that it is the devil who soweth them. E. 740.

39, 40. In general by consummation is meant the end of the church, and the end of the church then is, when

there is no longer any charity and any faith, because then the church averts itself altogether from the Lord, and is no longer in any good, but in evil. Consummation in particular is effected with every man nearly in like manner. A. 10622.

39, 40, 49. By age also is there meant the duration of the church from beginning to end. A. 10248.

By consummation is understood the last state of the church, when there is no faith remaining in consequence of there being no charity. This state of the church is also called in the Word vastation and desolation, and by the Lord it is called the consummation of the age.

E. 397.

40. See Chapter III., 10-12. E. 504.

41, 42. The furnace of fire stands for the evil of lusts, for the fire of lusts is what is meant in the Word by the fire of hell. Loves also are no other than the fires of life, and lust is the continual effort to love. A. 7519.

41, 42, 49, 50. The infernal spirits are not in any material fire, but in spiritual fire which is their love, and therefore they do not feel any other fire. In the spiritual world every love, when it is excited, appears at a distance as fire, within the hells as a glowing fire, and out of them like the smoke of a fire, or like the smoke of a furnace. R. 422.

That by a furnace or chimney of fire are understood the hells is evident. The end of the world signifies the last time of the church, when judgment takes place. That the evil are then separated from the good, to be cast into hell, is signified by the angels shall gather all things that offend, and them who do iniquity, and shall separate the evil from among the just, and shall cast them into a furnace of fire. Hell is called a furnace of fire, because it appears fiery from the love of self and of the world. E. 540.

41, 42, 50. See Chapter III., 10. A. 1861.

In this passage by fire is meant the lust which is of self-love and the love of the world, and by the smoke therefrom is meant falsity from evil. H. 570.

- 41, 49. Here in the spiritual sense by angels are understood Divine truths. It is not understood that the angels will do these things together with the Lord, but the Lord alone by His Divine truths, in as much as an angel has no power in himself, but all power is from the Lord by His Divine truth. E. 130.
- 42, 50. See Chapter VIII., 12. A. 4175.
 See Chapter VIII., 12. A. 4424.
 See Chapter VIII., 12. A. 9052.
 See Chapter VIII., 12. H. 575.
 See Chapter VIII., 12. R. 435.
 See Chapter VIII., 12. E. 556.
43. The just meaning those who are endued with charity. A. 612.

What is Divine is incomprehensible, because above all understanding, even the angelic. Still this Divine which is incomprehensible in itself can flow in through the Lord's Divine Human into man's rational. When it flows into man's rational it is there received according to the truths which are therein, thus variously, and not with one as with another. The rational of internal men who are angelic as to doctrine and at the same time as to life is illustrated from the internal sense of the Word to such a degree, that their illustration is compared to the brightness of the stars and the sun. A. 2531.

They who from good acknowledge and receive the Lord's justice and reject their own justice, are they who are specially signified by the just. Shining or bright white has this meaning. A. 4007.

The intelligent are they who are in truth and teach truth, and they who justify are those who are in good and lead to good. Therefore the Lord said, Verse 43.

A. 9192.

The just shining as the sun in heaven are they that are in good from the love of the Lord, for the Lord is the sun in the other life, and what is from the Lord as a sun in that life, is the good of love. A. 9263.

They who do good from the principle of willing good, in the Word are called just. Of such it is said, Verse 43. A. 10331.

Those who are in the Lord's celestial kingdom, and consequently in the third or inmost heaven, are called just, because they attribute nothing of justice to themselves, but all to the Lord. The Lord's justice in heaven is the good which is from Him. That they shine as the sun is, because they are in love to the Lord, and that love is meant by the sun. H. 348.

See Chapter XI., 15.

R. 87.

See Chapter XI., 15.

E. 108.

In the Word, they are called righteous or just who love the Lord, that is from love to the Lord do His commandments. The faces of such shine with an effulgence like that of the sun, because the Divine love of the Lord is communicated to them, and received by them, by virtue of which the Lord is in the midst of them, that is in their interiors, which manifest themselves in the face. E. 401.

Celestial love appears afar off like fire in heaven, on which account the Lord also said that the just shall shine. D. L. xx.

44. See Chapter VI., 19-21.

A. 10227.

See Chapter XII., 35.

R. 206.

To buy and sell signifies to procure knowledges to one's self and to teach them, and in like manner to trade, to do business, and to gain. R. 606.

By the treasure is signified Divine truth which is in the Word. By the field the church and its doctrine, and by selling all whatsoever he had and buying the field, is signified in this case to alienate all things of the pro-

prium, and to procure for himself Divine truth, which is in the church of the Lord. E. 840.

44-46. As buying signifies appropriation, therefore in the Word the things which were bought with silver are well distinguished from those otherwise obtained.

A. 5374.

The kingdom of the heavens stands for the good and the truth with man, thus for heaven with him. Field means good, and pearl truth. Buying, procuring and appropriating these to himself. Selling all he has, alienating his own which he had before, thus evils and falsities, for these are of one's own. A. 5886.

By pearls are signified knowledges, also truths themselves. By one precious pearl, the acknowledgment of the Lord. E. 840.

By the treasure hid in the field and by the pearls are signified the truths of heaven and of the church, and by the one precious pearl, the acknowledgment of the Lord. The affection for truths for their own sake is signified by the man going for joy and selling all that he had and buying the field where the treasure was hid. E. 863.

45, 46. The beautiful pearl is charity, or the good of faith. A merchant is one that procures for himself knowledges of truth and good, and thence intelligence and wisdom. A. 2967.

See Chapter XIII., 44. R. 606.

By pearls in the spiritual sense are signified knowledges of good and truth, as well celestial as spiritual, which are from the Word, in particular from its literal sense. R. 727.

By trading and trafficking is signified in the Word to procure to one's self spiritual riches, which are knowledges of truth and good. R. 759.

The one pearl of great price is the acknowledgment and knowledge of the Lord. R. 916.

By a pearl in this passage is signified Divine truth.

E. 444.

By the kingdom of heaven is understood both heaven and the church, by the merchant, those who procure to themselves goods and truths, by which heaven and the church may be attained. Pearls, the knowledges of good and truth, for these are the truths of the natural man. By one precious pearl, the knowledge of the Lord and His Divine. By going and selling all he had, that he rejected the proprium to receive life from the Lord.

E. 1044.

✓ 47-49. Fishes in the spiritual sense of the Word signify the natural and external, both good and evil. See also Matthew XIII., 27-30, 37-40. J. 70.

See Chapter IV., 18, 19.

R. 405.

The separation of the good and the evil is here likened to a net cast into the sea and gathering of every kind of fish, for the reason that fish signify natural men as to scientifics and knowledges, and these in the consummation of the age, or at the time of the last judgment, are separated from each other, for there are good natural men and evil natural men, whose separation appears in the spiritual world as a net cast into the sea drawing together the fish, and bringing them to the shore.

E. 513.

47-50. See Matthew XIII., 12.

A. 2449.

And gathered the good into vessels, but cast the bad away, so it shall be at the consummation of the age.

D. P., Page 8.

49. See Chapter XIII., 43.

A. 612.

See Chapter XIII., 43.

A. 9263.

See Chapter XIII., 30, 40.

R. 658.

See Chapter V., 20.

T. 96.

See Chapter XIII., 30, 39, 40.

T. 755.

54. Power relates to the Divine good.

R. 373.

See Chapter IV., 23.

E. 120.

57. The prophets also were treated in like manner (not acknowledged) because they represented the Lord

57 as to the Word and thence as to the church, and the Lord was The Prophet. L. 15.

When a prophet is mentioned, since to write and teach the Word was his function, the Word as to doctrine or doctrine from the Word is meant. Hence it is that the Lord, as He is the Word itself, was called a prophet.

R. 8.

The reason why the Lord was willing to be tempted even to the passion of the cross was, because He was "The Prophet," and prophets formerly signified the doctrine of the church from the Word, and thence they represented the church, such as it was, by various things, and even by things unjust, grievous, and even not fit to be mentioned, which were enjoined on them by God for that purpose.

T. 129.

57, 58. See Chapter VIII., 10-13.

A. 10083.

See Chapter VIII., 26.

E. 815.

CHAPTER XIV.

1. At that season Herod the tetrarch heard the report concerning Jesus,

2. And said unto his servants, This is John the Baptist ; he is risen from the dead ; and therefore do these powers work in him.

3. For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife.

4. For John said unto him, It is not lawful for thee to have her.

5. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6. But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod.

7. Whereupon he promised with an oath to give her whatsoever she should ask.

8. And she, being put forward by her mother, saith, Give me here on a platter the head of John the Baptist.

9. And the king was grieved ; but for the sake of his oaths, and of them that sat at meat with him, he commanded it to be given ;

10. And he sent and beheaded John in the prison.

11. And his head was brought on a platter, and given to the damsel : and she brought it to her mother.

12. And his disciples came, and took up the corpse, and buried him ; and they went and told Jesus.

13. Now when Jesus heard *it*, he withdrew from thence in a boat, to a desert place apart : and when the multitudes heard *thereof*, they followed him on foot from the cities.

14. And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick.

15. And when even was come, the disciples came to him, saying, The place is desert, and the time is already past ; send the multitudes away, that they may go into the villages, and buy themselves food.

16. But Jesus said unto them, They have no need to go away ; give ye them to eat.

17. And they say unto him, We have here but five loaves, and two fishes.

18. And he said, Bring them hither to me.

19. And he commanded the multitudes to sit down on the grass ; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes.

20. And they all ate, and were filled : and they took up that which remained over of the broken pieces, twelve baskets full.

21. And they that did eat were about five thousand men, besides women and children.

22. And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away.

23. And after he had sent the multitudes away, he went up into the mountain apart to pray : and when even was come, he was there alone.

24. But the boat was now in the midst of the sea, distressed by the waves ; for the wind was contrary.

25. And in the fourth watch of the night he came unto them, walking upon the sea.

26. And when the disciples saw him walking on the sea, they were troubled, saying, It is a ghost; and they cried out for fear.

27. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28. And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters.

29. And he said, Come. And Peter went down from the boat, and walked upon the waters to come to Jesus.

30. But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me.

31. And immediately Jesus stretched forth his hand and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt?

32. And when they were gone up into the boat, the wind ceased.

33. And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

34. And when they had crossed over, they came to the land, unto Gennesaret.

35. And when the men of that place knew him, they sent into all that region round about, and brought unto him all that were sick;

36. And they besought him that they might only touch the border of his garment: and as many as touched were made whole.

Chapter XIV.

13-21. As the state of ignorance of truth in which the Gentiles were, is signified by a wilderness, and the desire of truth by hunger, and instruction from the Lord by feeding, therefore it came to pass that the Lord retired into a wilderness and there taught the multitude which sought Him, and afterwards fed them. E. 730.

14, 35, 36. See Chapter IV., 23. A. 8364.

15-21. In these passages, there is an arcanum in each number. Remains are goods and truths stored up by the Lord in the inner man. In the Word remains are signified by ten, and hence also by five. Half and

double in the Word involve the like with the number to which they are applied. A. 5291.

Ten signifies much, and five a little. R. 427.

By the Lord's blessing the bread and wine, and the fishes which He gave to His disciples and to the people, was signified the communication of His Divine, and thus conjunction with them by goods and truths, which are signified by bread and wine and also by fishes. Bread and wine signify goods and truths in the spiritual man, and fishes goods and truths in the natural man. E. 340.

The five thousand men, besides women and children, signify all of the church who are in truths derived from good, the men those in truths and the women and children those in good. The loaves signify the goods and the fishes the truths of the natural man. By their eating and being filled is signified spiritual nourishment from the Lord. The twelve baskets of fragments signify the knowledges of truth and good thence derived in all abundance and plenitude. E. 430.

It is said that they took up twelve baskets of the fragments which remained, by which is signified fulness, thus fulness of instruction, and also full benediction.

E. 548.

This miracle was performed, because the Lord had before been teaching the people, and they received and appropriated to themselves His doctrine. This was what they spiritually ate, whence the natural eating followed. E. 617.

19. When bread is broken and given to another it is communicated from one's own, or when bread is broken among several, then the one loaf becomes a mutual possession, and consequently there is conjunction by charity. Bread is the good of love. A. 5405.

Conjunction was also represented by breaking of bread, to the Lord. A. 9416.

23. From the signification of a mountain it is evident why the Lord withdrew into the mountains.

A. 2708.

That He (the Lord) prayed to the Father is evident.

T. 104.

24-33. The signification of ships, the knowledges of truth and good, as likewise doctrines.

E. 514.

26-31. They who are in truths from the good of love to the Lord, or in doctrine from those truths, were represented by Peter, and they are those who instruct others, and who are instructed by the Lord, therefore Peter so often spake with the Lord, and was also instructed by Him.

E. 820.

28-31. See Chapter VIII., 26.

E. 815.

33. See Chapter III., 17.

L. 19.

See Chapter IX., 18.

L. 41.

See Chapter III., 16, 17.

T. 342.

They who were in the ship worshipped Jesus saying, Of a truth thou art the Son of God.

D. P., Page 46.

35, 36. See Chapter VIII., 3.

E. 79.

See Chapter IX., 20, 22.

A. 9917.

See Chapter VIII., 3.

A. 10130.

CHAPTER XV.

1. Then there come to Jesus from Jerusalem Pharisees and scribes, saying,

2. Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3. And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition?

4. For God said, Honor thy father and thy mother: and, He that speaketh evil of father or mother, let him die the death.

5. But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given *to God*;

6. He shall not honor his father. And ye have made void the word of God because of your tradition.

7. Ye hypocrites, well did Isaiah prophesy of you, saying,

8. This people honoreth me with their lips; but their heart is far from me.

9. But in vain do they worship me, teaching *as their* doctrines the precepts of men.

10. And he called to him the multitude, and said unto them, Hear, and understand:

11. Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man.

12. Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, when they heard this saying?

13. But he answered and said, Every plant which my heavenly Father planted not, shall be rooted up.

14. Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit.

15. And Peter answered and said unto him, Declare unto us the parable.

16. And he said, Are ye also even yet without understanding?

17. Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught?

18. But the things which proceed out of the mouth come forth out of the heart; and they defile the man.

19. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings:

20. These are the things which defile the man; but to eat with unwashen hands defileth not the man.

21. And Jesus went out thence, and withdrew into the parts of Tyre and Sidon.

22. And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O

Lord, thou son of David ; my daughter is grievously vexed with a demon.

23. But he answered her not a word. And his disciples came and besought him, saying, Send her away ; for she crieth after us.

24. But he answered and said, I was not sent but unto the lost sheep of the house of Israel.

25. But she came and worshipped him, saying, Lord, help me.

26. And he answered and said, It is not meet to take the children's bread and cast it to the dogs.

27. But she said, Yea, Lord : for even the dogs eat of the crumbs which fall from their masters' table.

28. Then Jesus answered and said unto her, O woman, great is thy faith : be it done unto thee even as thou wilt. And her daughter was healed from that hour.

29. And Jesus departed thence, and came nigh unto the sea of Galilee ; and he went up into the mountain, and sat there.

30. And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet ; and he healed them :

31. Insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing : and they glorified the God of Israel.

32. And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat : and I would not send them away fasting, lest haply they faint on the way.

33. And the disciples say unto him, Whence should we have so many loaves in a desert place as to fill so great a multitude ?

34. And Jesus said unto them, How many loaves have ye ? And they said, Seven, and a few small fishes.

35. And he commanded the multitude to sit down on the ground ;

36. And he took the seven loaves and the fishes ; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes.

37. And they all ate, and were filled : and they took up that which remained over of the broken pieces, seven baskets full.

38. And they that did eat were four thousand men, besides women and children.

39. And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

Chapter XV.

1-6. The traditions by which they made violations of the truths that are in the Word. A. 4926.

He describes them as hypocrites who not only transgressed the commandments of God, but who also rendered them of none effect by their traditions. E. 433.

1-20. That the Lord taught the internal spiritual man is known from His precepts, and from the abrogation of the rituals which only served for the use of the natural man, and from his precepts regarding washing, as signifying the purification of the internal man. . . . These and several other things belonging to the internal degree and the spiritual man the Lord taught, for He alone opens the internals of human minds and makes them spiritual. M. 340.

1, 2, 11, 17-20. Hence it is obvious that the Jews by their washings were never sanctified and cleansed from their spiritual defilements, which are the evils issuing from the heart. These evils reside within, and have nothing in common with the filth which adheres to the body in the world. E. 475.

1, 2, 20. No one was made clean or pure as to internal things by the rite of washing, which only represented one pure or spiritually clean. A. 3147.

2, 11, 17-20. That the washing of man's spirit was meant by that of his body, and that the internals of the church were represented by externals, such as

were in the Israelitish church, is clearly manifest from these words of the Lord. T. 671.

3-9. That every kind of false doctrine prevailed among the Jewish nation may appear from many things which are known concerning it, namely, that they deny the Lord, that they expect a Messiah who shall establish an earthly kingdom, and who shall exalt them above all the other nations of the world, that they place all worship in externals and reject the internals thereof which have respect to faith and to love to the Lord, that they apply all things in the Word to themselves, and falsify it by traditions of their own invention. E. 120.

11. See Chapter XII., 35. Life 51.

11, 17, 19. The will is the man himself, but not the thought except so far as there passes into it something from the will. Therefore it is that the things which enter into the thought of man, and not through the thought into the will, do not defile him, but the things which enter through the thought into the will. These things defile him because they are then appropriated to him, and become his, for the will, as already said, is the man himself. The things which become of the will are said to enter into his heart and to come forth therefrom, but the things which are only of the thought are said to enter into his mouth, and to go out through the belly into the draught. A. 8910.

To sin is to do and to think what is evil and false intentionally, and from the will, for the things which are done intentionally and from the will are such as come forth out of the heart and defile a man, consequently which destroy spiritual life with him. A. 8925.

In the spiritual sense by the mouth is meant thought, because thought speaks by the mouth. By heart in that sense is meant affection, which is of love. If man thinks and speaks from this affection, he then makes himself unclean. P. 80.

By what enters into the mouth in the literal sense is understood food of every kind, which after its use in the body goes through the belly into the draught, but in the spiritual sense by the things which enter into the mouth are understood all things which enter into the thought from memory, and also from the world, which things also correspond to food. Those things which enter into the thought, and not at the same time into the will, do not render a man unclean, for the memory and the thought thence derived, pertaining to man are only like the entrance to him, since the will is properly the man. The things which enter the thought and proceed no further, are rejected as it were through the belly into the draught. The belly corresponds to the world of spirits whence thoughts flow in with man, and the draught signifies hell. By what comes out of the mouth, in the spiritual sense is signified thought from the will, or from the love, for by the heart is signified the will and love of man. E. 580.

11, 17, 20. When man becomes internal and is instructed about internal things, externals are of no account to him. A. 1003.

13. See Chapter V., 16. E. 254.

13, 14. A pit signifies falsity, and the blind those who are in falsities. A. 4728.

14. A pit is falsity. The blind man is one who is in erroneous ideas, and falling into a pit is perverting truth. A. 9086.

By the blind in the Word are meant they who are without truths, either from the lack of them in the church, and thus from ignorance, or from the non-understanding of them. R. 210.

As long as the understanding is held captive under obedience to faith, or the understanding is removed from seeing the truths of the church, theology becomes nothing but a thing of the memory, and a thing of the

14 memory only is dissipated, as everything is, when separated from judgment, and perishes from its obscurity.

R. 914.

By them who do not see, are understood those who are without the church, and do not know truths, because they have not the Word, thus the Gentiles, but by them who see, those who are within the church and have the Word, thus the Jews. The latter said, "We see," for they were in the church where the Word was, and yet were not willing to see and acknowledge truths, thus neither the Lord. Hence it is that the scribes and Pharisees among the Jews are called by the Lord, *Blind leaders of the blind*.

E. 239.

This the Lord said to the scribes and Pharisees, who, although they had the Word in which are all Divine truths, yet understood nothing of truth. They taught falsities and their falsities were also believed by the people. The blind in the Word mean those who do not understand truths, and a pit or ditch means what is false.

E. 537.

17-20. All things whether falsities or evil, which either from the sight, or from hearing flow into the thought of the understanding, and not into the affection of the will do not affect or infect the man. The thought of the man so far as it does not proceed from the affection of his will, is not within the man, but without him, wherefore it is not appropriated to him. The case is the same with respect to truth and good.

E. 622.

18, 19. What the circumcision and washing of the heart is, the Lord teaches in Matthew.

T. 675.

19. Inasmuch as lusts are what come from an evil will, thus from an evil heart, and out of the heart come forth murders, adulteries, fornications, thefts, false witness, therefore it is said that by not coveting those things which are the neighbours, is signified that one must be-

ware, lest the evils which are included in the preceding commandments become of the will, and so come forth.

A. 8910.

21-29. Well-disposed men are also called sheep.

A. 10132.

See Chapter VII., 15.

E. 1154.

22. See Chapter VIII., 16, 28.

R. 458.

See Chapter VIII., 16, 28.

E. 586.

See Chapter IV., 24.

E. 1001.

22-28. See Chapter VIII., 8, 10, 13.

E. 815.

24. See Chapter X., 40.

A. 2397.

See Chapter X., 40.

A. 6831.

See Chapter X., 40.

L. 20.

See Chapter X., 40.

T. 92.

25. See Chapter IX., 18.

L. 41.

The woman of Canaan worshipped Him.

D. P., Page 46.

26, 27. In this passage by dogs are signified those who were out of the church, and by sons those who were within the church.

A. 9231.

26-28. A dog signifies the lowest of all, or those who are of menial position in the church, also those who are out of the church, also those who prate much about the things of the church and understand little. Here by children are meant those who are within the church, and by dogs those who are without.

A. 7784.

28. See Chapter VIII., 10-13.

A. 10083.

29-31. See Chapter XIV., 23.

A. 2708.

31. That the Lord is called the God of Israel, and the God of Jacob is evident from these passages.

L. 39.

The multitude glorified the God of Israel.

D. P., Page 46.

32-38. See Chapter XIV., 15-21.

E. 340.

See Chapter XIV., 13-21.

E. 730.

- 32 et seq. See Chapter XIV., 15-21. E. 617.
 32-39. See Chapter III., 1 et seq. A. 2708.
 34-38. Seven and seven times signified all things, also
 what is full. E. 257.
 36. See Chapter XIV., 19. A. 5405.
 See Chapter XIV., 19. A. 9416.

CHAPTER XVI.

1. And the Pharisees and Sadducees came, and trying him asked him to show them a sign from heaven.

2. But he answered and said unto them, When it is evening, ye say, *It will be fair weather* : for the heaven is red.

3. And in the morning, *It will be foul weather to-day* : for the heaven is red and lowering. Ye know how to discern the face of the heaven ; but ye cannot *discern* the signs of the times.

4. An evil and adulterous generation seeketh after a sign ; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed.

5. And the disciples came to the other side and forgot to take bread.

6. And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees.

7. And they reasoned among themselves, saying, We took no bread.

8. And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no bread?

9. Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10. Neither the seven loaves of the four thousand, and how many baskets ye took up?

11. How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees.

12. Then understood they that he bade them not

beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

13. Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is?

14. And they said, Some *say* John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.

15. He saith unto them, But who say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

18. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

19. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20. Then charged he the disciples that they should tell no man that he was the Christ.

21. From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

22. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee.

23. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men.

24. Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.

25. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.

26. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?

27. For the Son of man shall come in the glory of his

Father with his angels; and then shall he render unto every man according to his deeds.

28. Verily I say unto you, There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom.

Chapter XVI.

1-4. See Chapter XII., 38-40. R. 598.

By the sign which they asked from heaven is here also understood testification, that they might be persuaded and believe that the Lord was the Son of God, although miracles were performed which they did not call signs. The reason why the Lord then spoke of evening and of morning is, because by evening and by morning is signified the advent of the Lord, and in the present case, when the church with the Jews was devastated, those who were then in a state of serenity because they knew not the Lord, and lived securely in fables from evil, this is the evening. But when they knew Him, and by reason of fables from evil in which they were, denied Him and assaulted Him, this state is signified by the morning when it is tempestuous.

E. 706.

4. See Chapter XII., 39. Life 79.

See Chapter XII., 39. R. 134.

See Chapter XII., 39. T. 314.

See Chapter XII., 39, 40. E. 538.

6, 12. Leaven manifestly means false teaching.

A. 7906.

13-17. See Chapter II., 15. A. 2798.

13, 16-18. The Lord said that He would build His church upon this rock, namely, upon the truth and confession that He is the Son of God, for rock signifies truth, and also the Lord as to Divine truth, wherefore the church is not with one who does not confess this truth that He is the Son of God. Therefore it was said

that this is the first of faith in Jesus Christ, and is thus faith in its origin. T. 342.

14-19. Inasmuch as truth from good which is from the Lord is the first of the church, and that principle was signified by Peter, therefore these things were said by the Lord to Peter, and they were then said when he acknowledged the Lord to be the Messiah or Christ, and to be the Son of the living God, for without this acknowledgment truth is not truth, for truth derives its origin, essence, and life from good, and good is from the Lord. That the gates of hell shall not prevail against it signifies that falses derived from evil, which are from the hells, shall not dare to rise up against those of the church who are in truths of good from the Lord. By the gates of hell are signified all the hells, in all of which there are gates through which falses from evil exhale and rise up. By the keys of heaven is signified introduction into heaven to all those who are in truths, derived from good from the Lord. Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven, signifies that heaven is opened by the Lord to those who are in truths from good from Him, and that it is shut to those who are not. E. 820.

15, 16. By a rock the Lord is signified as to His Divine truth. This is the truth upon which the Lord builds His church, and Peter then represented that truth. R. 768.

15-19. They who press the sense of the letter think that these things were said of Peter, and that so great power was given to him, although they are fully aware that Peter was a very simple man, and that he by no means exercised such power, and that to exercise it is contrary to the Divine. The internal sense of those words is, that faith itself in the Lord, which is with those only who are in love to the Lord and in charity toward

15 the neighbour, has that power, and yet not faith, but the Lord from Whom faith is. By Peter there that faith is meant, and everywhere else in the Word. Upon this the church is built, and against it the gates of hell do not prevail. This faith has the keys of the kingdom of the heavens. It shuts heaven, lest evil and falsities should enter in, and opens heaven for goods and truths.

Preface, A. 2760.

By the rock upon which the church will be built, and consequently by Peter is signified the faith of charity.

A. 4368.

By the keys is signified the Lord's omnipotence over heaven and hell.

R. 174.

By Peter is not understood Peter as an individual, but Divine truth from the Lord.

E. 411.

By Peter is meant in the spiritual sense, truth derived from good which is from the Lord, thus faith derived from charity, and by the keys given to him is signified power over evils and falsities. These things were said of Peter when he acknowledged the Divinity of the Lord in His Humanity, by which is also understood that power is given to all who acknowledge the same, and who are from Him in the good of charity and thence in the truths of faith.

E. 209.

15-20. It is plainly manifest from the Lord's words themselves, that he did not give a particle of power to Peter, for the Lord says, *Upon this rock will I build my church.* By a rock the Lord is signified as to His Divine truth.

R. 768.

16. See Chapter III., 17.

Can., Page 50.

16-18. The church which is in Divine truths from the Lord prevails over the hells, and it is this concerning which the Lord said to Peter (Verse 18). The Lord said this, after Peter had confessed that Christ was the Son of the living God. This truth is there meant by a rock, for by rock everywhere in the Word is meant the Lord as to Divine truth.

T. 224.

By rock is meant the Lord as to Divine truth, and also Divine truth from the Lord. That this truth is the primary or chief of all, and like a diadem upon the head and a sceptre in the hand of the body of Christ, is evident from the Lord's saying that upon that rock He would build His church, and the gates of hell should not prevail against it. T. 379.

By Peter here, in like manner as by David, is signified in the supreme sense, the Divine truth proceeding from the Divine good of the Lord, and, in the internal sense, all truth from good derived from the Lord. The same is also signified by rock in the Word. E. 206.

17. With the ancients flesh and blood signified the human proprium, because the human consists of flesh and blood. A. 4735.

See Chapter V., 45, 48. A. 8328.

Flesh stands for the proprium of man. A. 8409.

There is appertaining to man the voluntary proprium and the intellectual proprium. His voluntary proprium is evil, and his intellectual proprium is the false thence derived, the former, namely the voluntary proprium is signified by the flesh of man, and the intellectual proprium by the blood of that flesh. A. 10283.

By flesh is signified what is proper to anyone (man's own) which in itself is evil. R. 748.

See Chapter V., 16. E. 254.

The correspondence of the will is in general with the flesh, and the correspondence of the understanding is with the blood. Hence it is that the voluntary proprium of man in the Word is understood by flesh, and the intellectual proprium by blood. E. 329.

By flesh is signified the voluntary proprium of man, which viewed in itself is evil. E. 1082.

17-19 et seq. Faith becomes faith in man when he obeys and does the precepts. When man does the precepts, or obeys them, then they enter the will or the man

himself, and become faith. This faith, which is obedience, is also signified by Peter, when he is named Simon, and the faith which is the affection of truth, when he is named Simon son of Jonah. E. 443.

18. The gates of hell not prevailing, means that the hells durst not go forth and destroy the truths of faith. A. 10483.

18, 19. What is meant by power belonging to truth from good, scarcely any one can know who is in the world, but it is known to those in the other life, thus by revelation thence. They who are in truth from good, that is in faith from charity, are in power by truth from good. In this power are all the angels, and so in the Word angels are called powers, for they are in the power of restraining evil spirits, even one angel a thousand together. They exercise their power chiefly with man in defending him at times against many hells, and this in a thousand and thousand ways. This power they have by the truth of faith from the good of charity, but as they have their faith from the Lord, therefore it is the Lord alone who is their power. This power which they have by faith from the Lord, is meant by the Lord's words to Peter. A. 6344.

That all power is in the truths which are of faith from the Lord, is plain from the Lord's words to Peter, where by Peter is signified faith, and by rock in the Word is signified faith, and by key is meant power. A. 8304.

It is also plain to everyone who thinks from sound reason, that the power of opening heaven and of shutting hell for the good, and of opening hell and shutting heaven for the evil, belongs to the Lord alone, and that it is given to faith is, because faith is from the Lord, thus also the Lord's, that is, the Lord Himself is in it. All power in the other life is also by the truth of faith from good. He who thinks from reason may also conclude that the Lord's church was not built upon any man, thus

not upon Peter, but upon the Lord Himself, thus upon faith in Him. A. 8581.

They who are in the external sense of the Word, separate from the internal, thus who are separated from the true doctrine of the church, persuade themselves that such power from the Lord was given to Peter, and also to the rest of the disciples of the Lord. Hence that infernal heresy, that it is in human power to let into heaven and to shut out from heaven whomsoever it pleases. A. 9410.

The Divine truth which is meant by the rock upon which the Lord will build His church, is what Peter then confessed, which was, *Thou art the Christ, the Son of the living God*. By the keys of the kingdom of heaven is meant that the Lord has power over heaven and earth.

R. 798.

The Lord is also called a rock in many places in the Word, wherefore He meant Himself by the rock.

R. 915.

It appears from the letter, as if that power was given to Peter, when nevertheless no power was given to Peter, but it was so said to him, because Peter signified truth derived from good which is from the Lord, and which has all power. E. 9.

The reason why they are called keys is because all the hells are shut up and only opened when evil spirits are cast in thither, and when any are taken out from there, as is the case when evils increase with men. The openings which are then made are called gates, and because they are called gates mention is made of keys, by which on that account is signified the power of opening and shutting. E. 86.

The reason why heaven is opened to those who are in the faith of charity, and shut to those who are not, is because they who are in faith derived from charity are in Divine truth from the Lord, and to Divine truth from the Lord belongs all power. E. 206.

18 et seq. By Peter in the Word is meant the truth of the faith of the church from the good of charity, the same being meant by a rock, which is named together with Peter. It is not meant that any power was given to Peter, but that it is given to truth which is from good. J. 57.

19. See Chapter XI., 27. A. 10067.

By Peter in this passage is meant faith from the Lord, thus the Lord as to faith, which has that power.

A. 10089.

By keys the power of opening and shutting is signified. The Lord's power is not only over heaven, but also over hell, for hell is kept in order and connection by oppositions against heaven, and therefore He who governs the one necessarily governs the other, otherwise man could not have been saved. R. 62.

By these words is not understood that the disciples and Peter should have that power, but the Lord alone.

E. 333.

That a key signifies opening is from appearance in the spiritual world, for in that world there are houses and chambers, also doors by which they enter, and locks and keys by which they are opened, and they all signify such things as are in man. E. 536.

21. See Chapter XII., 40. A. 2788.

See Chapter XII., 40. E. 532.

21-23. The truth is that the Lord admitted temptations into Himself, in order that He might expel thence all that was merely human, and this until nothing but the Divine remained. That the Lord admitted temptations into Himself, even the last, which was that of the cross, may be evident from the words of the Lord Himself in Matthew. A. 2816.

By Peter is also signified faith separate from charity, which in itself is not faith. E. 820.

22, 23. The reason why the Lord spake these words

to Peter is because Peter, in the representative sense, signified faith, and as faith is of truth and also of the false, as in the present case, therefore Peter is called Satan, for Satan stands for the hell whence falses arise.

E. 740.

24. The temptation of the Lord is a type of the temptation of the faithful, wherefore the Lord says that who-soever would follow Him must take up his cross.

A. 7166.

See Chapter X., 38.

Life 99.

See Chapter X., 38.

R. 639.

To deny one's self is to reject the evils which are from the proprium.

E. 122.

That to go after the Lord and to follow Him is to deny self, is evident. For a man to deny himself, is not to be led of himself but of the Lord. He denies himself who is averse from evils and shuns them because they are sins.

E. 864.

See Chapter X., 38.

E. 893.

- 24, 25. See Chapter X., 34.

A. 8159.

- 24-26. See Chapter X., 39.

R. 556.

See Chapter X., 28.

E. 750.

25. By life or soul is meant the life of man's proprium.

Life 99.

See Chapter X., 39.

R. 639.

26. See Chapter X., 28.

A. 7021.

That worldly blessing is nothing in comparison with heavenly blessing, which is eternal, the Lord teaches. Nevertheless the man who is in worldly and earthly things does not apprehend this saying, for worldly and earthly things suffocate and cause it not even to be believed that there is eternal life.

A. 8939.

By redemption also the angels understand vindication from evils and liberation from falsities. Redemption means deliverance from condemnation.

E. 328.

27. Deeds stand for the good which proceeds from

27 charity, and the things which are of charity are also called fruits of faith. A. 2349.

It is manifest that works are what save man, and what condemn man. A. 3934.

Since by a kingdom was represented the Divine truth, therefore the throne upon which kings sat when they judged was called a throne of glory in the prophets. Glory, in the supreme sense, is the Lord as to the Divine truth, thus it is the Divine truth which proceeds from the Lord. A. 5922.

By works here are not meant works as they appear in the external form, but such as they are in internal form, namely, such as is the charity contained in them. Angels regard works in no other way. A. 6073.

Man is of a quality such as is the quality of the life of his charity, but not such as is that of the life of his piety without that of his charity. Hence the life of charity abides with man to eternity. A. 8256.

See Chapter V., 20. A. 9282.

It is evident how it is to be understood, that everyone is to receive judgment in the other life according to his actions or his works, namely that it is to be according to those things which are of the heart, and thence of the life. A. 9293.

As all judgment is from truth, therefore it is said that it is given to the Lord to do judgment because He is the Son of Man. The Son of Man is the Divine truth. A. 9807.

To enter into His glory is to be united to the Divine good which was in Him, thus to Jehovah or His Father. A. 10053.

By works are meant all things appertaining to man, since all things of man which are in his will and understanding, are in his works, for from those principles man does work. A. 10331.

See Chapter VII., 21-23. H. 471.

The Lord is called the Son of Man when judgment is treated of.

L. 25.

See Chapter V., 19, 20.

Life 2.

There is with man from the Lord this ability to reciprocate and to do in his turn, and thus to bear his part in what is mutual, he is therefore to render an account of his works, and to be recompensed according to them. See John v. 29 : Revelation xiv. 13, etc. If there were with man no power to reciprocate, there would be no imputation.

Life 105.

See Chapter VII., 19, 20.

P. 128.

That the Lord will execute judgment from His Divine Human because He is the Word, is evident from this passage.

R. 273.

It is known that the externals which appear before men derive their essence, soul, and life from the internals which do not appear before men, but which do appear before the Lord and before the angels. The latter and the former, or the externals and the internals taken together are works ; good works if the internals are in love and faith and the externals act and speak from them, but evil works if the internals are not in love and faith and the externals act and speak from them. If the externals act and speak as if from love and faith, those works are either hypocritical or meritorious.

R. 641.

Every one's life remains with him after death. The works according to which it will be rendered to everyone, are the life, because the life does the works, and they are according to the life.

M. 524.

Because all judgment is executed from truth, therefore it is said that it is given to the Lord to execute judgment, because He is the Son of Man.

E. 63.

Because works or deeds in the Word signify specifically those things which proceed from the love or will of man, therefore it is often said in the Word that man shall

27 be judged and rewarded according to his works, where by works are not understood such as they are in the external form, but in the internal. E. 98.

Father signifies the Divine good and angels Divine truth. E. 200.

See Chapter V., 19. E. 250.

See Chapter V., 1-48 (Whole chapter). E. 785.

Everyone shall be judged according to his works, that is according to his life. E. 875.

See Chapter VII., 19-21. T. 376.

See Chapter V., 11-12. T. 440.

See Chapter III., 8. T. 483.

That there is an imputation of good and evil which is what is meant where imputation is mentioned in the Word, is evident from innumerable passages therein, but that everyone may be certain that there is no other imputation some passages from the Word shall be presented. John v. 29 : Revelation xx. 12, 13 ; xxii. 12 : Hosea iv. 9 ; Zechariah i. 6, etc. T. 643.

That every one's life remains with him after death is known in the church from the Word, and from these things there. See also Revelation xx. 12, 13 : Romans ii. 6 : 2 Corinthians v. 10. B. 110.

That the Son shall come in the glory of His Father and shall reward everyone according to his works.

D. P., Page 37.

27, 28. That the Lord reigns. See Luke xvi. 16 : Mark i. 14, 15 : John iii. 35. R. 839.

See Chapter III., 2. T. 113.

28. It is from the Lord's being called a king, that heaven and the church are called His kingdom, and that His coming into the world is called the gospel of the kingdom. L. 42.

Heaven and the church are called His kingdom.

R. 664.

See Chapter III., 2.

E. 376.

CHAPTER XVII.

1. And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart :

2. And he was transfigured before them ; and his face did shine as the sun, and his garments became white as the light.

3. And behold, there appeared unto them Moses and Elijah talking with him.

4. And Peter answered, and said unto Jesus, Lord, it is good for us to be here : if thou wilt, I will make here three tabernacles ; one for thee, and one for Moses, and one for Elijah.

5. While he was yet speaking, behold, a bright cloud overshadowed them : and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased ; hear ye him.

6. And when the disciples heard it, they fell on their face, and were sore afraid.

7. And Jesus came and touched them and said, Arise, and be not afraid.

8. And lifting up their eyes, they saw no one, save Jesus only.

9. And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead.

10. And his disciples asked him, saying, Why then say the scribes that Elijah must first come ?

11. And he answered and said, Elijah indeed cometh, and shall restore all things :

12. But I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall the Son of man also suffer of them.

13. Then understood the disciples that he spake unto them of John the Baptist.

14. And when they were come to the multitude, there came to him a man, kneeling to him, and saying,

15. Lord, have mercy on my son ; for he is epileptic, and suffereth grievously ; for oft-times he falleth into the fire, and oft-times into the water.

16. And I brought him to thy disciples, and they could not cure him.

17. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me.

18. And Jesus rebuked him; and the demon went out of him: and the boy was cured from that hour.

19. Then came the disciples to Jesus apart, and said, Why could not we cast it out?

20. And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21. But this kind goeth not out save by prayer and fasting.

22. And while they abode in Galilee, Jesus said unto them, The Son of man shall be delivered up into the hands of men;

23. And they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.

24. And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your teacher pay the half-shekel?

25. He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers?

26. And when he said, From strangers, Jesus said unto him, Therefore the sons are free.

27. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

Chapter XVII.

I. See Chapter XIV., 23. A. 2708.

A mountain signified heaven and love. For that reason Zion was upon a mountain, also Jerusalem.

R. 336.

A mountain signified the good of love, and when predicated concerning the Lord, the Divine good of Divine love, and from that good proceeds the Divine truth. It was on this account also that the Lord took Peter, James, and John into a high mountain, when He was transfigured. And when He was transfigured, He appeared in Divine truth from Divine good, for His face which shone as the sun, represented the Divine good, and His raiment which was white as the light, the Divine truth. Moses and Elias, who appeared talking with Him, signified the Word, which is Divine truth from Divine good.

E. 405.

I, 2. This Divine, or this of Jehovah in heaven is the Lord from eternity. The same also the Lord took upon Him when He glorified or made Divine the human in Himself, as is very evident from the form in which He appeared before Peter, James, and John when He was transfigured, and also in which He at times appeared to the prophets.

A. 5110.

Before the assumption of the human the Divine influx into the natural degree was mediate, through the angelic heavens, but after the assumption immediate from Himself. This was the cause that the sun of the angelic heaven which is the first proceeding of His Divine love and Divine wisdom, after the assumption of the human shone forth in more glorious radiance and splendour than before the assumption. These things are said of the state of heaven and the church after the Lord's advent into the world.

W. 233.

1 By the face of Jehovah or the Lord is meant the Divine itself in its essence, which is the Divine love and the Divine wisdom, and thus Himself. That the Lord is seen as the sun in heaven before the angels, and that His Divine love together with His Divine wisdom appear thus, may be seen in the work on Heaven and Hell n. 116-125. R. 53.

The Lord on this occasion as to His face appeared as the sun, and as to His raiment as the light, because He was then seen in his Divinity, for the face corresponds to love, and the garments correspond to truths, and because the Divine love was in Him, therefore His face shone as the sun, and because the Divine truth was from Him, therefore His raiment became as the light. The light also in heaven is the Divine truth proceeding from the Lord as a sun. E. 401.

That He is truth itself and thus light itself is also testified in other places, for He says, *I am the light of the world.* B. 98.

1-5. The Word in its glory was represented by the Lord, when He was transfigured. I have been instructed that the Lord then represented the Word. By His face which shone like the sun, was represented His Divine good, by the raiment which became like the light, His Divine truth, by Moses and Elias, the historical and prophetic Word. By Moses the Word written through him, and the historic Word in general, and by Elias all the prophetic Word. By the bright cloud which overshadowed the disciples, the Word in the sense of the letter, wherefore from it a voice was heard, *This is my beloved Son, hear ye Him*, for no declarations and answers from heaven are ever made, except by ultimates, such as are in the sense of the letter of the Word, for they are given by the Lord in fulness. S. 48.

Garments in the Word signify truths. Nothing else is meant by the Lord's garments, when He was transfigured, which appeared bright as the light. R. 45.

Nor is any other than the Divine truth meant by the Messiah or Christ, nor any other by the Son of Man, nor any other by the Comforter, the Holy Spirit which the Lord sent after His departure. He represented Himself as the Word in His transfiguration before the three disciples on the mount. T. 85.

The Word in its glory was represented in the Lord when He was transfigured before Peter, James, and John. Then follows a repetition of S. 48. T. 222.

The reason why the Lord took Peter, James, and John was, because by them was represented the church as to faith, charity, and the works of charity. The reason why He took them into a high mountain was, because by mountain is signified heaven. That His face shone as the sun was, because the face signifies the interiors, which being Divine shone as the sun, for the sun is Divine love. That His garments were bright as the light was, because garments signify Divine truth proceeding from Him. The same is also signified by light. The reason why Moses and Elias appeared was, because they both signify the Word, Moses the historical Word, and Elias the prophetic Word. That a bright cloud overshadowed them was, because bright clouds signify the Word in the letter, in which is the internal sense. That the voice out of the cloud said (see Verse 5) was, because a voice out of the cloud signifies Divine truth from the Word, and "beloved Son," the Lord's Divine Human. E. 64.

In this transfiguration the Lord also represented Divine truth, which is the Word, for the Lord when He was in the world, made His Humanity Divine truth, and when He departed out of the world, He made His Humanity Divine good by union with the Divinity itself, which was in Him from conception. E. 594.

Peter spake with the Lord at His transfiguration concerning the making of three tabernacles, on which occa-

1 sion the Lord represented the Word which is Divine truth, and by tabernacles is signified the worship of the Lord from the good of love and truths thence derived.

E. 820.

When the Lord was transformed and seen in glory a voice out of the cloud said, *This is my beloved Son*. It was His Human which was transformed and seen in glory and this was God's Son.

Ath., Page 39.

1-8. It is evident that the Lord as to His glorified Human was not the son of Mary nor of David. What His glorified Human was He showed to Peter, James, and John when He was transfigured before them.

L. 35.

1-10. He who thinks spiritually may know that Jehovah is present in His Divine truth, for this proceeds from Him, consequently that this is there understood by clouds.

E. 36.

2. That it is the Lord from Whom all love proceeds, was also represented by the great light or the sun, when He was transfigured. Inmost things are signified by the face, and things which proceed from those which are inmost by raiment. Thus the Lord's Divine or love, is signified by the sun, and His Human, or wisdom from love, by the light.

A. 32.

The very celestial and spiritual of the Lord manifests itself by the light before their (the angels) external sight. That this is so may also be evident to every one from the Word, as when the Lord was manifested to Peter, James, and John, for His face then shone as the sun, and His garments became as the light. He so appeared to them simply because their inner sight was opened.

A. 1530.

The Holy itself of the Lord's Divine Human was also a garment, which appeared as the light, and as white and glistening when He was transfigured.

A. 2576.

That He (the Lord) is the light of heaven He also

manifested to the three disciples Peter, James, and John at His transfiguration. His face as the sun was the Divine good. His raiment as the light, was the Divine truth. A. 3195.

When the Lord was transfigured before Peter, James, and John, the Divine good appeared as the sun, and the Divine truth was presented as raiment, which appeared as the light. A. 4677.

Spirits appear in raiment without brightness, but angels in raiment full of brightness, and as it were made of it, for the very brightness about them appears as a garment, as appeared the raiment of the Lord when He was transfigured, which was white as the light, and white and glistening (see Luke ix. 29). A. 5248.

Vesture made of fine linen was of purest white and lustrous, and truth from the Divine is represented by vestures of such whiteness and lustre. The reason for this is, that the shining whiteness and lustre of heaven is from the light which is from the Lord, and this light is the Divine truth itself. Therefore when the Lord was transfigured before Peter, James, and John, His garments appeared white as the light. See also Mark ix. 3 and Luke ix. 29. A. 5319.

With the angels there is a flamy radiance in the midst, from the good of celestial and spiritual love, and from this there is a light or brightness round about. They who so appear are likenesses of the Lord, for the Lord Himself, when He showed His Divine to Peter, James, and John shone in the face as the sun, and His raiment became as the light. A. 5530.

That the face of Jehovah or the Lord is the Divine love may be evident from the face of the Lord when He was transfigured before Peter, James, and John, that is, when He showed them His Divine. A. 5585.

Garments white as snow and fine white linen signify holy truths, for whiteness and shining white are predi-

² cated of truths, for the reason that they approach nearest to light, and the light which is from the Lord is Divine truth. Wherefore when the Lord was transfigured His garments appeared as the light. A. 5954.

The heat and light in the natural world exist from the sun of the world, but spiritual heat and light, or love and faith, exist from the sun of heaven. The sun of heaven is the Lord, the heat which comes from Him as the sun, is love, and the light which comes from Him as the sun, is faith. That the Lord is light is evident from John viii. 12, and that the Lord is a sun from Matthew.

A. 7083.

By the face in the Word are signified the interiors, especially the affections, and by the face of God good itself, by the sun the Divine love. A. 9212.

That the angels also have appeared clothed with garments is manifest from the angels that sat at the Lord's sepulchre, and were seen in white shining garments, also from the Lord when seen by Peter, James, and John in His glory, when He had a white glittering garment as the light, by which garment also was represented the Divine spiritual, or the Divine truth which is from Him.

A. 9814.

That the Lord is seen as a sun in heaven is evident also from His appearance when transfigured before Peter, James, and John. The Lord was seen in this manner by those disciples when they were withdrawn from the body, and were in the light of heaven. H. 119.

The Lord's garments had this appearance because He represented the Divine truth which is from Him in the heavens. H. 129.

Because intelligence is from Divine truth, the garments of the Lord, when He was transfigured were glistening, and white as the light. H. 180.

Because the Lord is the Divine good and the Divine truth, and truths are meant by garments, therefore when He was transfigured (Verse quoted). R. 166.

By garments, when speaking of the Lord, is meant the Divine truth proceeding from Him, and as Divine truth is signified, the Word also is signified, for the Word is Divine truth from the Lord on the earths and in the heavens. This was represented by the garments of the Lord, when he was transfigured. E. 195.

The ground and reason why white in the Word is predicated of truths is, because Divine truth is the light of heaven, and from the light of heaven arise whiteness and brightness. Hence it was that when the Lord was transfigured, His face appeared as the sun, and His garment as the light. E. 196.

By the light with which Jehovah is said to cover Himself (Psalm civ. 2-4) is signified the Divine truth in the heavens, which is called His garment, because it proceeds from Him as the sun, and so is without, and about Him. The signification of this passage is similar to that of those which treat of the transfiguration of the Lord, and of the light which shone from His face, and His raiment on that occasion. E. 283.

By His raiment which was white as the light, is signified Divine truth, for raiment in the Word signifies truth, and this because all the angels are clothed by the Lord according to their reception of Divine truth, their garments also are from the light of heaven, thence they are shining and of a bright white. Hence it may appear why the raiment of the Lord at His transfiguration became white as the light. E. 412.

Since heat exists from the love of the neighbour, therefore there is a correspondence between love and heat, as there is a correspondence between every cause and effect. It is from correspondence that the sun of heaven, which is the Lord, appears as fiery, also that the love thence proceeding is perceived by the angels as heat. In like manner that the Divine wisdom of the Lord in the

- 2 heavens appears as light, and also that the face of the Lord, when He was transfigured shone like the sun.

D. L., xx.

His Divine wisdom was also represented by His garments when He was transfigured. Garments in the Word signify the truths of wisdom, wherefore all the angels in the heavens appear clad according to the truth of their science, intelligence, and wisdom. D. Wis., i.

- 2 et seq. What the Lord was, as the Word in ultimates, He showed to the disciples when He was transfigured, and it is there said that Moses and Elias were seen in glory. By Moses and Elias is meant the Word. S. 98.

The foregoing statement of S. 98 is repeated in

T. 261.

- 2, 5. It may be evident what a regenerated person is, or one that is born again, or created anew, namely that He is altogether another, and a new man. From this image it may in some measure be conceived what the glorification of the Lord is. He was not regenerated as a man, but became Divine, and this from the very Divine love itself, for He was made Divine love itself. What His form then was, was made apparent to Peter, James, and John, when it was given them to see Him, not with the eyes of the body, but with the eyes of the spirit, namely that His countenance shone like the sun.

A. 3212.

- 2, 6, 7. Fear not, signifies resuscitation and adoration then from the deepest humiliation. Peter, James, and John, when the Lord was transfigured, and seemed as to His face like the sun, and as to His garments like the light, owing to which they also fell upon their faces and feared for themselves greatly. And then Jesus coming near touched them saying, *Fear ye not.* R. 56.

3. There are two especially who represent the Lord as to the Word, namely, Moses and Elias. Moses as to the historic Word, and Elias as to the prophetic Word.

Therefore when the Lord was transfigured Moses and Elias were seen talking to Him, nor could any others talk with the Lord, when His Divine was seen in the world, than they who represented the Word, for speaking with the Lord is through the Word. A. 6752.

As by Moses was represented the Lord as to the historic Word, and by Elias the Lord as to the prophetic Word, therefore when the Lord was transfigured, Moses and Elias were seen speaking with Him. E. 937.

3, 4. By Moses is there understood the historical Word, and by Elias the prophetic, and this because the Lord when He was transfigured presented Himself in the form in which the Divine truth appears in heaven. E. 624.

4. By tabernacle is signified the church as to good, or the good of the church. E. 799.

5. See Chapter II, 15. A. 2798.

To hear Him means to have faith in Him and to obey His precepts, thus to have faith in the will. A. 3869.

See Chapter XI., 15. A. 9311.

See Chapter III., 17. L. 19.

The Divine truth in ultimates, which is the same as the Word in the sense of the letter, was also represented by the cloud which covered Peter, James, and John, when Jesus was transfigured. R. 24.

The Lord often said that *they should see the Son of Man coming in the clouds of heaven*, and no one knows that anything else is signified by it but that when He comes to judgment He will appear in the clouds of heaven. Yet, this is not meant, but the meaning is, that when He comes to judgment He will appear in the literal sense of the Word: and as He has now come, He has therefore appeared in the Word by revealing that there is a spiritual sense in every particular of the Word, and that in it He alone is

5 treated of, and that He alone is the God of heaven and earth. R. 642.

The Lord said, that *they should see the Son of Man coming in the clouds of heaven with power and glory*. And the Lord said this also where He spoke with the disciples concerning the consummation of the age, which is the last time of the church, when the judgment takes place. He will appear in the Word. R. 820.

See Chapter III., 17. B. 120.

See Chapter III., 17. T. 188.

But the question arises, what is the first of faith in the Lord God the Saviour Jesus Christ? And the answer is, the acknowledgment that He is the Son of God. T. 342.

By the clouds of heaven is meant the Word in the sense of the letter, and by the glory and power is meant (Matthew xxiv. 30) the spiritual sense of the Word. T. 776.

See Chapter III., 17. Can., Page 50.

That testification which is a sign from heaven was given to the three disciples Peter, James, and John appears from the transformation of the Lord, for then they saw His glory, and also heard a voice out of heaven. E. 706.

By coming in the clouds of heaven is understood the manifestation of the Lord in the Word. E. 906.

5-7. By terror and dread in the Word are understood various commotions of the mind arising from the influx of such things as cause amazement, and also conjoined with joy. By terror in the spiritual sense is signified terror on account of evils and falses, which are from hell, for these terrify the spiritual man. E. 677.

5-8. Such is the quality of the presence of the Divine Humanity of the Lord with man when in a state of

humiliation of heart, that he falls upon his face, and by the touch of the Lord's hand is raised upon his feet. E. 77.

See Chapter VIII., 3. E. 79.

6-7. The life of the mind and thence of the body puts itself forth into the arms and through them into the hands. Communication is made by the touch of the hands. R. 55.

They who are in no faith are signified by the fearful. R. 891.

10-12. As John the Baptist represented the Lord as to the Word, which is the Divine truth on earth, in like manner as Elijah, he was therefore the Elijah who was to come before the Lord. A. 5620.

It is plainly declared by the Lord Himself that John was the Elias here spoken of, not that he was Elias, but that he represented the same as Elias, namely the Word, and as the Word teaches that the Lord would come into the world, and in all its particulars, even the most minute, treats concerning Him in the inmost sense, therefore John was sent before Him, to teach concerning His advent. E. 624.

10-13. As the prophets represented those who teach, and hence the teaching of good and truth from the Word, and Elias the Word itself, in like manner does John, who for that reason is called the Elias that was to come. A. 3540.

There are two who especially represent the Lord as to the Word, namely Moses and Elias. A. 6752.

That Elias came, and they did not acknowledge him, but did in him whatsoever they willed, signifies that the Word indeed taught them that the Lord was to come, but that still they were not willing to comprehend, interpreting it in favour of self-dominion, and thereby extinguishing the Divine which was in it. A. 9372.

12. By Elias is signified the Word. How the Jews explained the Word and thus rejected it, is evident from very many passages in the gospels. E. 83.

12, 22, 23. The Son of Man means Divine truth. That He was to suffer and to be slain involves that so it was done with the Divine truth, consequently with the Lord. A. 9807.

Again it is said that the Son of Man should suffer and be put to death by which is signified that thus they would treat Divine truth, consequently the Lord, who was Divine truth itself. E. 63.

14-20. See Chapter VIII., 26. E. 815.

That those miracles signified those which the disciples were to do, and which were done by them at the beginning of the church, as the casting out of demons, speaking with new tongues, etc. E. 815.

19, 20. The Lord spoke those things to the disciples when they supposed that they could do miracles from their own faith, thus from themselves, when notwithstanding such things are only done by faith derived from the Lord, and thus by the Lord.

E. 405.

20. See Chapter V., 18, 26. R. 23.

See Chapter V., 18, 26. E. 228.

These words are spoken of saving faith which makes a one with charity. All such faith being from the Lord, is therefore called the faith of God, as the Lord by this faith, which is the faith of charity from Him, removes all the evils flowing from the loves of self and of the world, and casts them into hell whence they originate. By mountains are signified the evils of those loves, and by the sea is signified hell.

E. 405.

22, 23. See Chapter XII., 40. A. 2788.

See Chapter XII., 40. E. 532.

24-27. See Chapter IV., 18, 19. R. 405.

By paying tribute or custom were signified subjection and servitude, and hence tribute was imposed on strangers, who were not of the children of Israel, as appears from the historical parts of the Word. By the children of Israel, among whom the church was established, were signified those who were spiritual, and by strangers those who were natural; and the natural is subject to the spiritual and serves it, for the spiritual man is as a lord, and the natural man is as a servant. As the natural are servants, and thence are understood by the tributary, therefore it was so effected that the tribute was not given from the Lord, nor from Peter, but from the fish which signified the natural man. E. 513.

Men who are spiritual being free, and they who are natural being servants, in which Peter was instructed when he took the piece of money out of the mouth of a fish, and gave it for tribute, for by a fish is signified the natural man. E. 820.

25-27. Here also by tribute or custom are meant those who serve, and thus it is said that strangers should give, and sons should be free, for strangers are servants. That Peter should take a fish out of the sea and should find in its mouth a piece of money, which he was to give, represented, that the lowest natural which serves should do this, for fishes signify that natural. A. 6394.

CHAPTER XVIII.

1. In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven?

2. And he called to him a little child, and set him in the midst of them,

3. And said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.

4. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

5. And whoso shall receive one such little child in my name receiveth me:

6. But whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and *that* he should be sunk in the depth of the sea.

7. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come: but woe to that man through whom the occasion cometh!

8. And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire.

9. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire.

10. See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.

11. For the Son of man came to save that which was lost.

12. How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?

13. And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.

14. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

15. And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother.

16. But if he hear *thee* not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established.

17. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican.

18. Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven.

19. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven.

20. For where two or three are gathered together in my name, there am I in the midst of them.

21. Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

22. Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23. Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants.

24. And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents.

25. But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27. And the lord of that servant, being moved with compassion, released him, and forgave him the debt.

28. But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest.

29. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee.

30. And he would not: but went and cast him into prison, till he should pay that which was due.

31. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.

32. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me;

33. Shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?

34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

35. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

Chapter XVIII.

1. The disciples themselves had at first no other opinion respecting the heavenly kingdom, than that of pre-eminence, as on earth, for then they did not know that heavenly enjoyment is not enjoyment of greatness and pre-eminence, but the enjoyment of humiliation and of affection for serving others, thus of desiring to be least, and not greatest. A. 3417.
3. As soon as the Lord is present with any, they are let into a state of innocence, for the Lord enters by innocence, even with the angels in heaven. On this account no one can come into heaven unless he has somewhat of innocence. A. 3519.

In an infant there is innocence in external form, and innocence is that which is truly human, for into it as into a plane, flows love and charity from the Lord. When man is being regenerated and becoming wise, the innocence of infancy, which was external, becomes internal. It is for this reason that no one can enter heaven, unless he has something of innocence. A. 4797.

Praise can come to the Lord by no other way than through innocence, for by this alone is effected all communication and all influx, and consequently access. A. 5236.

That by little children is here signified innocence may be evident, because with little children there is innocence, and because those who are innocent appear in heaven as little children. A. 5608.

3, 13, 18. See Chapter V., 18, 26. E. 228.

5. See Chapter X., 22. A. 6674.

See Chapter VII., 22. R. 839.

5, 20. See Chapter VII., 22. P. 230.

See Chapter VII., 22. R. 618.

6. Swedenborg translates, *that an ass-millstone be hanged about his neck*. See Note in Revised Version.

To be plunged into the sea means to be plunged into scientifics derived from things worldly and terrestrial, even to the denial of truth Divine. A millstone is truth serving faith, an ass is the natural, because a beast of service. Hence an ass-millstone stands for the natural and worldly scientific principle. The neck means the conjunction of things interior and exterior. To be hanged there means the shutting out and interception of good and truth. The depth of the sea means what is merely worldly and corporeal, thus hell. A. 9755.

- 6 By a mill and a millstone is signified that which prepares good, that it may be applied to uses.

A. 10303.

The truth of the Word adulterated is signified by the millstone, and by the sea hell.

R. 791.

See Chapter VIII., 32.

E. 538.

By offending one of the little ones who believe in Jesus, is signified to pervert those who acknowledge the Lord, by its being better that an ass's millstone should be suspended to the neck is meant, that it would be better not to know any good and truth, but only what is false and evil. By being drowned in the depth of the sea, is signified to be cast down into hell. The reason why this is better or more expedient is, because to know goods and truths and pervert them, is to profane.

E. 1182.

8. By the foot which must be cut off if it caused stumbling, is meant the natural, which continually opposes itself to the spiritual, that it must be destroyed if it attempt to impair truths. Thus on account of the disagreement and dissuasion of the natural man, it is better to be in simple good, though in the denial of truth. This is signified by entering into life lame.

A. 4302.

- 8, 9. It may be evident what hell-fire is. It is nothing but hatred, revenge, and cruelty, or what is the same the love of self, for such do these become. A man during his life in the body, if of such a quality, however he may appear outwardly, if he were inspected closely by the angels would not appear otherwise in their eyes. That is his hatreds would appear as torches of fire, and the falsities from them as furnaces of smoke.

A. 1861.

Heaven is called eternal life, in other passages simply life, for the reason that the Lord is life itself, and he who receives His life is in heaven.

A. 2658.

Entering into life means into heaven. Making alive

or quickening—John v. 21 ; and life manifestly mean spiritual life, or life in heaven. vi. 63. A. 5890.

See Chapter IV., 16. A. 7494.

See Chapter III., 10. H. 570.

That man after death lives for ever is manifest from the Word, where life in heaven is called eternal life, and also simply life. P. 324.

See Chapter III., 10–12. E. 504.

9. The left eye is the intellectual, but the right eye is its affection. See also Chapter V., 29. A. 2701.

That it is better not to know and apprehend the truths of faith, than to know and apprehend them and still live a life of evil, is signified by its being better to enter into life with one eye, rather than having two eyes to be cast into hell-fire. A. 3863.

See Chapter V., 29. R. 48.

See Chapter V., 29. E. 152.

See Chapter VII., 14. E. 186.

10. To behold the face of God means to enjoy peace and good from mercy. A. 5585.

Little children suffer themselves to be governed by angels. No one can see the face of God except from innocence. A. 5608.

By the faces of Jehovah are signified the interior Divine things of the Word, of the church and of worship. The reason is because the interior Divine things of the Word, of the church and of worship are the Divine truth proceeding from the Lord, thus the Lord in heaven.

A. 10579.

By their beholding the face of their Father in heaven is signified that they receive Divine good from the Lord. That they do not actually see the face appears from the words of the Lord, John i. 18 ; v. 37. E. 254.

Here it is said that their angels do always behold, because there are spirits and angels attendant upon every man, according to the nature and the quality of the man,

¹⁰ such are the spirits and angels who are attendant upon him. With infant children there are angels from the inmost heaven, and these see the Lord as a sun, for they are in love to Him and in innocence. By the face of the Father is understood the Divine love which was in the Lord, consequently the essential Divine, which is Jehovah, for the Father was in Him and He in the Father, and they were one. E. 412.

10, 14. No one can profane that of which he does not know the nature or the existence. This is why more of the Gentiles are saved than of Christians, besides that their children are all of the Lord's Kingdom.

A. 1059.

10, 14, 19. See Chapter V., 45, 48.

A. 8328.

11. See Chapter XIII., 37.

L. 27.

His coming redemption, and the passion of the cross, were for the sake of the salvation of men, and because the salvation of men was and for ever is His end, it follows that the abovementioned operations are mediate ends, and to save is the ultimate end. T. 142.

11-13. See Chapter IX., 12, 13.

A. 2661.

By sheep on the mountains are signified those who are in the good of love and charity, but by the one which has gone astray, is signified one who is not in that good, because in falsities from ignorance, for where falsity prevails that good cannot exist, because good is of truth.

E. 405.

The same which is signified by ten is also signified by a hundred, namely, much. E. 675.

13, 18. See Chapter V., 18-26.

R. 23.

See Chapter VII., 15.

E. 1154.

14, That His will on this occasion stands for love is evident. E. 295.

14, 19, 35. See Chapter V., 16.

E. 254.

15. All in the universe who are the neighbour are

called brethren, and this because everyone ought to love his neighbour as himself, thus from love or good.

A. 2360.

In this passage is understood by brother the neighbour in general, thus every man, but especially those who are in the good of charity, and thence in faith from the Lord, for the subject treated of in those passages is concerning the good of charity, for forgiveness is of charity. It is likewise said, if he hear thou hast gained thy brother, by which is signified, if he acknowledge his trespasses and be converted.

E. 746.

16. The command given in the representative church, that all truth shall stand on the word of two or three witnesses, and not on that of one, is founded on the Divine law, that one truth does not confirm good, but several truths, for one truth without connection with others, is not confirming, but several together, since from one may be seen another.

A. 4197.

18. See Chapter XVI., 18, 19.

A. 9410.

See Chapter XVI., 18, 19.

E. 206.

These words were not spoken to Peter only, but to all the apostles, which is very evident, for the Lord immediately adds (verses 19, 20). By the name of the Lord is understood everything by which He is worshipped, and as He is worshipped by truth grounded in good, which is from Him, therefore this is understood by His name. The same thing is signified therefore by whatsoever they should ask on earth being done for them in heaven, as is signified by whatsoever they should bind or loose on earth being bound or loosed in heaven, for the former words are explained by the latter.

E. 411.

The twelve disciples represented all the things of the church as to its goods and truths; Peter represented it as to truth, and truths and goods save a man, thus the Lord alone, from whom they are.

R. 174.

19, 20. See Chapter VI., 9.

A. 2724.

- 19 The name of Jehovah means all the good of love and all the truth of faith, which is from the Lord.

A. 9310.

The name of the Lord by which is meant Himself as to His Human. R. 839.

See Chapter XVIII., 18.

E. 411.

By agreeing together in the name of the Lord, and being gathered together in His name, is not understood in the name alone, but in those things which are of the Lord, which are the truths of faith and goods of love, by which he is worshipped. E. 696.

The presence of the Lord is indeed with all, and also His love is towards all, but still man cannot be led and saved by the Lord, but according to his reception of the Lord by love and faith toward Him.

E. 815.

20. By those who are gathered together in the name of the Lord are here signified those who are in the doctrine of faith concerning love and charity, and thus who are in love and charity. A. 2009.

See Chapter X., 22.

A. 6674.

Where the Word is read with sanctity, and the Lord is worshipped from the Word, the Lord with heaven is there. This is because the Lord is the Word, and the Word is Divine truth which makes heaven. P. 256.

See Chapter X., 22.

R. 81.

In the spiritual sense the name of God means all that the church teaches from the Word, and by which the Lord is invoked and worshipped. All these things in the complex are the name of God. There are also many passages in which the name of God means the Divine which proceeds from God, and by which He is worshipped. T. 298.

See Chapter X., 22.

T. 682.

See Chapter X., 22.

E. 102.

Here by two or three being gathered together are not meant two or three, but they who are in good and thence in truth, neither by the name of the Lord is meant His name, but all the good of love and the truth of faith by which He is worshipped. E. 532.

21. See Chapter XVIII., 15. A. 2360.

See Chapter XVIII., 15. E. 746.

21, 22. The number seven is holy on account of the fact that the seventh day signifies the celestial man, the celestial church, the celestial kingdom, and in the highest sense the Lord Himself. For this reason wherever it occurs in the Word the number seven signifies holy, or sacred, and the holiness or sacredness is predicated of the things or according to the things treated of. From this comes the signification of the number seventy, which comprehends seven ages—for an age in the Word is ten years. When anything most holy or most sacred was to be expressed it was said, *seventy fold* or *seventy times*—as when the Lord said they should forgive their brother, by which is meant that they should forgive as many times as he sins, so that it should be without end or should be eternal—which is holy. A. 433.

That it is from the command of the church that everyone ought to forgive his brother, or neighbor is evident from the Lord's words in Matthew. But with the Jewish nation it was ingrained that they should never forgive, but count as an enemy every one who had in any way injured them. A. 6561.

The Lord remits the sins of all men. He does not accuse and impute, but yet He cannot take them away except according to the laws of His Divine providence, for since He said to Peter (verses 21–22); What will not the Lord forgive, Who is mercy itself?

P. 280.

21 I have heard out of heaven that the Lord remits to everyone his sins, and never talks vengeance, and does not even impute them, because He is love itself and good itself. Yet sins are not thereby washed away, for they are not washed away except by repentance.

T. 409.

The Lord because He is mercy itself, remits their sins to all, nor does He impute them to anyone, for He says, they know not what they do, but still the sins have not therefore been taken away. T. 539.

Here to forgive seven times means to forgive as often as the offender should return, saying he repented, and thus at all times. E. 257.

Peter was instructed by the Lord concerning charity, that a brother was to be forgiven as often as he sinned. E. 820.

- 21-35. See Chapter III., 8, 9. A. 1017.
 See Chapter III., 8, 9. A. 2371.
 23-35. See Chapter III., 7. A. 4314.
 24-28. The signification of tens—many, but in less degree because under hundreds. A. 8715.
 35. See Chapter XVIII., 15. A. 2360.
 See Chapter XVIII., 15. E. 746.

CHAPTER XIX.

1. And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judæa beyond the Jordan ;

2. And great multitudes followed him ; and he healed them there.

3. And there came unto him Pharisees, trying him, and saying, Is it lawful *for a man* to put away his wife for every cause ?

4. And he answered and said, Have ye not read, that he who made *them* from the beginning made them male and female,

5. And said, For this cause shall a man leave his father and mother, and shall cleave to his wife ; and the two shall become one flesh ?

6. So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder.

7. They say unto him, Why then did Moses command to give a bill of divorcement, and to put *her* away ?

8. He saith unto them, Moses for your hardness of heart suffered you to put away your wives : but from the beginning it hath not been so.

9. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery : and he that marrieth her when she is put away committeth adultery.

10. The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry.

11. But he said unto them, Not all men can receive this saying, but they to whom it is given.

12. For there are eunuchs, that were so born from their mother's womb : and there are eunuchs, that were made eunuchs by men : and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13. Then were there brought unto him little children, that he should lay his hands on them, and pray : and the disciples rebuked them.

14. But Jesus said, Suffer the little children, and forbid them not, to come unto me : for to such belongeth the kingdom of heaven.

15. And he laid his hands on them, and departed thence.

16. And behold, one came to him and said, Teacher, what good thing shall I do, that I may have eternal life ?

17. And he said unto him, Why askest thou me concerning that which is good ? One there is who is good : but if thou wouldest enter into life, keep the commandments.

18. He saith unto Him, Which ? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19. Honor thy father and thy mother ; and, Thou shalt love thy neighbor as thyself.

20. The young man saith unto him, All these things have I observed : what lack I yet ?

21. Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven : and come, follow me.

22. But when the young man heard the saying, he went away sorrowful : for he was one that had great possessions.

23. And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven.

24. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

25. And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved ?

26. And Jesus looking upon *them* said to them, With men this is impossible ; but with God all things are possible.

27. Then answered Peter and said unto him, Lo, we have left all, and followed thee : what then shall we have ?

28. And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my

name's sake, shall receive a hundredfold, and shall inherit eternal life.

30. But many shall be last *that are* first : and first *that are* last.

Chapter XIX.

3-9. These and several other things relating to the internal degree and the spiritual man the Lord taught, because he alone opens the internals of human minds, and makes them spiritual, and implants these spiritual things in the natural, that these also may partake of the spiritual essence. This effect takes place if He is approached, and the life is formed according to His commandments. M. 340.

3-10. Since the covenant of marriage is for life, it follows that the appearances of love and friendship between married partners are necessary. That matrimony when contracted must continue till the decease of one of the parties is grounded in the Divine law, consequently also in rational law, and thence in civil law. In the Divine law, because it is not lawful to put away a wife and marry another except for whoredom. In rational law, because it is founded upon spiritual, for Divine law and rational are one law. From both these together, or by the latter from the former, it may be abundantly seen what enormities and destructions of societies would result from the dissolving of marriage, or the putting away of wives, at the good pleasure of the husbands, before death.

M. 276.

3-11. That there exists a love truly conjugal, that this love can only exist between two, nor between two except from the Lord alone, and that into this love is inserted heaven with all its felicities. It is well known that the institution of monogamical marriage, is founded on the Word of the Lord.

M. 332.

That a Christian who marries several wives commits

natural adultery, is according to the Lord's words, thus still more does he commit adultery, who does not put away his wife, but while retaining her, connects himself with another. M. 339.

3-12. Genuine marriage love cannot be given except between two consorts, that is in the marriage of one man with one wife, and by no means more than one at the same time, for the reason that marriage love is mutual and reciprocal, and is the life of the one in the other, each in turn, so that they are as it were one. Such a union is given between two, but not more, more tear that love asunder. A. 2740.

That there are interior arcana contained in these words may appear from the Lord's saying, that all cannot receive them, but they to whom it is given. The interior arcanum can be but little apprehended by men, but it is apprehended by all the angels of heaven, because they perceive the words of the Lord spiritually. The arcana therein contained are spiritual, namely these that there are marriages in the heavens equally as on earth, but in the heavens marriages are of like with their like, for man is born to act from understanding, but woman from affection. The understanding with men is the understanding of truth and good, and the affection with woman is the affection of truth and good, and whereas all understanding derives life from affection, therefore they are conjoined, as the affection which is of the will is conjoined with a correspondent thought which is of the understanding. E. 710.

The men of the Most Ancient Church who were celestial and also in perception of the union of good and truth like the angels, had only one wife.

De Conj., Page 27.

4-6. To join or to cleave to is an expression of love, received into use by the churches in ancient times. It is nothing else in the internal sense, than spiritual conjunction, which is charity and love. A. 3875.

Love truly conjugal is the union of two as to the interiors, which are of the thought and of the will, thus which are of truth and of good, for truth is of the thought and good is of the will. For he who is principled in love truly conjugal, loves what another thinks and what another wills, thus also he loves to think like another, consequently to be united to another, and to become as one man. This is what is meant by the Lord's words in Matthew. A. 10169.

We have clearly seen that love truly conjugal exists only between one male and one female, and that from creation it is celestial and inmost, the soul and father of all good loves, being inspired into the first parents, and capable of being inspired into Christians. It is also of such a conjunctive nature that by it two minds may become one mind, and two men *homines* as it were one man *homo*, which is meant by becoming one flesh. That this love was inspired at creation is plain from these words (Genesis ii. 24). That it can be inspired into Christians is evident from Matthew. M. 112.

That at creation there was implanted in the man and the woman an inclination and also a faculty of conjunction as into one, and that this inclination and faculty are still in man and woman is evident from the book of creation and also from the Lord's words. M. 156^B.

The father and the mother who man is to leave, in a spiritual sense, mean the selfhood of will and the selfhood of understanding. The selfhood of a man's will is to love himself, and the selfhood of his understanding is to love his own wisdom. To cleave to his wife signifies to devote himself to the love of his wife. Those two selfhoods are deadly evils to man, if they remain with him, and the love of these two selfhoods is changed into conjugal love, so far as a man cleaves to his wife, that is so far as he receives her love. M. 194.

By male and female, in the spiritual sense is signified

here truth and good. These must not be two, but one, as truth does not become truth with man without the good of life, nor does good become good with any one without the truth of doctrine. E. 725.

4-9. That nothing but adultery closes and stops up this abode of conjugal love, thus its origin or fountain and its channel, is evident from the Lord's words, that it is not lawful to put away a wife and marry another, except on account of adultery. M. 482.

4-6, II. Good and truth conjoined in an angel or a man, are not two, but one, since then the good is of truth and the truth is of good. Hence it also is that two consorts in heaven are not called two, but one angel. H. 372.

5, 6. That the spiritual sense is in each and all of the things of the Word, was also confirmed by certain things said by the Lord, which could not be comprehended unless they were understood spiritually, as that a husband and wife are not two, but one flesh. D. V. 15.

6. In heaven two married partners are not called two, but one angel. M. 50.

Conjugal love essentially consists in the desire of two to become one, that is in their desire that two lives may become one life. This desire is the perpetual endeavour of that love, from which flow all its effects. M. 215.

7, 8. They (the Israelitic nation) were allowed to marry several wives and to give a bill of divorce for any cause whatsoever, when yet Jehovah did not command this, although it is so said, but only permitted it on account of the hardness of their hearts. A. 10612.

8. Several things were permitted them (the Israelitic nation) on account of the hardness of their heart, which things are extant in the external sense of the Word, and constitute it. A. 10453.

For the sake of that nation (Israelitic) also it was permitted to marry several wives, which was a thing alto-

gether unknown in ancient times, and likewise to put away their wives for various causes. Hence laws were enacted concerning such marriages and divorces, which otherwise would not have entered the external of the Word, on which account this external is called by the Lord—the external—of Moses, and said to be granted for the hardness of their heart. A. 10603.

The Lord says that Moses permitted it, in order that it may be known that it was not the Lord. The Israelitic nation was permitted to marry several wives, because they had not the Christian church, and consequently love truly conjugal could not exist with them. M. 340.

There are also Divine commands which are not of the Divine will, but of leave and permission, of which several were given to the children of Israel, as that it was allowed them to take several wives, and to give them bills of divorcement, besides other things of a like nature. Those commands were of permission, given because of the hardness of their hearts. E. 423.

9. Putting away for this cause (adultery) is a plenary separation of minds, which is called divorce, whereas all other kinds of putting away, grounded in their particular causes are separations. After these if another wife is married, adultery is committed, but not so after a divorce. M. 255.

See Chapter V., 32. M. 468.

See Chapter XIX., 4–9. M. 482.

12. They are called eunuchs who are in the celestial marriage, so born from the womb, who are as the celestial angels; made of men, who are as the spiritual angels; and made by themselves, who are as angelic spirits, who live not so much from charity as from obedience.

A. 394.

The eunuchs who make themselves eunuchs for the kingdom of heaven's sake are spiritual eunuchs, who are

such as in marriages abstain from the evils of whoredom. That Italian eunuchs are not meant is evident.

M. 156.

13-15. By the laying on of the hand upon the boys and upon infants is here also signified the communication and reception of Divine virtue, whereby was effected the healing of the interiors, which is salvation.

A. 10023.

The reason why communications of the mind are also effected by the sense of touch is, because the hands are a man's ultimates, and his first things are together in the ultimates, whereby also all things of the body and of the mind are kept together in an inseparable connection. Hence it is that Jesus touched infants, and that He healed the sick by the touch, and that those who touched Him were healed. Hence also it is that inaugurations into the priesthood are at this day effected by the laying on of hands.

M. 396.

14. See Chapter XVIII., 10, 14.

A. 1059.

I have spoken much with angels about innocence and have been informed that innocence is the *essè* of all good, and hence that good is so far good as innocence is in it. By little children are meant the innocent.

H. 281.

16, 17. The Lord in the Word of the Old Testament is called God, where the subject treated of is truth, and Jehovah where it is good.

A. 10154.

It is the part of a wise one and it is wisdom to do truths from love. The things which are from the Lord, thus which are of him, are also Himself, therefore it is said that the Lord is good itself and truth itself. That the Lord is good itself is manifest from the Lord's words in Matthew.

A. 10336.

That God is one is confirmed by these passages.

L. 45.

16-22. That the Divine of the Lord be acknowledged that He is the God of heaven and the earth, and that

man lives according to the precepts of the decalogue, these are the two requisites in order that the works which are done by man may be good works. All good comes from the Lord alone, and the Lord cannot enter with man and lead him, as long as evils are not removed as sins. These things are also understood by the Lord's words to the rich man, who questioned Him concerning eternal life. By selling all that he had is signified, that he should relinquish his religious persuasions, which were traditions, for he was a Jew, and also the things of the proprium, which consist in loving self and the world above God, thus leading himself. By following the Lord is understood to acknowledge Him alone, and to be led by Him. E. 934.

16, 17, 29. See Chapter IV., 16. A. 7494.

16, 29. Salvation is called life eternal. E. 186.

17. Here heaven is called eternal life, elsewhere simply life. A. 2658.

Entering into life means into heaven. A. 5890.

That the Divine is good itself is manifest in Matthew. It is the Lord who alone is good, thus good itself. That He is truth itself, see John xiv. 6. A. 10619.

Salvation is called life eternal. E. 186.

There is none good except the one God. E. 254.

19. See Chapter III., 8, 9. A. 1017.

See Chapter III., 8, 9. A. 2371.

21, 28. See Chapter XVI., 24. E. 864.

24. By the rich man are meant the rich in both senses, as well natural as spiritual. The rich in the natural sense are those who abound in riches and set their heart upon them, but in the spiritual sense those who abound in knowledges and learning, which are spiritual riches, and by them wish to introduce themselves from their own intelligence into the things of heaven and of the church. And because this is contrary to Divine order, it is said that it is easier for a camel to pass through the eye of a needle, for in the spiritual sense by a camel is signified

the faculty of learning and knowing in general, and by the eye of a needle spiritual truth. H. 365.

27, 28. See Chapter XIV., 26-31. E. 820.

28. Here apostles are not meant by apostles, nor thrones by thrones, nor tribes by tribes, but all things that are of faith. A. 3272.

For then the disciples did not know that heavenly enjoyment is not enjoyment of greatness and pre-eminence, but the enjoyment of humiliation and of affection for serving others, thus desiring to be the least, and not the greatest. A. 3417.

If they had been told that by disciples were not meant themselves, but all who are in the good of love and faith, also that in the Lord's kingdom there are neither thrones, nor sovereignties, nor rule, as in the world, and that they could not even judge the least thing in a single man, they would have rejected the saying, and leaving the Lord, would have returned every one to his own occupation. The reason that the Lord so spoke was, that they might receive external truths, and thereby be introduced to internal ones. A. 3857.

All things of truth from which and according to which judgment is effected, are what is meant in the internal sense by the twelve thrones on which the twelve apostles were to sit. A. 5313.

See Chapter XVI., 27. A. 5922.

In this passage not twelve apostles are meant, but all truths and goods in general. No man, not even an angel, can judge any one. A. 6397.

But when the apostles heard from the Lord Himself, that His kingdom was not to be on earth but in heaven, then they could not think otherwise than that His kingdom in heaven was to be altogether like a kingdom on the earth. And as such an idea was natural to them and could not be rooted out, the Lord indeed said to them that they should sit on twelve thrones, judging the twelve

tribes of Israel. But they did not then know what the Lord meant by the twelve thrones, and by the twelve tribes, and by judgment. A. 8705.

See Chapter XVI., 27. A. 9807.

See Chapter XVI., 27. L. 25.

From these words it may be concluded that the Lord's disciples also are to judge, when yet they are not able to judge any one. Doctrine therefore will reveal this arcanum, by teaching that the Lord alone, Who is omniscient and knows the hearts of all, is to judge and is able to judge; and that by His twelve disciples is meant the church, as to all truths and goods, which it has from the Lord, through the Word. S. 51.

By apostles are meant all who teach the goods and truths of the church, and in the abstract sense the goods and truths themselves of its doctrine. R. 79.

By twelve is signified all, and it is predicated of the truths and goods of heaven and the church. R. 233.

The "Son of Man" is the Lord as to His Divine Human. R. 273.

The Lord alone judges and reigns, for He judges and reigns from the Divine good through the Divine truth, which is also from Him in them (the apostles). R. 284.

The twelve apostles together represented the church as to all its elements. It is clearly manifest that they represented them from the Lord's words to them in Matthew. R. 798.

That He that sat upon the throne is the Lord, is manifest. R. 808.

Statement under S. 51 repeated in T. 226.

By the apostles in this passage are understood all truths from good which are from the Lord, so that by those words is signified that the Lord alone will judge all from truths which are from good, thus that everyone will be judged according to those truths. E. 9.

28 By twelve tribes all truths and goods in the aggregate are understood. The Lord alone will judge every one by truth derived from good. E. 39.

These things are said to the disciples because they represent all the truths and goods which are from the Lord, in the aggregate. E. 206.

By thrones are here understood Divine truths, according to, and from which, all are to be judged. E. 253.

The thrones signify judgment. See Revelation xx. 4. He who believes that by elders* and apostles in the Word are understood elders and apostles is much deceived. In the spiritual sense of the Word no persons are perceived, but things abstractly from persons, for what is spiritual has nothing in common with persons. E. 270.

The angels indeed possess great power, but still they have no power from themselves ; nay if anyone in heaven believes that he has power from himself, he is instantly deprived thereof, and then he is altogether impotent. In the spiritual sense everything of person is put off, and thence everything of dominion belonging to it, and is left to the Lord alone. E. 333.

Twelve signify all things. It is not meant that the apostles should sit upon twelve thrones, and judge the twelve tribes of Israel, but that the Lord alone should judge all by Divine truth from Divine good. E. 430.

Every man is judged according to his life, and the lives of all can be known to none, but the Lord alone, and not even the life of one to the apostles, but in the spiritual sense by the twelve apostles are signified all truths derived from good, by sitting upon the thrones is signified judgment, and by the twelve tribes of Israel all who are of the church, wherefore the signification of the whole is, that the Lord will judge all from Divine truth, according to the reception thereof in good. E. 431.

By the twelve apostles and also by the twelve tribes of Israel, are signified all the truths of the church, and in a

supreme sense the Divine truth. Therefore by sitting upon thrones is not understood, that they themselves will so sit, but the Lord as to Divine truth, from which is judgment. By judging the twelve tribes of Israel is meant, to judge all according to the truth of their church. Hence it is evident that by sitting upon a throne, when predicated of the Lord, is signified to be judging, consequently to judge. It is said the throne of glory, because glory signifies the Divine truth. E. 687.

The Lord will judge all according to truths from good which are from Him, for by the twelve disciples are signified all who are of the church, and in the abstract sense, all things of the church, which are truths from good. E. 851.

By the apostles equally as by the angels are signified Divine truths, as by them are signified all things appertaining to the church. E. 910.

That the Son of Man shall sit on the throne of His glory. D. P., Page 8.

Jesus said to the disciples, you who have followed me in the regeneration. D. P., Page 76.

28, 29. That the Lord is understood by Him that sat upon a throne. E. 297.

29. A hundred stands for what is full, or "good measure, pressed down, shaken together, running over."

A. 2636.

Here heaven is called eternal life. A. 2658.

By name is meant everything of love and faith from which is worship. A. 2724.

See Chapter X., 21, 22, 35-37. A. 3703.

See Chapter X., 22. A. 6674.

See Chapter XVIII., 19, 20. A. 9310.

See Chapter VII., 22. P. 230.

See Chapter XVIII., 8, 9. P. 324.

See Chapter X., 22. R. 81.

See Chapter VII., 22. R. 618.

See Chapter VII., 22. R. 839.

29 By inheriting all things is signified to come into heaven, and then into possession of the goods which are there from the Lord and are the Lord's, as a son and heir. Hence heaven is called an inheritance. R. 890.

They who receive the Lord, that is who have faith in Him and are not in evils of life are also called heirs.

T. 729.

See Chapter X., 22.

E. 102.

Who cannot see that a father, a mother, a wife, children, brethren, and sisters, also houses and lands are not here understood, but such things as are of the man himself, and are called the things of his proprium? for these things man is to relinquish and hate, if he desires to worship the Lord, and to be His disciple, and to receive a hundredfold, and to attain an inheritance of life eternal. The things which are a man's own, or of his proprium, are those which are of his love, and thence of his life into which he is born, consequently they are evils and falses of every kind, and as those things are of his love and life, therefore it is said, that he ought also to hate his own soul.

E. 724.

30. They who place merit in the acts of their lives have not the faith of charity, thus they wish to be saved, not because of the Lord's justice, but because of their own. That there is no faith of charity in them, that is no charity, is evident from this, that they prefer themselves to others, and thus regard themselves and not others, except so far as they are of service to them, and they either despise or hate those who are not willing to render them service. These are of those who wish to be first but become last.

A. 2027.

The Lord teaches what greatness and pre-eminence in heaven is.

A. 3417.

In the Lord's kingdom or heaven, they who are the greatest there, that is they who are inmost, are servants more than others, because they are in the greatest

obedience, and in deeper humiliation than the rest, for these are they who are meant by the least, that shall be greatest, and by the last that shall be first. A. 5164.

CHAPTER XX.

1. For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard.

2. And when he had agreed with the laborers for a shilling a day, he sent them into his vineyard.

3. And he went out about the third hour, and saw others standing in the marketplace idle :

4. And to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5. Again he went out about the sixth and the ninth hour, and did likewise.

6. And about the eleventh *hour* he went out, and found others standing ; and he saith unto them, Why stand ye here all the day idle ?

7. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard.

8. And when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and pay them their hire, beginning from the last unto the first.

9. And when they came that *were hired* about the eleventh hour, they received every man a shilling.

10. And when the first came, they supposed that they would receive more ; and they likewise received every man a shilling.

11. And when they received it, they murmured against the householder,

12. Saying, These last have spent *but* one hour, and thou hast made them equal unto us, who have borne the burden of the day and the scorching heat.

13. But he answered and said to one of them, Friend, I do thee no wrong ; didst not thou agree with me for a shilling ?

14. Take up that which is thine, and go thy way ; it is my will to give unto this last, even as unto thee.

15. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good?

16. So the last shall be first, and the first last.

17. And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and on the way he said unto them,

18. Behold, we go up to Jerusalem ; and the Son of man shall be delivered unto the chief priests and scribes ; and they shall condemn him to death,

19. And shall deliver him unto the Gentiles to mock, and to scourge, and to crucify : and the third day he shall be raised up.

20. Then came to him the mother of the sons of Zebedee with her sons, worshipping *him*, and asking a certain thing of him.

21. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom.

22. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able.

23. He saith unto them, My cup indeed ye shall drink : but to sit on my right hand, and on *my* left hand, it is not mine to give ; but *it is for them* for whom it hath been prepared of my Father.

24. And when the ten heard it, they were moved with indignation concerning the two brethren.

25. But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them.

26. Not so shall it be among you : but whosoever would become great among you, shall be your minister ;

27. And whosoever would be first among you shall be your servant :

28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29. And as they went out from Jericho, a great multitude followed him.

30. And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David.

31. And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David.

32. And Jesus stood still, and called them, and said, What will ye that I should do unto you?

33. They say unto him, Lord, that our eyes may be opened.

34. And Jesus, being moved with compassion, touched their eyes; and straightway they received their sight, and followed him.

Chapter XX.

I-8. The vine signified the church where the Word is and the Lord is known by it, thus here the Christian church. R. 650.

Vineyard signifies the spiritual church. From the signification of vineyard it may appear that by gathering the vintage is signified to collect for use those things which are to be serviceable to the understanding, and to give intelligence and wisdom. E. 919.

I-13. The church in many places in the Word is called a vineyard. T. 708.

I-16. The Lord's parables of the labourers in the vineyards likewise signified spiritual churches:

A. 1069.

The number three was representative not only in the ancient church and in the Jewish, but also among various nations. This is evident from those who laboured in the vineyard and were hired at the third hour, the sixth hour, the ninth hour and the eleventh hour.

A. 2788.

See Chapter V., 11, 12.

A. 8002.

The Lord gives reward to everyone according to his labour in His vineyard. R. 463.

1 Does He not say also that He gives reward to everyone according to his work in His vineyard? T. 462.

It may in some degree be known from those parts of the Word where the term hour is mentioned that it signifies something else besides time, and implies both time and state. By the hours here mentioned are understood times, but in heaven states of the life, as there are no hours in heaven, because times there are not measurable, and distinguished into days and these into hours, as in the world. Therefore instead thereof the inhabitants perceive the states of the life of those who die, whether old, young, adolescent, or children, all of whom have alike procured to themselves spiritual life. To labour in the vineyard stands for procuring spiritual life by the knowledges of truth and good derived from the Word, and applied to uses of life. By the third, sixth and ninth hours are signified similar states of life, for all numbers in the Word are significative, and those numbers have a similar signification. Three signifies a full state or even what is complete to the end. The same is signified by six and nine, but eleven signifies a state not yet full, but yet a state of reception, such as pertains to well-disposed children and infants. The twelfth hour to which they all laboured, signifies truths and goods in their fulness, and thus a state of light or intelligence thence derived. (See John xi. 9.) E. 194.

1 et seq. A vineyard denotes the spiritual kingdom.

The Lord so often likened the kingdom of the heavens to a vineyard, as in Mark xii. 1-13. A. 9139.

3, 5. See Chapter XIII., 8, 23. R. 610.

16. See Chapter XIX., 30. A. 2027.

See Chapter XIX., 30. A. 5164.

16, 25-28. See Chapter XIX., 30. A. 3417.

18. As the land of Canaan signifies the Lord's kingdom, the parts which were more remote from its ultimate boundaries signified things interior, and therefore

the expression go up is here used. In like manner from all about to Jerusalem, and in Jerusalem to the house of God. For Jerusalem was the inmost of the land, because by it was signified the Lord's spiritual kingdom, and the house of God was the inmost of Jerusalem, because by it was signified the Lord's celestial kingdom, and in the supreme sense the Lord Himself.

A. 4539.

See Chapter XVII., 12, 22, 23.

A. 9807.

18, 19. See Chapter XII., 40.

A. 2788.

The Lord's Divine rational as to good could not suffer or undergo temptations, for no genius or spirit inducing temptations can come near to good Divine. It is above all attempt at temptation. But truth Divine bound was what could be tempted, for there are fallacies, and still more falsities, which break in upon and thus tempt it. It was truth Divine which was no longer acknowledged when the Lord came into the world, and therefore it was that from which the Lord underwent and endured temptations. Truth Divine in the Lord is what is called the Son of Man, but good Divine is what is called the Son of God. Of the Son of Man the Lord says many times that he was to suffer, but never of the Son of God.

A. 2813.

The Lord is called the Son of Man when the passion is treated of, where He foretells His passion. L. 24.

The spiritual sense of these words is, that Divine truth in the church, where mere falses of doctrine and evils of life reign, shall be blasphemed, the truth thereof perverted, and the good thereof destroyed. The Son of Man signifies Divine truth, which is the Word, and Jerusalem signifies the church, where mere falses and evils reign. By the chief priests and scribes are signified the adulterations of good and falsifications of truths, both from infernal love. By condemning Him and delivering Him to the Gentiles, is signified to adjudge Divine truth and Divine good to hell, and to deliver them to the evils

¹⁸and falses which are thence. The Gentiles or nations signifying the evils which are from hell, and destroy the goods of the church. To be mocked, to be scourged, and to be crucified, signifies blasphamation, falsification and perversion of truth, and the adulteration and destruction of the good of the church and of the Word. The third day He shall rise, means the plenary glorification of the Human of the Lord. E. 655.

See Chapter XII., 40.

E. 532.

²⁰⁻²³. The reason why the mother of Zebedee's children, James and John, made this request of the Lord was, that by mother is to be understood the church, by James charity, and by John the good of charity in act. These two principles, or they who are in them in heaven, are at the right hand and the left of the Lord. To the right hand there is the south, and to the left hand is the north. In the south are those who are in the clear light of the truth from good. In the north are those who are in the obscure light of truth from good. The Divine itself proceeding from the Lord as a sun produces such a Divine sphere in those quarters, on which account none can possibly dwell there, but those who are in such truths from good. This is signified by its being said, that to sit on the right hand and on the left of the Lord is only for those to whom it is given or prepared by the Father. By the Father is understood the Divine good of the Divine love, from which is heaven, and everything belonging to heaven. E. 600.

^{20, 21-24}. See Chapter XVIII., 1. A. 3417.

²¹. "To sit at the right hand and the left" means to abide in a state of power over others. A. 9422.

^{21, 22, 25-27}. They who are of such a character (like James and John having a terrestrial idea of the Lord's kingdom) do not know what the heavenly kingdom is, nor what the glory there, nor what love is, yea nor what faith, in general not what good is, for they judge

from things corporeal and earthy ; and every delight of the body and its senses they call good, and pre-eminence over others they call glory. The love of the world and the love of self they call heavenly love, and the scientific rendered persuasive they call faith. When they think about God they think materially, and therefore either deny God, and hold nature instead of God, or worship idols, or dead men. A. 10582.

21, 23. Whereas to sit signifies *esse* or to be, hence to sit upon a throne signifies to be king and to reign.

E. 687.

22, 23. A cup is used to express and describe temptation. A. 5120.

That by the washing of baptism is also signified temptation, is because all regeneration is effected by temptations. A. 10239.

By vials, plates, cups, and goblets, and by bottles those things are signified which are contained in them.

R. 672.

A chalice or cup signifies temptations. E. 960.

24. The Lord also after He had taught the disciples what it was to be greatest in heaven, still spoke according to their apprehension. A. 3857.

25. Infernal spirits believe themselves to be strong and powerful above others, but this by reason of their prevailing only against those who are in evils and falses thence derived, for thus one infernal spirit prevails over another. But such power may be compared to that of a mite against a mite, or of a flea against a flea, of dust against dust and of a straw against a straw, the power whereof is only relative to their mutual strength.

E. 783.

25-28. See Chapter XX., 24. A. 3857.

The Lord calls Himself a minister in consequence of His serving. E. 409.

26, 27. They who are in evils and falsities believe

²⁶ themselves high and above others, but they who are in goods and truths believe themselves less and below others. A. 4599.

They are called servants in respect to the Divine truth which is from the Lord, and ministers in respect to the Divine good which is from Him. The reason of the last who are first being servants more fully than others is, that they know, acknowledge and perceive, that the all of life, and hence the all of power which they have is from the Lord, and not at all from themselves, while they who do not perceive this, because they do not so acknowledge, are also servants, yet more in acknowledgment of the lips, than of the heart. A. 5164.

In heaven they do not only think, but also talk together about the things of wisdom, yet in their conversation there is nothing of command from one to another, for no one wishes to be master and so to look upon another as a servant, but everyone wishes to minister to and serve the others. A. 5732.

By doing uses or goods is meant serving others and ministering to them. Although they who do this have dignity and wealth, yet they only regard them as a means for performing uses, thus for serving and ministering. Such are meant by these words of the Lord. P. 215.

Minister is here said of good, and servant of truth.

R. 128.

²⁶⁻²⁸. It is the celestial of love not to wish to be one's own, but to belong to all, so that he wishes to give all the things which are his own to others. In this the essence of celestial love consists. The Lord, because He is love itself, or the essence and life of the love of all in the heavens, wishes to give to the human race all things that are His, which is signified by His saying that the Son of Man came to give His life a ransom for many. A. 1419.

So far as a man acknowledges and believes himself to

be as he is, he recedes from the love of self and its lusts, and so far he abhors himself. So far as he does this, he receives heavenly love from the Lord, that is mutual love, which is that he wishes to serve all. These are they who are meant by the least who become the greatest in the Lord's kingdom. A. 1594.

Truth itself is also relatively a servant, and because it is so the Lord calls Himself one that serveth or ministereth. A. 3441.

He is called a servant who serves, thus who ministers. On this account the Lord as to the Divine Human, when He was in the world is called in the Word a servant, for He then ministered. A. 8241.

Those who in heaven are above others in intelligence and wisdom from the truths of faith, are in such humiliation, that they attribute everything to the power of the Lord, and nothing to themselves. Wherefore they do not place anything of glory or of joy in having dominion, but in serving. The Lord flows with power into those who are humble, but not into those who are puffed up, because the former receive influx, but the latter reject it. A. 9039.

From these things it may be evident what kind of governors there are (in heaven) namely that they are in love and in wisdom more than others, and thus from love will good to all, and from wisdom know how to provide for its being done. Such governors do not rule and command, but minister and serve, for to do good to others from the love of good is to serve, and to provide for its being done is to minister. Neither do they make themselves greater than others, but less. H. 218.

The Lord says this, because by a servant and by a minister is meant he who serves and ministers by teaching, and abstractly from the person, the Divine truth which He Himself was. R. 3.

The celestial kingdom of the Lord is called His priest-

hood, and the spiritual kingdom His royalty. Ministry is predicated of those who are in the Lord's celestial kingdom, but service of those who are in His spiritual kingdom. E. 155.

28. See Chapter XII., 8. L. 27.

Everybody imbued with religion in Christendom may know, and if he does not know may learn, that there is natural nourishment and spiritual nourishment, and that natural nourishment is for the body, but spiritual nourishment for the soul. Now because the body dies and the soul lives after death, it follows that spiritual nourishment is for eternal salvation. I advise him when he takes the bread and the wine, and then hears them called the Lord's flesh and blood, to think within himself of the Holy Supper, as being the holiest thing of worship, and to keep in remembrance Christ's passion and His love for man's salvation. T. 709.

What is to be understood by these words of the Lord is, that they might be vindicated from hell and liberated, for the passion on the cross was the last combat and plenary victory, by which the Lord subjugated the hells, and by which He glorified His Human. E. 328.

The soul here signifies the life of the body, as likewise in other passages where the Lord speaks concerning the life of His body. Isaiah xliii. 4 : John xv. 13. E. 750.

29-34. See Chapter IX., 27-31. E. 239.

30-34. See Chapter IX., 27-31. A. 6990.

See Chapter IX., 27-29. E. 152.

34. See Chapter VIII., 3. A. 10130.

CHAPTER XXI.

1. And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples,

2. Saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her : loose *them*, and bring *them* unto me.

3. And if any one say aught unto you, ye shall say, The Lord hath need of them ; and straightway he will send them.

4. Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,

5. Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and riding upon an ass, and upon a colt the foal of an ass.

6. And the disciples went, and did even as Jesus appointed them,

7. And brought the ass, and the colt, and put on them their garments ; and he sat thereon.

8. And the most part of the multitude spread their garments in the way ; and others cut branches from the trees, and spread them in the way.

9. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David : Blessed *is* he that cometh in the name of the Lord ; Hosanna in the highest.

10. And when he was come into Jerusalem, all the city was stirred, saying, Who is this ?

11. And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

12. And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves ;

13. And he saith unto them, It is written, My house shall be called a house of prayer : but ye make it a den of robbers.

14. And the blind and the lame came to him in the temple ; and he healed them.

15. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David ; they were moved with indignation,

16. And said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea : did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17. And he left them, and went forth out of the city to Bethany, and lodged there.

18. Now in the morning as he returned to the city, he hungered.

19. And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only ; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away.

20. And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away?

21. And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done.

22. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23. And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24. And Jesus answered, and said unto them, I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things.

25. The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven ; he will say unto us, Why then did ye not believe him?

26. But if we shall say, From men ; we fear the multitude ; for all hold John as a prophet.

27. And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things.

28. But what think ye? A man had two sons ; and he

came to the first, and said, Son, go work to-day in the vineyard.

29. And he answered and said, I will not: but afterward he repented himself, and went.

30. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not.

31. Which of the two did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

32. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

33. Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country.

34. And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits.

35. And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36. Again, he sent other servants more than the first: and they did unto them in like manner.

37. But afterward he sent unto them his son, saying, They will reverence my son.

38. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance.

39. And they took him, and cast him forth out of the vineyard, and killed him.

40. When therefore the Lord of the vineyard shall come, what will he do unto those husbandmen?

41. They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons.

42. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, The same was made the head of the corner; This was from the Lord, And it is marvellous in our eyes?

43. Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.

44. And he that falleth on this stone shall be broken to pieces : but on whomsoever it shall fall, it will scatter him as dust.

45. And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them.

46. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

Chapter XXI.

I. Since the Mount of Olives signified the Divine love, for that reason "the Lord in the day time preached in the temple, but going out at night, He abode in the mount of olives" and He also went thence to Jerusalem and suffered. R. 336.

Since the church was signified by Jerusalem, therefore also such things as are of the church were signified by many things, which were in it and around it. Near it also was the Mount of Olives, and by this the Divine love was signified. R. 493.

As the Mount of Olives which was before Jerusalem eastward, signified the Divine love, and Jerusalem eastward signified the Divine truth proceeding from the Divine good, therefore the Lord usually abode upon that mount. From thence also He went to Jerusalem and suffered. E. 405.

By the Mount of Olives is signified the Divine love, for the Mount of Olives was on the east of Jerusalem, and Jerusalem signified the church as to doctrine, and all the church and all the truth of doctrine is illustrated, and receives light from the Lord in the east. The east in heaven is where the Lord appears as a sun. And as the sun signifies the Divine love, therefore the east, and the Mount of Olives, which was on the east of Jerusalem, signify the same. E. 638.

1-8. To sit upon an ass and the foal of an ass, was the mark of distinction, belonging to a chief-judge, and also to a king (see Judges v. 9, 10). He who does not know what is signified in a representative sense by a horse, a mule, and the foal of an ass, supposes that the Lord's riding upon the foal of an ass signified misery and humiliation, whereas it signified royal magnificence. Therefore also the people then proclaimed the Lord king, and strewed their garments upon the way. The reason why this was done when He went to Jerusalem, was, because by Jerusalem is signified the church.

E. 31.

1, 2, 4, 5, 7. To ride on a she-ass was characteristic of a judge, and to ride on a she-mule characteristic of a king, and to ride on a young ass was characteristic of a judge's son, and to ride on a mule of a king's sons, for the reason that the she-ass represented affection for natural good and truth, a she-mule the affection for rational truth, an ass or young ass natural truth itself, and a mule and also the son of a she-ass rational truth. Hence it is plain what is meant by the prophecy concerning the Lord in Zechariah ix. 9, 10. That the Lord when He came to Jerusalem was willing to ride upon these animals is known from the evangelists. To ride upon an ass was a sign that the natural was made subordinate. To ride upon a colt, the son of a she-ass, was a sign that the rational was made subordinate.

A. 2781.

1, 7, 8. To ride on an ass and the foal of an ass was a function of the highest judge and king. By the disciples putting their garments on the ass and her colt was represented, that truths in all complex should be strewed under the Lord as the Highest Judge and King, for the disciples represented the church of the Lord as to truths and goods, and their garments represented the truths themselves. The reason why they strewed branches of

trees was because trees signified the perceptions and also the knowledges of truth and good, hence branches mean the truths themselves. A. 9212.

- 2, 4, 5. Heaven and the church where the Lord alone is worshipped are signified by mount Zion. In many places we read of the virgin and the daughter of Zion, by whom is not meant any virgin or daughter, but the church as to the affection of good and truth, the same as by the bride of the lamb. R. 612.

By Zion is understood heaven and the church in which the Lord reigns by Divine truth. E. 850.

5. By the daughter of Zion is signified the spiritual affection of Divine truth, which is the love of truth for the sake of truth, and the desire thereof for the sake of the uses of eternal life. E. 850.

See Chapter XXI., 1-8. E. 31.

The celestial church of the Lord's celestial kingdom is called the daughter of Zion from affection for good, or from love to the Lord Himself. A. 2362.

See Chapter XXI., 1, 7, 8. A. 9212.

- 7-9. Truths are meant by garments. R. 166.

The reason why garments signify truths is, because the light of heaven is Divine truth proceeding from the Lord as the sun there, and all things which exist in the heavens, exist from that light, as is the case also with the garments in which the angels appear arrayed. E. 195.

9. See Chapter VI., 9. A. 2724.

In the name of the Lord means in the name of Jehovah. A. 2921.

See Chapter VI., 9. A. 6674.

See Chapter VII., 22. P. 230.

The Lord as to His Human is the name of the Father. R. 81.

See Chapter X., 22. E. 102.

Blessing when mentioned concerning the Lord, signifies thanksgiving that from Him comes all the good of

love and the truth of faith, and thence heaven and eternal felicity to those who receive them. Nothing is a blessing, but what is given from the Lord, for that alone is blessed, because it is Divine and eternal, and contains in itself heaven and eternal felicity. All other things not having in themselves what is Divine and eternal are not blessings, although they may be so called. E. 340.

- 11.** That that prophet who shall come and teach is the Lord is known in the church, and it was also known to the Jews and Gentiles of that time, as is evident from Matthew, also Luke i. 76 ; vii. 16, etc. A. 9188.

That the Lord was a prophet may appear from these passages. L. 15.

See Chapter XIII., 57. T. 129.

The prophets of the Old Testament represented the Lord as to the doctrine of Divine truth. The chief of them represented the Lord as to the Word itself, from which the doctrine of Divine truth is derived, as Moses, Elias, Elisha, and John the Baptist. And as the Lord is the Word, that is the Divine truth, therefore He Himself, in the supreme sense of the Word, is called a prophet.

E. 624.

- 11, 46.** See Chapter XIII., 57. R. 8.

- 12.** By the sellers and buyers are here signified those who make gain to themselves from holy things, by the tables of the money changers is signified from holy truths, and by the seats of them who sold doves from holy goods, wherefore it is afterwards said, that they made the temple into a den of thieves, thieves meaning those who despoil the goods and truths of the church, and thence make to themselves gain. E. 840.

- 13.** By the house of the Lord is signified the church, and by prayers worship performed there, and by a den of thieves the profanation of the church and of worship. From this opposite sense it is also evident, that prayers signify worship originating in the good of love and of charity. E. 325.

By the house in these passages is signified, in a universal sense, the church, and as worship was performed in the temple at Jerusalem, it is therefore called the house of prayer. E. 410.

14. See Chapter IX., 27-31. A. 6990.

See Chapter IX., 27-29. E. 152.

See Chapter IX., 27-31. E. 239.

15, 16. The children crying, *Hosanna to the Son of David*, was to represent that only innocence acknowledges and receives the Lord — that is they who have innocence. A. 5236.

16. Infants stand for celestial love and sucklings for innocence. A. 3183.

Innocence is signified by infants or little children.

A. 5608.

That to praise God signifies to worship Him, and hence that the praise of Him is the worship of Him, is evident from many passages in the Word. R. 809.

That to give praise to God, and to praise God is to confess Him, and from confession of heart to worship Him. E. 1210.

18, 19. The fruit of faith, as it is called, is the primary of faith, faith without fruit, that is without good of life, is only a leaf. Thus the man, who is the tree luxuriant in leaves without fruit, is the fig-tree which withers and is cut down. A. 9337.

By the fig-tree is here also understood the church with the Jewish nation. That with that nation there was not any natural good, but only truth falsified, which considered in itself is mere falsity, is signified by the Lord coming to the fig-tree, and finding on it nothing but leaves. Fruit, which He did not find, signifies natural good, and the leaf truth falsified, which in itself is falsity. Leaf in the Word signifies truth, but the leaf of a tree that is without fruit, signifies what is false, and with respect to that nation, truth falsified because they had the Word in

which truths are, but which they falsified by application to themselves whence arose their traditions. That the Jewish nation would never be principled in any natural good from a spiritual origin, which good is called spiritual natural is signified by the words of the Lord, *Let no fruit grow on thee henceforward for ever*, whence from that time it withered away. To wither away meaning that good and truth were no more. The reason why this circumstance took place when the Lord was returning into the city and hungered is, because by the city of Jerusalem is signified the church, and by hungering when predicted of the Lord, is signified to desire good in that church.

E. 403.

18-21. A fig-tree signifies natural good in man, because every tree signifies something of the church in man, and thus also man in respect to it.

R. 334.

19. By this was meant that nothing good, not even natural good was found on earth.

A. 217.

That not even natural good was left with the Jewish nation is signified by the fig-tree spoken of in Matthew.

A. 4314.

Rational truths are also signified by leaves, but their signification is according to the species of the trees. The leaves of the olive and the vine signify rational truths from heavenly and spiritual light, the leaves of the fig rational truths from natural light, and the leaves of the fir, the poplar, the oak, the pine, rational truths from sensual light.

R. 936.

Every man who from natural is becoming spiritual undergoes two states, the state of reformation and the state of regeneration. Those two states are represented by various things in the universe. The man who stops in the first state and does not enter the second, is like a tree which only bears leaves, and not fruit, concerning which it is said in the Word that it is to be rooted up.

T. 106.

What is an external in man without an internal, but like the fig-tree without its fruit, which the Lord cursed.

T. 676.

By the fig-tree is signified the natural man and his interiors, and by the fruit his goods. E. 109.

19, 20. The Jewish church was here meant in particular by the fig-tree, in which there was no longer anything of natural good, but the doctrinals of faith, or the truth which was preserved in it, were the leaves. A. 885.

Unless it be known that all things of the Word contain a spiritual sense, it may be supposed, that the Lord thus acted from indignation because He was hungry, but by a fig-tree, is not understood a fig-tree, but the church as to natural good, and specifically the Jewish church. That there was not any natural good therein, because there was nothing spiritual, but only some truths from the literal sense of the Word, is signified by Jesus finding nothing on the tree but leaves, leaves signifying the truths of the literal sense of the Word. That with that nation there existed no natural good which is of the church, because they were in dense falsities and in evil loves is signified by Jesus saying (see verse 19).

E. 386.

21, 22. See Chapter VII., 7, 8.

S. 51.

See Chapter VII., 7.

R. 951.

See Chapter VII., 7, 8.

T. 226.

That these things are not to be understood according to the mere letter may appear from this consideration that it was said to the disciples that if they had faith, they would be able to pluck up mountains, and cast them into the sea. But by faith is here understood faith from the Lord, wherefore it is called the faith of God. They who are in faith from the Lord ask for nothing but what conduces to the Lord's kingdom and their own salvation. Other things they do not desire, for they say in their hearts, why should we ask for anything that is of no such use?

E. 815.

- 21, 22, 31, 32. See Chapter VIII., 10-13. A. 10083.
 22. See Chapter VII., 7-8. R. 376.
 28-31. See Chapter XX., 1-8. R. 650.
 28-32. See Chapter III., 7. A. 4314.
 28, 29, 33-41. See Chapter, XX., 1 *et seq.* A. 9139.
 28, 38-41. See Chapter, XX., 1-8. E. 919.

31, 32. The reason of the incredulity of the Jews was, because they wanted a Messiah who should exalt them to glory above all the nations of the earth, and because they were altogether natural, and not spiritual. Also because they had falsified the Word, especially where it treats concerning the Lord and concerning themselves.

E. 815.

33. That wisdom, intelligence, reason and knowledge are not of man, but of the Lord, is very evident from what the Lord teaches — as in Matthew where the Lord compares Himself to a householder. A. 124.

When the church of the Lord is compared to a vineyard, those things which belong to worship and to its conservation are compared to a winepress, and to a tower in the vineyard. A. 1306.

The vineyard stands for the spiritual church, the noble vine (see Isaiah v. 1, 2) for spiritual good, and the tower built in the midst of it for the interior things of truth.

A. 4599.

33-39. See Chapter XX., 1-8. R. 650.

The reason that exploration is signified by a winepress is, that in winepresses the new wine is pressed out of the clusters, and the oil out of the olives, and from the new wine and oil pressed out it is perceived of what quality the clusters and the olives were. R. 651.

33-41. Since the vine signifies the spiritual church, and the primary thing of the spiritual church is charity, in which the Lord is present, and by means of which He conjoins Himself to man, and Himself alone works every good, therefore the Lord compares Himself to a vine,

33 and He describes the man of the church or the spiritual church in John xv. 1-5, 12. A. 1069.

That works are what make the man of the church, and that he is saved according to them, the Lord also teaches in the parables, very many of which imply that they who do good are accepted, and they who do evil are rejected, as in the parable of the husbandman in the vineyard, and of the talents and the pounds. Life 2.

The foregoing statement of Life 2 is partly repeated in T. 483.

See Chapter X., 17, 18. E. 122.

33-39, 41, 43. See Chapter III., 10. R. 934.

33 et seq., 45. By the vineyard which the father of the family planted is signified the church instituted with the sons of Jacob. By the hedge which he set about it is signified a guard from the fables of evil which are from hell, and digged a winepress in it signifies that it had spiritual good, and built a tower signifies interior truths from that good which looked to heaven. And let it out to husbandmen signifies to that people, who slew the servants that were sent to them, signifies the prophets, and lastly his son, signifies the Lord. E. 922.

See Chapter III., 7. A. 4314.

See Chapter III., 7. A. 9320.

33, 37, 38. To possess by inheritance and to inherit in the Word, when they are predicted of men, signify to receive life from the Lord, consequently eternal life or heaven, for they alone receive heaven who receive the Lord's life. A. 2658.

34, 40, 41, 43. See Chapter III., 8, 9. A. 1017.

40, 41. See Chapter VIII., 11, 12. Life 65.

40-43. See Chapter V., 19. E. 785.

42. Corners stand for strength and firmness. The reason why corners have this signification is, because in them is the greatest resistance and also the connection of the whole. As corner stands for strength and firm-

ness, such as is that of Divine truth from Divine good, therefore the Lord is called the stone of the corner.

A. 9494.

That a corner signifies the ultimate which sustains things higher, as the foundation does a house, and so also all things is manifest.

R. 342.

Since every doctrine of truth from the Word must be founded upon the acknowledgment of the Lord, the Lord is therefore called the stone of Israel (Gen. xlix. 24), also the corner stone which the builders rejected.

R. 915.

By the corner stone is signified all Divine truth upon which heaven and the church are founded, thus every foundation, and in as much as the foundation is the ultimate upon which a house or temple rests, therefore it signifies all things.

E. 417.

That the Lord the Saviour Jesus Christ is called in the Word of both testaments a stone and a rock is plain from many passages. Isaiah xxviii. 16, 17: Zechariah x. 3, 4, etc.

Coro. 2.

42, 43. The stone is the Lord. The builders are they who are of the church.

A. 9256.

42-44. Passages quoted.

Coro. 60.

Passages quoted.

D. P., Page 50.

42, 44. The stone in the supreme sense is the Lord as to the Divine truth of His spiritual kingdom.

A. 6426.

Stone signifies Divine truth, and the stone of Israel the Lord as to the Divine Human, the builders are they who are of the church. The head of the corner is where the two ways are, to fall and to be broken is to deny and perish.

H. 534.

Divine truth is signified by a stone, and the Lord as to Divine truth is understood by a rock.

E. 411.

43. See Chapter III., 8, 9.

A. 7690.

See Chapter V., 19, 20.

Life 2.

See Chapter VIII., 11, 12.

Life 65.

43	See Chapter III., 8.	Life 104.
	See Chapter VII., 19, 20.	P. 128.
	See Chapter III., 2.	R. 749.
	See Chapter III., 8.	T. 483.
	See Chapter XI., 11.	T. 572.

That the kingdom of God there signifies the church as to truths, thus also the truths of the church, is manifest from its being said that it should be taken away from them, and given to a nation bringing forth the fruits thereof, and fruit signifies good. E. 48.

CHAPTER XXII.

1. And Jesus answered and spake again in parables unto them, saying,

2. The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son,

3. And sent forth his servants to call them that were bidden to the marriage feast : and they would not come.

4. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner ; my oxen and my fatlings are killed, and all things are ready : come to the marriage feast.

5. But they made light of it, and went their ways, one to his own farm, another to his merchandise ;

6. And the rest laid hold on his servants, and treated them shamefully, and killed them.

7. But the king was wroth ; and he sent his armies, and destroyed those murderers, and burned their city.

8. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy.

9. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast.

10. And those servants went out into the highways, and gathered together all as many as they found, both bad and good : and the wedding was filled with guests.

11. But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment :

12. And he saith unto him, Friend, how camest thou in hither not having a wedding-garment?—And he was speechless.

13. Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth.

14. For many are called, but few chosen.

15. Then went the Pharisees, and took counsel how they might ensnare him in *his* talk.

16. And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men.

17. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18. But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites?

19. Show me the tribute money. And they brought unto him a denarius.

20. And he saith unto them, Whose is this image and superscription?

21. They say unto him, Cæsar's. Then he saith unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.

22. And when they heard it, they marvelled, and left him, and went away.

23. On that day there came to him Sadducees, they that say that there is no resurrection: and they asked him,

24. Saying, Teacher, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25. Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother;

26. In like manner the second also, and the third, unto the seventh.

27. And after them all, the woman died.

28. In the resurrection therefore whose wife shall she be of the seven? for they all had her.

29. But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30. For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven.

31. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not *the God* of the dead, but of the living.

33. And when the multitudes heard it, they were astonished at his teaching.

34. But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together.

35. And one of them, a lawyer, asked him a question, trying him :

36. Teacher, which is the great commandment in the law?

37. And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This is the great and first commandment.

39. And a second like *unto it* is this, Thou shalt love thy neighbor as thyself.

40. On these two commandments the whole law hangeth, and the prophets.

41. Now while the Pharisees were gathered together, Jesus asked them a question,

42. Saying, What think ye of the Christ? Whose son is he? They say unto him, *The son* of David.

43. He saith unto them, How then doth David in the Spirit call him Lord, saying,

44. The Lord said unto my Lord, Sit thou on my right hand, Till I put thine enemies underneath thy feet?

45. If David then calleth him Lord, how is he his son?

46. And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Chapter XXII.

Whole Chapter cited. That the Lord was not Mary's son is also evident from the words of the Lord to the Pharisees that He was not David's son, wherefore neither was He Mary's. Ath., Page 47.

1-9. Man can also acquire for himself the life of faith and charity, for man acquires this life for himself when he goes to the Lord, Who is life itself, and access to Him is not closed to any man, for the Lord continually invites every one to come to Him, for He said (John vi. 35-37) and in this passage. Who does not know that the invitation or call is universal, and also the grace of reception? T. 358.

1-14. That there is a marriage of the church with the Lord may be evident from these passages. R. 812.

Nearly similar to the supper (Luke xiv. 16-25) is what is signified by the marriage to which they were invited. By the supper is understood heaven and the church. By those who were invited and excused themselves are understood the Jews, with whom the church then was, for the church specifically is where the Word is, and where the Lord is known by the Word. E. 252.

That to celebrate a marriage signifies to be joined with the Lord, and that to enter into marriage is to be received into heaven by the Lord is manifest from these passages. M. 41.

2 et seq. In the Word all things are representative of spiritual and heavenly things, and are real correspondences, for the Word has come down from heaven, and because it has come down from there, it is in its origin the Divine celestial and spiritual, to which those things which are in the sense of the letter correspond. It is from this that things relating to the heavenly marriage, which is the conjunction of good and truth, fall into

² such as correspond, and thus into those that relate to marriages on earth. It is from this also that the Lord likened the kingdom of the heavens, that is His kingdom in heaven and His kingdom on earth, which is the church, to a man, a king, who made a marriage feast for his son, and bade many to it. A. 4434.

9. Way stands for truth. Hence it is that way also in common human discourse stands for truth, for the speech of man has derived this, like several other expressions, from the spiritual world. From this ground now it is that in the Word by way, path, by-path, orbit, street, and rows of houses are signified truths, and in the opposite sense falses. A. 10422.

11, 12. Garments are truths also in regard to the one not clothed in a wedding garment. A. 2576.

11-13. As to its being said in the Word that there entered one also who was not clothed in a wedding garment, and that he was cast out, it was shown how this is. There are those who have been imbued with such deceitfulness in their life in the body, that they can counterfeit angels of light, and when they are in that hypocritical state in the other life, they then can insinuate themselves into the nearest heavenly societies. But they do not remain there long, for just as soon as they perceive the sphere of mutual love there, they are seized with fear and horror, and cast themselves down, and it then appears in the world of spirits as if they were cast down by force. A. 2132.

Who are understood by the man that had not on a wedding garment see previous paragraph under A. 2132.

A. 5954.

The remission of sins is the separation of evil from good, and the rejection of evil to the sides, which cannot be effected in him in whom all good has been destroyed. They are such also, who are meant by him that had not

on a wedding garment, who was bound hand and foot, and cast out into outer darkness. A. 9013.

It sometimes happens that hypocrites insinuate themselves into societies, who have learned to hide their interiors, and to compose their exteriors so as to appear in the form of the good in which those are who belong to the society, and thus to feign themselves angels of light. But these cannot stay there long, for they begin to feel inward anguish, to be tortured, to grow livid in the face, and to seem deprived of life, in consequence of the contrariety of life which flows in and affects them. Whereupon they cast themselves down suddenly into the hell where are their like, and no more long to ascend. These are they who are meant by the one found among the invited guests, not clothed with a wedding garment, who was cast out into outer darkness. H. 48.

He who is not in truths, is said not to be clothed with a wedding garment. H. 180.

Their internal has been diabolical, and the external as if Divine. These are they who are meant by the devils who make themselves angels of light. Also by him who in the marriage house was not clothed in a wedding garment. P. 223.

The "wedding garment" is Divine truth from the Word. R. 166.

The wedding garment is faith in the Lord as the Son of God, the God of heaven and earth, and one with the Father. T. 380.

It was because garments signify truths, that he who was found among those called to the wedding, not clothed with wedding garments was ejected, and cast into outer darkness. T. 686.

By a wedding garment is signified the intelligence of the spiritual man, which is derived from the knowledges of truth and good. By him who had not on a wedding garment, is signified a hypocrite, who by a

¹¹ moral life feigns the spiritual, when yet it is merely natural. To bind him hand and foot signifies to deprive him of the knowledges which he has derived from the Word, and by which he has counterfeited the spiritual man, to cast him into outer darkness signifies, to cast him among those who are in falsities derived from evil.

E. 195.

13. See Chapter VIII., 12.

A. 1839.

See Chapter VIII., 12.

A. 4175.

See Chapter VIII., 12.

A. 4424.

See Chapter VIII., 12.

A. 9052.

See Chapter VIII., 12.

H. 575.

See Chapter VIII., 12.

R. 413.

See Chapter VIII., 12.

R. 435.

See Chapter VIII., 12.

E. 526.

See Chapter VIII., 12.

E. 556.

23-32. By these words the Lord taught two things. First, that a man rises again after death, and secondly, that in heaven they are not given in marriage. That a man rises again after death He taught by these words, *God is not the God of the dead, but of the living*, and when He said, *that Abraham, Isaac, and Jacob are alive*. That in heaven they are not given in marriage He taught by these words, *Those who shall be accounted worthy to attain to another generation neither marry nor are given in marriage*. That none other than spiritual marriages are here meant is very evident from the words which immediately follow. Spiritual marriages mean conjunction with the Lord, which is effected on earth, and when it is effected on earth it is also effected in the heavens. Therefore in the heavens there is no repetition of nuptials, nor are they again given in marriage.

M. 41.

23-33. Of the nature of the soul, of faith, of the Lord, of spiritual and celestial life, of the life after death, the Jews were entirely ignorant. Therefore in

the time of the Lord many of them denied the resurrection, as is evident from Matthew. When a man is such that he does not believe he is to live after death, he also disbelieves that there is any spiritual and celestial internal. Such they are who live in mere lusts, because they live a mere life of the body and of the world, especially those who are immersed in loathsome avarice. A. 1200.

31 et seq. The Sadducees openly denied the resurrection, but they did better than those at the present day who say they do not deny, because it is according to the doctrine of faith, and yet do deny in heart, so that they say contrary to what they believe, and believe contrary to what they say. A. Preface Chapter xvi.

31, 32. That a man lives a man after death has been heretofore unknown in the world, and, what is surprising, it has been unknown even in the Christian world, where they have the Word, and illustration thence concerning eternal life, and where the Lord Himself teaches that all the dead rise again. M. 28.

32. That man lives after death the Word teaches.

A. 10597.

See Chapter VIII., 11.

N. 228.

34-40. That heaven and hell are from the human race, the church might also have known from the Word, and made it part of its doctrine, if it had admitted enlightenment from heaven, and had attended to the Lord's words to the thief (Luke xxiii. 43) and to what He said to the Sadducees concerning the resurrection. J. 19.

The truths of faith grounded in love are those which treat of love to the Lord, and of charity toward the neighbour, for those are the truths which love dictates. The whole Word is the doctrine of such truths, for the Word in its spiritual sense treats solely of such things as relate to the Lord and to the neighbour. Hence also the Word is alive. This is meant by what the Lord says, that on those two precepts hang the law and the prophets.

A. 9841.

34 That God, charity, and faith are the three universals of the church, because they are the universal means of salvation, is known, acknowledged, and perceived by every Christian who studies the Word. It appears from the Word in this "that the first commandment and precept is that men should love God above all things, and the neighbour as themselves." T. 722.

For what doth the Word teach but faith and charity, because these are the two essentials of salvation?

T. 357.

They who place the all of salvation, and thence the all of heaven and the church in faith alone, and nothing thereof in the goods of charity which are good works, make love to God and love toward their neighbour of no esteem or value, when notwithstanding the Lord teaches, that on those two commandments hang all the law and the prophets, the law and the prophets stand for all things in the Word. E. 797.

Of what advantage is faith, or knowledge outward and inward, and doctrine of faith, but that a man may become such as faith teaches? The primary thing that it teaches is charity. This is the end of all it has in view.

A. 344.

See Chapter III., 8, 9.

A. 1017.

All precepts, indeed the law and the prophets are founded on the one law, to love the Lord above all things, and the neighbour as one's self. A. 1038.

On these two things, namely loving God more than one's self, and loving the neighbour as one's self *hang all the law and the prophets*, that is the whole doctrine of faith. A. 2037.

A life of the knowledges of faith is no other than a life of charity, for the law and the prophets, that is the whole doctrine of faith, with all its knowledges, consists in love to the Lord, and in love toward the neighbour, as is plain to anyone from the Lord's words in Matthew, but

still the doctrinals or knowledges of faith are most necessary for forming the life of charity, which cannot be formed without them. A. 2049.

The doctrinals and dogmas of faith are not faith, but matters of faith, for they are one and all for the sake of the end, that a man may become such as they teach him to be. This may be clearly evident from the Lord's words that upon love to God, and love toward the neighbour hang all the law and the prophets, that is the whole doctrine of faith. A. 2116.

See Chapter III., 8, 9.

A. 2371.

The goods of the celestial kingdom or church are the good of love to the Lord, and the good of mutual love, and the goods of the spiritual kingdom or church are the good of charity toward their neighbour, and the good of faith. These goods and the truths thence derived are treated of in the Word throughout. A. 9780.

36-40. See Chapter V., 17.

A. 4859.

37. In many passages of the Word it is said "from the heart and from the soul" or "from the whole heart and from the whole soul," and by this is signified that it is from all the will and all the understanding. A. 2930.

The heart stands for the life of love, and the soul for the life of faith, strength for those things which proceed from the life of love, thus which are of the heart or the will; and mind for those things which proceed from the life of faith, thus which are from the soul or an enlightened understanding. A. 9050.

The conjunction of the will and the understanding in man is meant in the Word by heart and soul, and by heart and spirit, for example that God should be loved from the whole heart and from the whole soul. Life 86.

It is known throughout the entire world, and acknowledged by every wise man from interior perception, that there is one God, Who is the Creator of the universe, and it is known from the Word that God the Creator of

37 the universe is called Jehovah; from Being, because He alone is. Jehovah is called the Lord from eternity, because Jehovah assumed the Human, in order that He might save men from hell, and then he commanded His disciples to call Him Lord. W. 282.

Since the understanding corresponds to the lungs, and hence thought to the respiration of the lungs, therefore by soul and spirit in the Word is signified the understanding. The heart signifies the love of the will.

W. 383.

By soul in the Word where man is spoken of, his spiritual life is signified, which is also the life of his understanding, and as the understanding is the understanding from truths and truths are of faith, therefore the truth of faith is signified by soul. It is manifest that by soul and heart man's life is meant. R. 681.

You are all souls, of whose immortality you have heard, thought, said, and written so much, and because you are forms of love and wisdom from God, you can never die. M. 315.

That the name Jehovah God is in itself holy, is evident from that name, in that the Jews from their earliest day have not dared, and do not dare to say Jehovah, and for their sake the evangelists and apostles were not willing to say it, and therefore said Lord instead of Jehovah, as is evident from various passages transferred from the Old Testament to the New, where the name Lord is used instead of Jehovah. That the name Jesus in like manner is holy, is known from the saying of the apostle, that at that name the knee is bent, and is to be bent, in heaven and in earth. T. 297.

Who does not believe the soul to be man's inmost and most subtle essence? Yet what is essence without a form, but a mere thing of reasoning? The soul therefore is a form. It is a form of all things of love and all of wisdom, all things of love are called affections, and all of wisdom are called perceptions. T. 697.

By loving Jehovah God with the whole heart and with the whole soul, is understood with all the will and all the understanding, likewise with all the love and all the faith, for the heart signifies the love and the will, and the soul the faith and the understanding. E. 750.

37-39. In the natural sense, which is that of the letter, this commandment also means that no one but God, and nothing but that proceeds from God, is to be loved above all things, which is according to the Lord's words.

T. 293.

That man can keep God's commandments, and that this is to love Him, is evident from these words.

T. 369.

Love the Lord with all thy heart and the neighbour as thyself. D. P., Page 37.

37-40. See Chapter VII., 12. A. 922.

The Word in its internal sense treats of nothing else than love to the Lord and love toward the neighbour, wherefore the Lord says that on these two commandments hang the law and the prophets, that is, the whole Word. A. 3427.

The Word is doctrine itself, thus all doctrine which is of the church is from the Word. But doctrine itself from the literal sense of the Word is one only, namely, the doctrine of charity and love, of charity toward the neighbour, and of love to the Lord, for this doctrine, and life according to it is the whole Word, as the Lord teaches. A. 3445.

The whole Sacred Scripture is nothing else than the doctrine of love and charity, which the Lord also teaches. The law and the prophets are the Word in all and each of its parts. A. 6632.

The Word in itself is nothing but the doctrine of love to the Lord and charity toward the neighbour, as the Lord also teaches. A. 7262.

To love God and the neighbour is of life, because the

37 all of life is of love, insomuch that without love there is no life, and such as the love is, such is the life. The law and the prophets are the whole Word. A. 9383.

All the truths of the church have respect to two loves, namely love to God and love toward the neighbour, that the whole Word, which is the Divine truth itself, from which all the truths of the Word are derived, hangs on those two loves is evident from Matthew. A. 10307.

That love to the Lord and love toward the neighbour comprehend in themselves all Divine truths may be evident from what the Lord Himself says of these two loves.

H. 19.

See Chapter XXII., 37-40, statement under A. 6632, repeated in

N. 9.

See Chapter XXII., 37-40, statement under A. 7262, repeated in

N. 107.

See Chapter X., 39.

R. 556.

Love to the Lord is to have faith in the Lord and to do His precepts, and to do His precepts is love toward the neighbour, since to do His precepts is to do uses to the neighbour.

R. 903.

That all things of heaven and the church are from the good of love, and the good of love from the Lord, can not be seen and hence not known, unless it is demonstrated. The reason that it is not known, because not seen, is because good does not enter into man's thought as truth does, for truth is seen in the thought, because it is from the light of heaven, but good is only felt, because it is from the heat of heaven, and rarely does anyone, when he reflects upon the things which he thinks, attend to those which he feels, but to those which he sees. This is the reason that the learned attribute all things to thought, and not to affection, and that the church attributes all things to faith and not to love. . . . This is the cause of his not knowing that the good of love is the all of heaven and of the church, and that this is not in

man except from the Lord, and that it does not flow in from the Lord with any one but him who shuns evils with their enjoyments as sins. These are the things which are meant by the Lord's words, that the law and the prophets hang on these two commandments. R. 908.

It is known that all things pertaining to doctrine and life have relation to love to God, and love toward the neighbour, all things belonging to these loves are contained in the Decalogue. That the whole Word teaches nothing else, is evident from these words of the Lord.

T. 287.

See Chapter XII., 33.

T. 483.

That to love the Lord is to obey his precepts, He Himself teaches in John xiv. 21-24.

E. 250.

The reason why these precepts were to be bound upon the foreheads of the Israelites (Deuteronomy vi. 5, 8 : Exodus xiii. 9, 16) and upon their hand was because on them hang all the law and the prophets.

E. 427.

That the Word also in its ultimate or natural sense is full of the good of love may appear from these words of the Lord.

E. 597.

To love God above all things, and our neighbour as ourselves is to keep the commandments, or do His precepts.

E. 785.

The first thing that faith teaches, to which men should yield obedience, is love to the Lord and love to the neighbour. In Matthew He calls it the first and great commandment.

A. 36.

By Moses and the prophets, and also by the law and the prophets, are meant all things that are written in the books of Moses, and in the books of the prophets.

L. 9.

From the doctrine of love and charity, which teaches what external things involve, the internal sense of the Word is known, inasmuch as the internal sense of the Word is the doctrine itself of love to the Lord, and

charity towards the neighbour, which also the Lord teaches, saying that on those two commandments hang all the law and the prophets. A. 9409.

40. See Chapter VII., 12. A. 7463; A. 6752.

They who falsify the Word see things contrary to their doctrine from a thousand places in the Word, where it is said that evils are to be shunned, and goods to be done, also that they who do goods come into heaven, and they who do evils into hell, also that faith without works is dead and diabolical. The whole Word is nothing but love to the Lord and love toward the neighbour.

R. 136.

42-45. See Chapter XII., 46-49. E. 205.

He was thus no longer the son of David as to the flesh. And further in regard to the separation and putting off of the maternal human, those do not comprehend this who have merely corporeal ideas respecting the Lord's Human, and think of it as of the human of any other man, hence to such these things are stumbling blocks. They do not know that such as the life is, such is the man, and that the Divine *Esse* of life or Jehovah, was in the Lord from conception, and that a similar *Esse* of life existed (came forth) in His Human by means of the union. A. 2649.

From these passages it is evident that the Lord as to the glorified Human was not the son of Mary, nor of David. What His glorified Human was He showed to Peter, James, and John, when He was transfigured before them. (Matthew xvii. 1-8.) L. 35.

See Chapter XII., 46-49.

T. 102.

Verse 44 quoted.

D. P., Page 8.

43, 44. That the language of the Word is according to appearances of space is manifest from almost everything in it. To sit on the right hand is from the idea of place, thus according to appearance, when nevertheless it is a state of the Divine power of the Lord which is thus described. A. 3387.

That the Lord our God here is the Lord may be seen.

A. 4766.

43-45. That in Psalm cx. 1-5 the Lord is treated of He Himself teaches. To make His enemies His footstool, to rule in the midst of His enemies. A. 1725.

The internal sense instructs what is meant in those passages by sitting at the right hand, namely Divine Omnipotence, thus also it is said, sit at the right hand of power, and at the right hand of the power of God.

A. 8281.

The saying of Jehovah to my Lord signifies that it was concerning the Lord when in the world. That by Lord is meant the Lord as to the Divine human, is manifest from Matthew. Sit thou on my right hand signifies the Omnipotence of Divine good by Divine truth, which the Lord then was, and from which He fought and conquered. That to sit on the right hand signifies a state of power, and when concerning the Divine, it stands for Omnipotence.

A. 9809.

That the things in Psalm cx. 1 were said of the Lord, the Lord Himself teaches in Matthew. In this passage is described His dominion over the hells by sitting at the right hand, for by the right hand is signified the power which Divine truth has from Divine good. The hells and the evils and falses thence derived are the foes, who were to be placed for His footstool, and also the enemies in the midst of whom He was to have dominion.

A. 10019.

44. That this treats of the Lord cannot be apparent in the literal sense of the passage cited, as found in David, but still that no other than the Lord is meant He here teaches in Matthew.

A. 2135.

By sitting at the right hand of God is signified a state of power from truth which is from good, which when predicated of the Lord is Omnipotence, and also the Divine truth which proceeds from the Divine good.

A. 4592.

44 To these may be added some passages which speak more openly of the coming of the Lord. Isaiah vii. 14 ; ix. 6, 7 ; Jeremiah xxiii. 5, 6 ; xxxiii. 15, 16. L. 6.

That these things were said concerning the Lord is evident from the Lord's own words. L. 14.

That these things are said concerning the Lord is well known, and thereby is described the combat of the Lord in the world against the hells, and the subjugation of them, which was effected from Divine good by Divine truth. The right hand there signifies Divine truth. By enemies are signified the hells, and by making them the Lord's footstool is signified His complete subjugation of them. E. 298.

By a stool for the feet here natural things are signified, as well sensual as scientific, and man's rational things therefrom. These are called enemies when they pervert worship, and this from the literal sense of the Word, so that there is worship only in externals, and either no internal worship, or what is defiled. When those things are thus perverted and defiled they are called enemies, but because, when viewed in themselves, they have reference to internal worship, when this is restored, then the things which belong to external worship, as well as those which belong to the literal sense of the Word, become a stool for His feet. A. 2162.

By sitting at the right hand is signified the Lord's Divine Omnipotence, by making His enemies His footstool, the entire subjugation and prostration of the hells.

E. 850.

CHAPTER XXIII.

1. Then spake Jesus to the multitudes and to his disciples,

2. Saying, The scribes and the Pharisees sit on Moses' seat :

3. All things therefore whatsoever they bid you, *these* do and observe : but do not ye after their works ; for they say, and do not.

4. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders ; but they themselves will not move them with their finger.

5. But all their works they do to be seen of men : for they make broad their phylacteries, and enlarge the borders of *their garments*,

6. And love the chief place at feasts, and the chief seats in the synagogues,

7. And the salutations in the market-places, and to be called of men, Rabbi.

8. But be not ye called Rabbi : for one is your teacher, and all ye are brethren.

9. And call no man your father on the earth : for one is your Father, *even* he who is in heaven.

10. Neither be ye called masters : for one is your master, *even* the Christ.

11. But he that is greatest among you shall be your servant.

12. And whosoever shall exalt himself shall be humbled ; and whosoever shall humble himself shall be exalted.

13. But woe unto you, scribes and Pharisees, hypocrites ! because ye shut the kingdom of heaven against men : for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

15. Woe unto you, scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte ; and when he is become so, ye make him twofold more a son of hell than yourselves.

16. Woe unto you, ye blind guides, that say, Whosoever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, he is a debtor.

17. Ye fools and blind : for which is greater, the gold, or the temple that has sanctified the gold ?

18. And, Whosoever shall swear by the altar, it is nothing ; but whosoever shall swear by the gift that is upon it, he is a debtor.

19. Ye blind : for which is greater, the gift, or the altar that sanctifieth the gift ?

20. He therefore that sweareth by the altar, sweareth by it, and by all things thereon.

21. And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein.

22. And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

23. Woe unto you, scribes and Pharisees, hypocrites ! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith : but these ye ought to have done, and not to have left the other undone.

24. Ye blind guides, that strain out the gnat, and swallow the camel !

25. Woe unto you, scribes and Pharisees, hypocrites ! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess.

26. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

27. Woe unto you, scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness.

28. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

29. Woe unto you, scribes and Pharisees, hypocrites ! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous,

30. And say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.

31. Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets.

32. Fill ye up then the measure of your fathers.

33. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?

34. Therefore, behold, I send unto you prophets, and wise men, and scribes : some of them shall ye kill and crucify ; and some of them shall ye scourge in your synagogues, and persecute from city to city :

35. That upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar.

36. Verily I say unto you, All these things shall come upon this generation.

37. O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her ! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not !

38. Behold, your house is left unto you desolate.

39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

Chapter XXIII.

Whole Chapter cited. That the external man is to be purged, but by means of the internal, the Lord teaches in the 23rd Chapter of Matthew, from beginning to end.

T. 331.

1-33. That they (the Scribes and Pharisees) were tolerated, was also because every one after death retains his religion which he has acquired in the world, and is therefore also let into it when he first comes into the other life. And religion with this people was implanted by such as extolled holiness with the mouth, and feigned it in their manner, and also impressed them with the belief that they could be saved through them. Hence also it was, that such were not removed from them, but were preserved among their own. But the primary reason is that all are preserved from one judgment to another, who live a life that resembles the spiritual in

externals, and emulate as if it were a pious and holy internal, by whom the simple can be taught and led, for the simple in faith and heart do not look beyond the external, and what appears before their eyes. J. 59.

2-7. Of what kind the works are which the Scribes and Pharisees did, and yet they induced men to do them. D. P., Page 79.

4. That to carry on the shoulder, when subjection is treated of, signifies service. A. 9836.

5. To enlarge the borders of robes means to speak truths magnificently, only to be heard and seen by men. A. 9825.

Borders of a robe mean external things, which are extant to view. That to magnify them means to do works in externals, that they may appear or be seen.

E. 9917.

Robes, mantles and cloaks signify truths in general because they were general clothings. R. 328.

These things the Scribes and Pharisees literally did, but still by their doing so was represented and signified that they spoke many things from the ultimates of the Word, and applied to life, and to their traditions, in order that they might appear holy and learned. By their phylacteries, which they made broad, are signified goods in the outward form, for the phylacteries were worn upon the hands, and by the hands are signified actions, because the hands are employed to act. By the borders of their garments which they enlarged, are signified external truths, such as are in the sense of the letter, garments standing for truths in general, and borders the ultimates of the same. E. 395.

7-10. The Lord did not forbid calling a father, father, neither a teacher, teacher, nor a master, master, in the natural sense, but in the spiritual sense, in which there is only one Father, Teacher, and Master. D. V., 5.

8. See Chapter V., 22-24. A. 2360.

See Chapter XII., 49.

A. 6756.

See Chapter XII., 49.

R. 32.

But we do not read that the disciples called the Lord brother, because a brother is good, which is from the Lord. This is comparatively as with a king, a prince or a nobleman, who call their relatives and neighbours brothers, but still the latter do not call them so in return, for the Lord says in Matthew xxiii. 8.

R. 32.

It is true that all who worship the Lord in truth, and keep His precepts are brethren, but brethren in spirit.

T. 459.

See Chapter XII., 47-50.

E. 46.

By Rabbi and teacher is signified one that teaches truth, thus abstractly the doctrine of truth, and in the supreme sense Divine truth, which is Christ. That the Lord alone is Divine truth is therefore understood by "be ye not called Rabbi, one is your teacher, Christ."

E. 684.

8, 9. To be called master, and to be called father on earth is not here forbidden, but to acknowledge in heart any other father than the Lord, that is when mention is made of master and father, the Lord should be understood, Who in the supreme sense is represented by them.

A. 3703.

The Lord is therefore called Father, and they who are in goods and truths from Him are called sons of God, and born of God, and brethren to one another. T. 583.

That all those are called brethren by the Lord, who acknowledge Him, and are in the good of charity from Him, follows from this consideration, that the Lord is the Father of all, and the Teacher of all. From Him as a Father is all the good of charity, and from Him as a Teacher all the truth of that good. To call and to call by a name signifies in the Word to acknowledge the quality of any one.

E. 746.

8-10. Without doctrine this would be that it is not

8 lawful to call anyone teacher, father, or master, but from doctrine it is known that it is lawful in a natural sense, but not in a spiritual sense. S. 51.

The previous statement of S. 51 repeated in T. 226.

In the heavens no one in his heart acknowledges any above himself but the Lord alone, which is understood by these words of the Lord in Matthew. E. 735.

That one is Rabbi and one master, he who teaches good and truth. D. P., Page 46.

9. This passage means that He alone is the Father as to life, and that the earthly father is the father only as to life's covering, which is the body, wherefore in heaven no other father is named than the Lord. That men who do not pervert that life are said to be His sons and born of Him is also manifest from many passages in the Word. P. 330.

The angels in nowise understand anything else by the Father, when that name is read in the Word, than that the Lord Himself is the Father, nor can they understand anything else, because no one in the heavens knows anyone as his father, from whom they are said to be born, and whose sons and heirs they are called, but the Lord. R. 170.

These words were spoken for children and angels in heaven, but not for children and men on earth. The Lord teaches the same in the common prayer of Christian churches, *Our Father Who art in the heavens, hallowed be Thy name.* T. 306.

By Father is understood the Divine good, and there is none good except the one God. E. 254.

Father signifies the Lord as to Divine good. E. 966.

Most fathers when they come into another life recollect their children, who have died before them. They are also presented to and mutually acknowledge each other. Spiritual fathers only look at them, and enquire as to their present state, and rejoice if it is well with

them, and grieve if it is ill. But natural fathers when agreeably to their wishes they are presented to each other instantly embrace, and become united like a bundle of rods. If the father is told that some of his children are satans, and have done injuries to the good, he nevertheless keeps them in a group around him.

M. 406.

- 9, 10. When man is in a spiritual idea he will then think of the Lord alone as the Father and Master, but the case is otherwise, when man is in a natural idea. Moreover in the spiritual world or in heaven no one knows any other father, teacher, or master but the Lord, because from Him is all spiritual life.

E. 631.

That for the sake of the internal sense He named Divine good the Father, and Divine truth the Christ is evident from Matthew xxiii.

De Dom., Page 9.

10. The Christ stands for truth Divine. Hence it is plain what a Christian is, namely one who is in truth from good.

A. 3010.

- 11, 12. He does this who loves the neighbour from the heart, or who feels enjoyment and blessedness in doing good to others for no selfish end, that is who has charity toward his neighbour.

A. 5732.

By charity and ministry spiritual affection and its operation are signified, for good is of charity and truth of faith.

R. 128.

See Chapter XX., 26-28.

E. 155.

- 13-16, 23, 25, 27-29. "Woe" signifies lamentation over the present or future calamity, unhappiness, or damnation of others.

R. 416.

Woe, in the Word signifies lamentation over various accidents, especially over the evils which devastate the church.

E. 531.

- 13 et seq. The character of the Jewish nation the Lord openly declares where He says, *Ye witness against yourselves, that ye are the sons of them that killed the prophets, and ye fill up the measure of your fathers.*

A. 4314.

13-15, 25. See Chapter VI., 2, 5. T. 452.

14. Devouring widow's houses means taking away truths from those who desire them, and teaching falsities. Depriving other's of goods and truths, and appropriating them to self for the sake of self-honour and gain, was among those curses. A. 4844.

By a widow in the Word is meant one who is without protection, for by a widow in the spiritual sense is signified one who is in good and not in truth. For by a man is signified truth and by his wife good, hence by a widow good without truth. Good without truth is without protection, for truth protects good. R. 764.

By widows are also in the Word signified such of both sexes as are in good and not in truth, and yet desire truth, thus such as are without defence against the false and evil, whom however the Lord defends. E. 1121.

14, 33. See Chapter XI., 22, 24. A. 9857.

16, 17. By the temple that sanctifies the gold, nothing else is meant but the Lord's Divine Human. R. 191.

By temple is signified the Lord's Divine Human, and at the same time heaven and the church. E. 220.

16-22. There were two things by which the Lord as to the Divine Human was represented, the temple and the altar, for the like is said of the altar as of the temple, that it is what sanctifies the gift which is upon it, thus that the altar was the subject from which came sanctification, consequently that it was also representative of the Divine Human of the Lord, from which everything holy proceeds, but the altar was representative of the Lord as to His Divine good, whereas the temple was representative of Him as to His Divine truth, thus as to heaven, for the Divine truth proceeding from the Lord makes heaven. The throne of God is the Divine truth proceeding from the Lord, and He who sitteth upon it is the Lord. A. 9714.

See Chapter V., 33-37.

R. 474.

Here it is said that the temple sanctifies the gold which is in it, and that the altar sanctifies the gift that is upon it, and thus that the temple and the altar were most holy, and that all sanctification was from them, therefore by the temple and altar are signified the Lord as to His Divine Human, for from this proceeds everything holy in heaven and in the church. E. 391.

The reason why they were not to swear by the temple and by the altar is, because to swear by them was to swear by the Lord, by heaven and by the church, for by the temple, in the supreme sense, is understood the Lord as to Divine truth, and in the relative sense, heaven and the church as to that truth, likewise all worship from Divine truth is understood. By the altar is signified the Lord as to Divine good, and in a relative sense heaven and the church as to that good, and likewise all worship from Divine good. E. 608.

16, 17, 19, 24. See Chapter XV., 14. R. 210.
See Chapter XV., 14. E. 239.

17, 19. By the temple was represented the Lord Himself, and also by the altar, by the gold was signified the good which is from the Lord. By the gift or sacrifice were signified the things which are of faith and charity from the Lord. A. 9229.

18-20. See Chapter V., 23, 24. R. 392.

22. Here it is expressly said that heaven is God's throne, and by the earth which is called His footstool, is signified that which is below heaven, and thus the church. A. 5313.

See Chapter V., 34. A. 9408.

The Lord's throne signifies heaven. This is manifest from the following passages Isaiah lxvi. 1 : Psalms ciii. 19 : Ezekiel i. 26, etc. R. 14.

That by throne is here signified heaven is evident, for it is said that heaven is Jehovah's throne that he has prepared in the heavens, and that he who shall swear by

heaven sweareth by the throne of God. Not that Jehovah or the Lord there sits upon a throne, but because throne is predicated of His Divine in the heavens, and also it occasionally appears as a throne to those to whom it is given to look into heaven. E. 253.

25, 26. Because by a cup was signified that which contained, and by wine that which was contained, consequently by cup man's external and by wine his internal. By a cup here also is meant in the internal sense the truth of faith, to cultivate which without its good is to cleanse the outside of the cup, especially when the interiors are full of hypocrisy, deceit, hatred, revenge, and cruelty, for then the truth of faith is only in the external man, and nothing at all of it in the internal. To cultivate and to become imbued with the good of faith causes truths to be conjoined with good in the interior man, in which case even fallacies are accepted for truths, as is signified by cleansing first the inside of the cup, that the outside may become clean also. A. 5120.

Here the Lord spake by ultimates which are containers, and said cup and platter. By cup is meant wine, and by wine the truth of the Word, and by the platter is meant food, and by food the good of the Word. To cleanse the inside of the cup and the platter signifies to purify the interiors of the mind by means of the Word. These belong to the will and the thought, and so to love and faith. That the outside may thus be clean signifies that the exteriors, which are the works and the speech are thus purified, for these derive their essence from the will and the thought. S. 40.

That there is influx from the spiritual into the natural and not the reverse, is known in the learned world. And that the internal man must first be purified and renewed and so the external is known in the church, because the Lord teaches it, and reason dictates it. The Lord teaches it in these words. P. 150.

To be washed signifies to be cleansed from evils and falsities, and so to be reformed and regenerated.

R. 378.

In the Word the containing vessel signifies the same as the contents, as the cup and the platter signify the same as the wine and the food.

R. 395.

See Chapter XX., 22, 23.

R. 672.

See Chapter XV., 1-20.

M. 340.

Here the Lord spoke by similitudes and comparisons, which at the same time are correspondences, and He said cup and platter. By cup is not only meant but is signified also the truth of the Word, for by the cup is meant wine and truth is signified by wine. But by the platter is meant food, and good is signified by food. Therefore to cleanse the inside of the cup and the platter, signifies to purify the interiors of the mind, which are of the will and the thought, by the Word. That the outside may thus be clean signifies, that the exteriors, which are the works and the speech are thus purified, for these derive their essence from the will and the thought.

T. 215.

The internals which are pharisaical are lusts after those things which men are commanded not to do in the first, second, fifth, sixth, seventh and eighth commandments.

T. 326.

That a man cannot do good that in itself is good before evil has been removed, the Lord teaches in many places.

T. 435.

Among the many reasons why the confession of the lips that one is a sinner is not repentance is this, that every man, an impious one, and even a devil may so cry out, and this with external devoutness, when he thinks of the torments in hell impending, or through which he is then passing. But who does not see that this is not from any internal devotion, and therefore that it is imaginary and therefore of the lungs, but not voluntary from

25 within, and therefore not of the heart. This is what the Lord says in Matthew. T. 517.

See Chapter XV., 2, 11, 17-20. T. 671.

That these external things contributed nothing to purification from evils and falsities is clearly taught by the Lord. E. 475.

The internal of baptism is this, that by truths from the Word, and a life according to them from the Lord, evils and falsities may be removed, and thus man may be regenerated. This the Lord also teaches in these passages. E. 475.

The reason why cup and plate are here mentioned by the Lord is, because the thing containing signifies the same as what is contained, thus the cup the same as wine and the plate the same as meat. By wine is signified the truth of the Word and of doctrine, and by meat the good of the Word and of doctrine. The natural man or natural mind is interiorly purified, when falses and evils are removed, but the contrary is the case when they are not removed. E. 960.

25-27. Those things which were instituted with the Israelitic nation were things external, which represented things internal, and the internal things were the holy things themselves of the church appertaining to them, and not the external things without them. But that that nation still made everything holy to consist in things external, and not at all in things internal, is manifest from the Lord's words in Matthew. A. 10235.

Washings and many similar things were enjoined upon the children of Israel and were commanded them, because the church instituted among them was a representative church, and this was such as to prefigure the Christian church which was to come. T. 670.

A cup signifies truth or the false, and the doctrine of every church is either the one or the other, for all the truth of the church is contained in doctrine. E. 1045.

25-28. So great disagreement between the interiors and exteriors is a proof that the state of man is altogether perverted, for such disagreement is not found with him who is in what is sincere, just, and good. Such a one speaks as he thinks, and thinks as he speaks. But it is far otherwise with those who are not in what is sincere, just, and good, with whom the interiors disagree with the exteriors. That the Jewish nation was such is described in these words by the Lord in Matthew.

A. 7046.

The Word teaches in the passages now following that so far as a man has not been purified from evils, his good things are not good, nor are his pious things pious, neither is he wise, and the converse. Life 30.

Washings and baptisms, unless man's internal is purified from evils and falsities, have no more efficacy than the cups and platters made clean by the Jews, or (as follows also in the same passage) than the sepulchres which appear beautiful without, but within are full of dead men's bones and all uncleanness. T. 673.

25, 27, 28. If a man's works appear good in the external form, and yet he is interiorly evil, it follows that his faith is that of the false, howsoever with his lips he may speak truth, but the truth spoken is contaminated with evil from the interior, hence his deeds are according to the description given of them by the Lord in Matthew.

E. 842.

26. If therefore, from his own prudence and intelligence a man wishes to make himself new, it is only like covering a deformed face with paint, and applying something to make the skin smooth over a part affected with inward rottenness. Therefore the Lord says: Life 112.

The internal form, or internal of the law, is to love what is good, sincere, and just, and the external thereof is to act accordingly. In proportion as a man does the law from an internal principle, in the same proportion he

²⁶ fulfils it, but not in proportion as he does it from the external without the internal. E. 774.

Most people at this day believe that they shall come into heaven if they have faith, live piously, and do some good works and yet they do not hold evils in aversion on account of their being sins, whence they either commit them, or believe them to be allowable, and they that believe them to be allowable, commit them when opportunity is given. But let them know that their faith is not faith, that their piety is not piety, and their good works are not good, for they flow from the impurities which lie inwardly concealed in man, the externals deriving all their quality from the internals. E. 803.

It is a known thing that the interior of man must be purified, before the good which he does can be truly good. E. 939.

Man has a two-fold will, an interior and an exterior. The interior will is purified by repentance, and the exterior then does good from the interior. But exterior good does not remove the evil of lust, or the root of evil.

C. 13.

27. Truths grounded in evil may be compared to meats which are clean to the sight, but which inwardly are malignant, and if attended with hypocrisy, are poisonous, as the Lord teaches in Matthew. A. 9192.

A wicked person who outwardly takes on the semblance of a good man, may be compared to a covered vessel, shining and polished on the outside, within which is hidden filth of all kinds, in accordance with the Lord's saying. H. 505.

In Revelation xvii. 4, is described religion consisting of the holy things of the church profaned, and of the goods and truths of the Word defiled by direful falsities. These things are similar to those which the Lord said to the scribes and Pharisees. R. 728.

27, 28. Since bones signify falsities, and sepulchres

the evils in which they are, and since hypocrisy is evil appearing outwardly as good, but inwardly defiled with things false and profane, therefore the Lord says in Matthew :

A. 3812.

These things are said of the Jewish nation. S. 51.

The diabolical kingdom, which is the love of ruling from the love of self, is meant by the tribe of Judah viewed in itself. They are said to be full of hypocrisy, iniquity, and uncleanness.

R. 350.

That there were no truths and goods of the church with the Jewish nation is evident from the Word.

E. 433.

27, 29. That they who think evil concerning God and their neighbour, and yet speak well, and they who think insanely concerning the truths of faith, and the goods of love, whilst they speak sanely, are inwardly sepulchres, and outwardly whitened according to these words of the Lord.

E. 659.

So also it is with the good which is of love, unless internal good be in it, it is not good. Unless its internal be from that source, the Divine Human of the Lord, it is not good but evil, inasmuch as it is from the man himself, and what proceeds from man is evil.

A. 9473.

29-37. In these passages it appears as if by prophets were only understood the prophets by whom Jehovah, that is the Lord, spake, when yet by killing the prophets, the Lord did not understand the murdering of them only, but at the same time the slaughter and extinction of Divine truth arising from the falsification and adulteration of the Word. By a person and his function, in the spiritual sense, is understood the thing itself which the functionary performs or speaks, thus by a prophet are understood Divine truths or the Word and doctrine thence derived. By shedding blood is also understood to adulterate the truths of the Word.

E. 624.

29, 33. Guile is called hypocrisy when piety is carried

29 in the mouth and impiety in the heart, or when charity is carried in the mouth, but hatred in the heart, or when innocence is carried in the face and gestures, but cruelty in the soul and breast, consequently when they deceive by show of innocence, charity and piety. A. 9013.

29, 35. Prophets stand for those who teach the truths and goods of faith, and in the abstract sense the doctrines of faith, and the just for those who live the life of charity, and in the abstract the good of charity. Abel who is called just, represented the good of charity.

A. 9263.

30, 34, 35. Here in the spiritual sense, by Abel are understood those who are in the good of charity, and in the abstract that good itself. By Cain are understood those who make faith alone the only means of salvation, and the good of charity of no account, which they in consequence reject and slay; and by Zacharias those, who are in truth of doctrine, and in the abstract the truth itself of doctrine. Hence by the blood of both is signified the extinction of all good and truth. By their slaying him between the temple and the altar, is signified in the spiritual sense, every kind of rejection of the Lord, for the temple signifies the Lord as to Divine truth, and the altar as to Divine good, and between them signifies both together.

E. 329.

31-33. See Chapter XII., 34.

A. 4314.

33. See Chapter III., 7.

A. 4314.

See Chapter III., 7.

A. 9320.

This is said concerning evil men who by treachery and craft seduce others in spiritual affairs. Inasmuch as the Pharisees were of such a quality, therefore they are called by the Lord, *serpents, a generation of vipers*.

E. 581.

34. See Chapter X., 17, 18.

E. 122.

By hanging upon wood or crucifying is signified the punishment of evil destroying the good of the church. To kill signifies to extinguish, to crucify to destroy, and to scourge to pervert.

E. 655.

35. By which is signified that the truths of the Word have been violated by the Jews from the earliest time even to the present, insomuch that they were not willing to acknowledge anything of internal and celestial truth, neither therefore did they acknowledge the Lord. Their shedding of His blood signifies the plenary rejection of truth Divine. A. 9127.

37. By wings powers are signified and also guards.

R. 245.

The other punishment of death with the sons of Israel, which was stoning, was significative of condemnation and the curse, on account of the destruction of the truth of the church. E. 655.

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

By Jerusalem is not meant the Jerusalem inhabited by the Jews, where this is said to be utterly lost and that it was to be destroyed. T. 782.

The previous statement of T. 782 repeated in B. 100.

37-39. By Jerusalem is meant the church which was to be established, and which also was established by the Lord, and not the Jerusalem inhabited by the Jews in the land of Canaan. L. 64.

39. See Chapter VI., 9. A. 2724.

In the name of the Lord means in the name of Jehovah.

A. 2921.

See Chapter X., 22.

R. 81.

By blessing is meant all the good which man has from the Lord, as power and opulence, and the things which accompany them, but especially all spiritual good, as love and wisdom, charity and faith, and thence the joy and happiness which are of life eternal. Because all

these are from the Lord it follows that they are in Him, for unless they were in Him, they could not be in others from Him. Hence it is that the Lord is called "Blessed" in the Word, and also "Blessing" that is Blessing itself.

	R. 289.
See Chapter VII., 22.	R. 618.
See Chapter X., 22.	E. 102.
See Chapter XXI., 9.	E. 340.

CHAPTER XXIV.

1. And Jesus went out from the temple, and was going on his way ; and his disciples came to him to show him the buildings of the temple.

2. But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3. And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

4. And Jesus answered and said unto them, Take heed that no man lead you astray.

5. For many shall come in my name, saying, I am the Christ ; and shall lead many astray.

6. And ye shall hear of wars and rumors of wars ; see that ye be not troubled : for *these things* must needs come to pass ; but the end is not yet.

7. For nation shall rise against nation, and kingdom against kingdom ; and there shall be famines and earthquakes in divers places.

8. But all these things are the beginning of travail.

9. Then shall they deliver you up unto tribulation, and shall kill you : and ye shall be hated of all the nations for my name's sake.

10. And then shall many stumble, and shall deliver up one another, and shall hate one another.

11. And many false prophets shall arise, and shall lead many astray.

12. And because iniquity shall be multiplied, the love of the many shall wax cold.

13. But he that endureth to the end, the same shall be saved.

14. And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations ; and then shall the end come.

15. When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand),

16. Then let them that are in Judæa flee unto the mountains :

17. Let him that is on the housetop not go down to take out the things that are in his house :

18. And let him that is in the field not return back to take his cloak.

19. But woe unto them that are with child and to them that give suck in those days !

20. And pray ye that your flight be not in the winter, neither on a Sabbath :

21. For then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be.

22. And except those days had been shortened, no flesh would have been saved : but for the elect's sake those days shall be shortened.

23. Then if any man shall say unto you, Lo, here is the Christ, or, Here ; believe *it* not.

24. For there shall arise false Christs, and false prophets, and shall show great signs and wonders ; so as to lead astray, if possible, even the elect.

25. Behold, I have told you beforehand.

26. If therefore they shall say unto you, Behold, he is in the wilderness ; go not forth : Behold, he is in the inner chambers ; believe *it* not.

27. For as the lightning cometh forth from the east, and is seen even unto the west ; so shall be the coming of the Son of man.

28. Wheresoever the carcase is, there will the eagles be gathered together.

29. But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken :

30. And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory.

31. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32. Now from the fig tree learn her parable : when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh ;

33. Even so ye also, when ye see all these things, know ye that he is nigh, *even* at the doors.

34. Verily I say unto you, This generation shall not pass away, till all these things be accomplished.

35. Heaven and earth shall pass away, but my words shall not pass away.

36. But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only.

37. And as *were* the days of Noah, so shall be the coming of the Son of man.

38. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

39. And they knew not until the flood came, and took them all away ; so shall be the coming of the Son of man.

40. Then shall two men be in the field ; one is taken, and one is left :

41. Two women *shall be* grinding at the mill ; one is taken, and one is left.

42. Watch therefore : for ye know not on what day your Lord cometh.

43. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through.

44. Therefore be ye also ready ; for in an hour that ye think not the Son of man cometh.

45. Who then is the faithful and wise servant, whom

his lord hath set over his household, to give them their food in due season?

46. Blessed is that servant, whom his lord when he cometh shall find so doing.

47. Verily I say unto you, that he will set him over all that he hath.

48. But if that evil servant shall say in his heart, My lord tarrieth;

49. And shall begin to beat his fellow-servants, and shall eat and drink with the drunken;

50. The lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not,

51. And shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth.

Chapter XXIV.

Whole Chapter Cited. The last judgment is nothing else than the end of the church with one nation, and its beginning with another, which end and beginning occur when there is no longer any acknowledgment of the Lord, or what is the same, when there is no faith. That at such time there is an end of the church, and a transference of it to others, is plainly manifest from all those things which the Lord Himself taught and foretold in the Evangelists concerning that last day, or the consummation of the age.

A. 3353.

This last time of a former church, and first of a new church is what is also called the consummation of the age, of which the Lord spoke, and also His coming, for the Lord then leaves the former church and comes to the new.

A. 4535.

The gradual devastation of the Christian church until its end is described by the Lord in Matthew xxiv.

P. 328.

Now for the sake of the New Church all the things which are in the Apocalypse have been uncovered in the

“Apocalypse Revealed,” published at Amsterdam in the year 1766, and those will see them who believe in the Word of the Lord in Matthew xxiv. concerning the state of the church at the present time, and concerning His coming.

T. 116.

Expiation, propitiation, intercession, and mediation are forms of speech according to appearance, by which are meant the ways and means of access to God, and of receiving grace from God through His Human, which not being understood, men have divided God into three, and upon these three have founded all the doctrine of the church, and so have falsified the Word, hence the abomination of desolation foretold by the Lord in Daniel, and again in Matthew xxiv.

T. 135.

In Matthew xxiv., Mark xiii., and Luke xxi. are described the successive states of the decline and corruption of the Christian church, and by the great affliction, such as had not been seen since the beginning of the world, neither should be, is there meant the infestation of truth by falsities until there remains no truth which is not falsified and consummated. This also is there meant by the abomination of desolation.

T. 180.

That the consummation of the age signifies the last time of the church was shown in the preceding article.

T. 757.

The successive states of the church were predicted by the Lord Himself in Matthew, yet the descriptions there given are written in the Divine prophetic style, which is by correspondences, and hence they are such as can only be revealed and laid open by the internal or spiritual sense.

E. 5.

It is supposed that these things are said concerning the destruction of Jerusalem by the Romans, but from the particulars of the chapter it is evident that it treats of the destruction of the church in its end.

E. 573.

That the spirits might be still further convinced, the

angels quoted what the Lord said to His disciples in Matthew about the consummation of the age and His coming, which could be understood by no one without the spiritual sense. D. V. 5.

Of Christ.

Can. Note, page 41.

Of Miracles that they destroy the church, various, and from the Word of God Matthew xxiv. Inv. 29.

These things which are afterwards mentioned are not miracles, but are testimonies that I have been introduced by the Lord into the spiritual world — for miracles are not done to-day . . . the reasons from the Word of God stated in Matthew xxiv. Inv. 29.

The 24th Chapter of Matthew treats of the successive declensions and perversions of the Christian church, even to its consummation and end. B. 92.

1, 2. By the temple is here signified the church of this day, and by its destruction till there should not be one stone upon another, is signified the end of that church, that there should not be any truth then remaining. For when the disciples spoke with the Lord concerning the temple, the Lord foretold the successive states of that church, even to its end, or the consummation of the age, and by the consummation of the age is meant its last time, which is at this day. This is represented by that temple being destroyed to its foundation.

R. 191.

That there should not be left of the temple one stone upon another which should not be thrown down, signifies the total destruction and vastation of the church, for stone signifies the truth of the church, and hence it follows that the successive vastation of the church is treated of. E. 220.

By these words is understood that all Divine truth, consequently everything of the church would perish, for the end of the church is there treated of, which is called the consummation of the age. E. 630.

1-3. That by the temple in a restricted sense is to be understood the temple in Jerusalem, in a wide sense the church of the Lord, in a wider sense the angelic heaven and in a still wider sense the Lord as to His Human, may be seen in R. 529. B. 71.

1-51. Of the advent of the Lord and the consummation of the age. D. P., Page 8.

Of the sign of the advent of the Lord and the consummation of the age. D. P., Page 46.

2. From the time of the council of Nice heaps of abominable heresies concerning God and concerning the person of Christ began to spring out of the earth, and antichrists began to lift the head and to divide God into three, and the Lord the Saviour into two, and so to destroy the temple built by the Lord through the apostles, and this even till not one stone was left upon another which was not thrown down, according to His own words, where by the temple is meant not only the temple at Jerusalem, but also the church, the consummation or end of which is treated of in the whole of this chapter. T. 174.

See Chapter V., 18, 26.

E. 228.

2, 3. By these words Jesus taught His disciples that He should be altogether denied by the Jewish nation, on which account also the temple was destroyed from its foundation. E. 391.

3. It was this appearing, or this sign of the Son of Man in heaven as to which the disciples asked, for they knew from the Word that when the age should be consummated, the Lord would come, and they learned from the Lord Himself that He would come again, by which they understood that the Lord once more would come into the world, not yet knowing that the Lord has come whenever the church has been vastated. Not that He has come in person, as when He assumed the human by birth and made it Divine, but that it has been by an

appearing — either manifest, as when He appeared to Abraham in Mamre, to Moses in the bush, to the people of Israel on Mount Sinai, and to Joshua when he entered the land of Canaan ; or not so manifest, as by inspirations by which the Word was given, and then through the Word, all things in the Word being from Him and concerning Him. This is the appearing which is here signified by the sign of the Son of Man. A. 4060.

When the end of an old church and the beginning of a new are at hand, a final judgment takes place. That time is what is meant in the Word by last judgment, and also by the coming of the Son of Man. A. 4230.

By the consummation of the age nothing else is signified than the last time of the church. A. 4535.

The Lord instructed the disciples concerning the last time of the church. A. 6895.

By the consummation of the age is signified the last time of the church, when there is no longer any faith because there is no charity. A. 10248.

That that mountain, the Mount of Olives, was over against the temple. A. 10261.

See Chapter XIII., 39, 40. A. 10622.

The consummation of the age is the last time of the church, when a last judgment takes place. R. 187.

Since the Mount of Olives signified the Divine love, for that reason the Lord spake with the disciples upon that mountain concerning His coming and concerning the consummation of the age. R. 336.

The devastation of the church when there is no longer any truth of doctrine and good of life therein, and thus when its end has come, is meant by consummation, and because then is the coming of the Lord and of His kingdom, therefore both the consummation of the age, and the coming of the Lord are spoken of. R. 519.

A sign relates to future things, and is then a revelation. R. 532.

3 Signs were testifications of the truth. R. 598.

Every church declines in process of time by receding from the good of love and from the truths of faith, until there is not anything of them remaining, and this is caused by the successive increments of evil and falsity, and when it is so the end of the church is come. This is the end which is signified by consummation. R. 658.

See Chapter XIII., 30, 39, 40. T. 755.

The Lord beginning then foretold and described the consummation, what would be its character successively even to His coming, and that He then should come in the clouds of heaven with power and glory, and should gather together His elect, beside many other things, which by no means occurred at the destruction of Jerusalem. T. 757.

That the coming of the Lord is to be expected, is clearly manifest from His prediction respecting it in Matthew. T. 764.

That the last state of the church of the day is at its end by the consummation of the age and then the advent of the Lord is understood. B. 70.

See Chapter XIII., 39, 40, 49. E. 397.

By the coming of the Lord and the consummation of the age is signified the beginning of the new church, and the end of the former church. By the coming of the Lord the beginning of a new church, and by the consummation of the age the end of the old church, wherefore in those chapters (Matthew xxiv. 3; Mark xiii. 4; Luke xxi. 7) the Lord instructs His disciples concerning the successive vastation of the former church, and concerning the establishment of the new church at the end thereof, but He instructs and teaches them by mere correspondences, which cannot be unfolded and known except by the spiritual sense, and inasmuch as the expressions by which the Lord spake were correspondences, therefore they were all signs, consequently testifications.

E. 706.

By the Lord's advent is not there understood His advent in person, but that He will then reveal Himself in the Word, that He is Jehovah, the Lord of heaven and earth, and that He alone is to be adored by all who will be in His new church, which is the New Jerusalem.

E. 870.

3-7. The first state of the perversion of the church, which was that they would begin no longer to know what was good and what true, but would dispute about it among themselves, from which falsities would originate.

A. 3486-87.

3-8. They who keep in the sense of the letter cannot know whether these things, and those which follow in the chapter, were spoken concerning the destruction of Jerusalem, and the dispersion of the Jewish nation, or concerning the end of days, which is called the last judgment; but they who are in the internal sense see clearly that the end of the church is here treated of, which end is what is here, and elsewhere, called the coming of the Lord, and the consummation of the age. All those expressions signify things of the church. When it is said that many shall come in My name, saying I am the Christ, and shall lead many astray; name does not signify name, nor Christ Christ, but name signifies that by which the Lord is worshipped, and Christ signifies truth itself. Thus it is meant that there would come those who would say, this is of faith, or this is true, when yet it is neither of faith, nor true, but false. They should hear of wars and rumours of wars, there would be disputes and strife concerning truths, which are wars in the spiritual sense. That nation should be stirred up against nation, and kingdom against kingdom, signifies that evil would fight with evil, and falsity with falsity. There shall be famines, and pestilences, and earthquakes in divers places signifies that there would be no longer any

knowledge of good and truth, and thus that the state of the church would be changed, which is an earthquake.

A. 3353.

See Chapter XXIV., 3-7, under A. 3487, repeated in

A. 3354.

3-22. The successive vastation of the church. First they began not to know what good and truth are, but to contend about them, next they treated them with contempt, in the third place they did not acknowledge them in the heart. In the fourth place they profaned them.

A. 4058.

3-28. What the Lord announced and foretold concerning the consummation of the age, or the final judgment.

A. 4056.

3 et seq. See Chapter XXI., 1.

R. 493.

See Chapter XXI., 1, adding: It was on this mount that Jesus discoursed with his disciples respecting His advent and the consummation of the age.

E. 405.

See Chapter XXI., 1.

E. 638.

3, 27, 37, 39. The time of the last judgment is called in other places the day of Jehovah, the day of visitation, the day of slaughter, and the day of the Lord's coming.

E. 413.

3-30. In this passage is described the last time of the former church and the first time of the new. The Son of Man is truth Divine proceeding from the Lord, the clouds of heaven are the Word in the sense of the letter, power and glory are the internal sense, thus the Divine truth which shall then be manifest. The coming of the Lord stands for the acknowledgment of truth Divine by those who are of the new church, and for the denial by those who are of the old church.

A. 8427.

That the Lord is called the Son of Man where His coming is treated of, is evident. By the consummation

of the age is meant the last time of the church, by coming in the clouds of heaven with glory is meant the opening of the Word, and a manifestation that the Word is written concerning the Lord alone. L. 26.

To give glory to the Lord signifies to acknowledge and confess that all truth is from the Lord. R. 629.

At the Lord's first coming the hells had grown to such a degree from the multitude of idolaters, magicians, and falsifiers of the Word, but at His second coming from Christians so called, both such as are imbued with naturalism, and also such as have falsified the Word by confirmations of their spurious faith concerning three Divine persons from eternity, and concerning the passion of the Lord, that it was redemption itself. These are they who are meant by the dragon and his two beasts in Revelation xii. and xiii. T. 121.

3, 30, 37. It has now pleased the Lord to reveal various arcana of heaven, especially the internal or spiritual sense of the Word, which was hitherto entirely unknown, and therewith He has taught the genuine truths of doctrine, which revelation is understood by the advent of the Lord in Matthew. E. 641.

4-51. That faith would be rare in the last times, was foretold by the Lord, when He spoke of the consummation of the age, where everything that is said implies that charity and faith will be rare at those times, and that at last there will be none. A. 1843.

5-7. The signification of war, the combat of truth grounded in good, with the false grounded in evil.

A. 10455.

By wars in the Word spiritual wars are signified, which are fightings against the truth, and are carried on by reasonings from falsities. R. 500.

5-8. These things were said by the Lord to the disciples concerning the consummation of the age, by which is signified the state of the church as to its ultimate,

- 5 which is described in those chapters. The successive perversion and falsification of the truth and good of the Word, until there remains nothing but what is false, and evil thence derived, is understood. By those who shall come in His name, and call themselves Christ and seduce many, are signified those who shall say that what they teach is Divine truth, when yet it is truth falsified, which in itself is the false, for by Christ is understood the Lord as to Divine truth, but in the opposite sense truth falsified. By wars and rumours of wars are signified disputings and contentions concerning truths, and thence falsifications. By nation being stirred up against nation, and kingdom against kingdom is signified that evil shall combat with evil, and false with false, for evils never agree among themselves, nor falses among themselves, which is the cause of so many divisions taking place in the church, and so many heresies being produced. Nation signifies those who are in evil, and kingdom those who are in falses, of whom the church consists. And there shall be famines and pestilences and earthquakes, signifies that there will be no longer any knowledge of truth and good, and that by reason of the infection arising from falses, the state of the church will be changed. Famine signifies the privation of the knowledges of truth and good, pestilence infection from falses, and earthquakes the changes of the church. E. 734.
- 5-14. Then there shall be war and rumour and saying "I am Christ," false prophets shall arise and seduce many, signifies heresies in the last times, which were many. D. P., Page 46.
- 5-14, 23-25, 28. That false Christs and false prophets will arise, that war and rumours of war signifies heresies in the last times. D. P., Page 8.
- 5, 23, 24. Here by false Christs are signified truths not Divine or falsities, and by false prophets those who teach them. A. 3010.

It is not to be understood that any will arise who will call themselves Christ or Christs, but that they will falsify the Word, or say that this or that is Divine truth when it is not. They who confirm falses from the Word are understood by false Christs, and they who hatch or propagate falses of doctrine, are understood by false prophets.

E. 684.

5, 11, 23–27. By Jesus is understood the Lord as to Divine good, and by Christ the Lord as to Divine truth, and by not being Christ, is signified not Divine truth, but what is false.

E. 102.

6, 7. These words do not signify such things in the natural world, but things corresponding in the spiritual world, for the Word in its prophecies does not treat of kingdoms on earth, nor of nations there, thus neither of their wars, and also not of famine, pestilence and earthquakes there, but of such things as correspond to them in the spiritual world.

J. 73.

7. Kingdom stands for falsity of doctrine, evils fight against evils, and falsities against falsities.

A. 2547.

But the last judgment upon those in front in the western quarter, and upon those in the northern quarter, where there was also a great city, was effected as follows. After some great earthquakes, which rent everything there to the very foundations, an east wind went forth . . . and laid bare that whole region, these are the earthquakes which are meant in the Word. . . .

J. 61.

These changes of their state were accompanied with various concussions of their dwellings and lands, mighty according to their perversions.

C. J. 25.

The things here are said concerning the last judgment. The reason that earthquakes signify changes of state in the church, is because the earth signifies the church, and because in the spiritual world, when the state of the church is anywhere perverted and a change is made, there is an earthquake.

R. 331.

- 7 The consummation of the age is the last time of the church, nation rising against nation stands for evil against good, and kingdom against kingdom, falsity against truth.

E. 48.

By nation rising against nation, and kingdom against kingdom is here signified that evil shall combat with evil, and falsity with falsity, nation signifying the good of the church and in an opposite sense its evil. Kingdom signifies the truth of the church, and in an opposite sense what is false. By their being famines and pestilences and earthquakes in divers places is signified that goods and truths, and the knowledges of good and truth will be no more, and thus that the state of the church will be changed, which is signified by earthquakes. In these chapters of the evangelists the successive states of the church, even to its consummation are predicted.

E. 400.

- 7, 8. A sword is the destruction of spiritual life by falsities. The pestilence and death are the utter wasting away, and thus damnation.

R. 323.

By the pestilence is signified deprivation of spiritual life.

E. 386.

- 7-9, 21, 29. Here the consummation of the age, or the last times of the church are treated of. Affliction stands for temptation, external and internal. The external are persecutions from the world, the internal are persecutions from the devil. That there will be no charity is signified by nation being stirred up against nation, and kingdom against kingdom, also by the sun being darkened, that is the Lord and love and charity. A. 1846.

- 7, 9. These things are also said by the Lord concerning the last time of the church, and by nation rising against nation, and kingdom against kingdom is signified that there will be dissensions of evils and falsities among themselves. By famines and pestilences are signified the defect and consumption of truths, by earthquakes the

perversion of the church, by being hated by all nations, to be hated by all who are in evil. By the name of the Lord, on account of which they shall be hated, are signified all things of love and faith by which the Lord is worshipped. E. 175.

7, 29. These things one and all signify the state of the church, what it is to be when its last judgment comes. By the sun is meant love to the Lord and charity toward the neighbour, by the moon faith, and by the stars the knowledges of faith, all which in the last times will be thus darkened, will not give light, and will fall from heaven — that is will pass away. A. 2120.

8–14. By these words is described a second state of the perversion of the church, which is, that they would despise good and truth, and also turn away from them, and thus that faith in the Lord would expire in proportion as charity should cease. A. 3487.

That the second state of perversion of the church was described by those words of the Lord is plain from their internal sense which is as follows: *All these things are the beginning of sorrows* signifies those things which precede, that is, which are of the first state of perversion of the church, which is, as was said, that they would begin to know no longer what was good and what true, but would dispute about it among themselves, from which would arise falsities and therefore heresies. . . . *Then shall they deliver you unto affliction and shall kill you* signifies that good and truth would perish, first by affliction, that is by perversion, afterwards by them killing them, that is by denial. To kill when predicated of good and truth is not to receive, thus to deny. . . . *And ye shall be hated of all nations for my name's sake* signifies contempt and aversion for all things which are of good and truth . . . *for my name's sake* is for the Lord, thus for all things which are from Him. . . . *And then many shall be offended, and shall deliver up one another and*

8 *shall hate one another* signifies enmities on account of those things. . . . The *H*uman itself of the Lord is that against which is enmity. . . . *And many false prophets shall arise and lead many astray* signifies preachings of falsity. . . . *And because iniquity shall be multiplied, the love of many shall wax cold* signifies the expiring of charity with faith. . . . Where faith is not, there charity is not, and where charity is not, faith is not. Charity is what receives faith, and no charity is what rejects faith. . . . *But he that endureth to the end, the same shall be saved* signifies the salvation of those who are in charity. He that endureth to the end, is he who does not suffer himself to be led astray, thus who does not succumb in temptations. *And this gospel of the kingdom shall be preached in the whole inhabited earth, for a testimony unto all nations*, signifies that this should first become known in the Christian world. *Shall be preached* means shall be made known. This gospel of the kingdom is this truth, that it is so. Gospel is announcement, kingdom is truth. The whole inhabited earth is the Christian world. A. 3488.

Verses mentioned.

A. 3650.

9. By killing is signified depriving of spiritual life, that is faith and charity, for by the disciples are signified all things of the truth and good of faith and charity.

A. 8902.

This last the Lord says to the disciples, but by the disciples are meant all who worship the Lord, and live according to the truths of His Word. These the evil in the world of spirits continually wish to kill, but as they cannot there do this as to the body, they continually wish to do it as to the soul; and as they cannot do this, they burn with such hatred against them, that they feel nothing more delightful than to do evil to them. . . . To kill in the Word, signifies to destroy souls. R. 325.

In the spiritual and representative sense . . . they shall

kill you, that they shall then destroy the goods and truths of the church. E. 315.

9, 10. *For my name's sake* plainly means for the sake of the Lord's doctrine. A. 2009.

See Chapter VI., 9. A. 2724.

See Chapter VII., 22. P. 230.

See Chapter X., 22., R. 81.

See Chapter VII., 22. R. 839.

See Chapter X., 22. T. 682.

See Chapter X., 22. E. 102.

All who are in the hells are against the Lord. Such persons would bear hatred against all who acknowledge the Lord. E. 137.

9, 11. See Chapter X., 17, 18. E. 122.

9, 21-29. By affliction is meant the state of the church, when it is infested by evils and falsities. R. 33.

The consummation of the age is the last time of the church, and because falsities would then reign and oppose truths, therefore it is said that they shall be in tribulation, and in so great tribulation as was not from the beginning of the world. E. 47.

11, 15. By the great affliction is signified an inversion of the church, which is made by falsities and falsifications of the truth. T. 179.

By the great affliction is understood the infestation of truths by falsities, until no genuine truth from the Word is left which is not falsified and thus consummated.

B. 75.

11, 24. By prophets in the internal sense are signified those who teach, by false prophets those who teach falsities. A. 2534.

The consummation of the age is the last time of the church which is now, when there are not false prophets, but falsities of doctrine. R. 8.

In these passages by false prophets and false Christs are not understood prophets in the common acceptation

11 of the term, but all those who pervert the Word and teach falsities, such are also false Christs, for Christ signifies the Lord as to Divine truth, whence false Christs signify Divine truths falsified. . . . By the elect are signified those who are in spiritual good, that is, who are in the good of charity. E. 624.

12. There are at this day assemblies of friendship, which regard as their end the enjoyments of sociability, the joyousness of the mind and the liberation of imprisoned thoughts, and thus for warming anew the sensuals of the body and perfecting their state. But there are as yet no gatherings of charity, for the Lord says, *In the consummation of the age, that is, in the end of the church, iniquity will be multiplied, and charity will grow cold.* This is, because the church has not yet acknowledged the Lord God the Saviour as the God of heaven and earth, and gone immediately to Him, from Whom alone genuine charity proceeds and flows in. T. 434.

Iniquities will be multiplied and the charity of many will grow cold. D. P., Page 37.

12, 13. See Chapter III., 8, 9. A. 1017.

See Chapter III., 8, 9. A. 2371.

12, 14. In this chapter is described by the Lord the state of the church successively decreasing as to love and faith, but it is described by pure correspondences.

J. 35.

14. See Chapter IV., 23. L. 42.

By the world is not signified the world of lands, but the church in it. R. 551.

See Chapter IV., 23. R. 664.

See Chapter III., 2. R. 749.

See Chapter IV., 23. E. 612.

By the world is signified the church as to good, therefore it is said that that gospel shall be preached to all nations, for by the nations who shall hear and receive are signified all who are in good, but by nations in the

opposite sense, all who are in evil, who also will hear, but in this case by the world is meant the universal church when fallen into evils, whence it is also said that then shall the end come. E. 741.

14, 15. The lot of the Christian church may be compared to that of a ship laden with merchandise of the greatest value, which as soon as it left the port was driven about by storms, and soon after, a wreck on the sea, it settled down, and its merchandise is in part destroyed by the water, and partly scattered by the fishes.

T. 378.

15. Desolation is the apparent deprivation of truth with those who are being regenerated, but the absolute deprivation of it with those who are not being regenerated. A. 5376.

That by Jerusalem is not understood the Jerusalem inhabited by the Jews is evident from the Word, where it is said of that city that it was entirely destroyed, and that it was to be destroyed. B. 100.

When a belief in three Gods was introduced into the Christian churches, which was done at the time of the Nicene council, they banished all the good of charity and all the truth of faith, for these two are wholly inconsistent with the mental worship of three Gods, and the oral worship at the same time of one God. Yes, from that time the desolation foretold by Daniel has begun and has increased. T. 634.

That these words were spoken by Daniel concerning the end of the present Christian church, may be seen in Matthew. T. 755.

That such abomination of desolation exists to-day in the Christian church will be still more manifest from the Appendix (The Coronis), in which it will be seen that there is not a single genuine truth remaining in the church, and also that unless a new church be raised up, in place of the present, no flesh can be saved, according to the Lord's words in Matthew. T. 758.

15 See Daniel ix. 27. This is a prediction concerning the end of the Christian church, clearly evident from the words of the Lord in Matthew. T. 761.

Daniel ix. 27 is referred to by the words of the Lord in Matthew. T. 782.

That these last words were predicted in Daniel (ix. 27) concerning the end of the Christian church is evident from the Lord's words in Matthew. E. 684.

The profanations which are signified by abominations are the perversions of the holy things of the church, thus conversions of the goods thereof into evils, and of the truths thereof into falses. They are called abominations, because the angels abominate them. The profanations of the Word, of the church and of worship are spoken of. E. 1045.

Verse mentioned. J. Post., Page 132.

By the vastations of Jerusalem is understood the devastation of the church in general, and after that the devastation of the Christian church, as is clearly evident from the words of the Lord in Matthew.

D. P., Page 12.

It is called by the Lord the abomination of desolation predicted by the prophet Daniel. D. P., Page 13.

15, 16. In those chapters is described by the Lord the successive vastation of the church, but it is described by mere correspondences. *When ye shall see the abomination of desolation* signifies when the disciples, that is they who are in truths from good, perceive the church to be devastated, which takes place when there is no longer any truth, because there is no good, or when there is no faith, because there is no charity. *Then let them that be in Judea flee to the mountains* signifies that they who are of the Lord's church should remain in the good of love, Judea, the church of the Lord, mountains, the goods of love, to flee to them, to remain therein. *And let him that is on the housetop not go down into the house*

signifies that he who is in genuine truths should abide therein, house signifying the man as to all interior things of the mind. Hence the housetop the intelligence which is from genuine truths, thus also the genuine truths which are the fundament of intelligence.

E. 405.

15-18. The abomination of desolation is the state of the church where there is no love and no charity, when these are desolated abominable things reign. Judea is the church, and indeed the celestial church. This is manifest from the Word of the Old Testament throughout, both the historic and the prophetic. The mountains to which they should flee are love to the Lord, and thence charity toward the neighbour. He that is upon the house is the good of love. To go down to take away anything out of his house, is to turn one's self away from good to truth. They who are in the field are those who are in the spiritual church. . . . Let him not return to take his garments means that he should not turn himself away from good to truth which is of a doctrinal, because garments signify truths, for truths clothe good like garments. . . . Truth is said to turn itself away from good and to regard doctrinals, when the man of the church no longer has it at heart what kind of a life he lives, but what his doctrine is; when yet life according to doctrine makes the man of the church, but not doctrine separate from life.

A. 2454.

Verses quoted.

A. 3650.

When therefore ye shall see the abomination of desolation signifies the vastation of the church which occurs when the Lord is no longer acknowledged consequently when there is no love and no faith in the Lord, also when there is no longer any charity toward the neighbour and consequently when there is not any faith of good and truth. When this is the case in the church, or rather in the land where the Word is possessed and read

15— that is when men are such in the thoughts of the heart, even if not such in the teaching of the lips — then there is desolation. . . . *Which was foretold by Daniel the prophet* signifies, in the internal sense, by the prophets. Where any prophet is mentioned by name in the Word, it is not the prophet that is meant, but the prophetic Word itself, because names never penetrate into heaven, and yet the same is not signified by one prophet as by another. . . . By Daniel is signified everything prophetic concerning the Lord's coming, concerning the state of the church, in the present case concerning its last state. . . . *Standing in the holy place* signifies vastation as to all things which are of good and truth. The holy place is a state of love and faith. . . . *Let him that readeth understand* signifies that these things are to be well observed by those who are in the church, especially by those who are in love and faith, who come now to be treated of. *Then let them that are in Judea flee unto the mountains* signifies that they who are of the church will not look elsewhere than to the Lord, thus to love to Him and charity toward the neighbour. By mountain is signified the Lord Himself, but by mountains love to Him and charity toward the neighbour. . . . Judea signifies the church.

A. 3652.

There are three kinds of men within the church, those who are in love to the Lord, those who are in charity toward the neighbour, and those who are in affection for truth. They who are in the first class, namely in love to the Lord, are specially signified by these words, *Let them that are in Judea flee unto the mountains*. They who are in the second class, namely in charity toward the neighbour are specially signified in these words, *Let him that is upon the house not go down to take anything out of his house*. They who are in the third class, namely in affection for truth are specially signified in these words, *And let him that is in the field not return back to take his garments*.

A. 3653.

Verses mentioned.

A. 3751.

15, 16 et seq. When ye shall see the abomination of desolation foretold by Daniel the prophet.

D. P., Page 8.

15, 17, 18. The signification of field is man, here the mind of man in which good is implanted by truth, for man is called a field from this, that he receives the truths of faith, which are seeds, and brings forth the fruits of the seeds, which are goods.

A. 8505.

15, 21. The abomination of desolation signifies the falsification and deprivation of all truth, affliction signifies the state of the church infested by evils and falses; and the consummation of the age, concerning which those things are spoken, signifies the last time or end of the church. The end is now, because there does not remain a truth which is not falsified, and the falsification of truth is spiritual whoredom, which acts in unity with natural whoredom, because they cohere.

M. 80.

15, 21, 22, 29. All those in Christendom have no faith, who reject the Lord and the Word, although they live morally, and speak, teach, and write rationally, even about faith. That in the consummation of the age there would be no faith, because none in the Lord as the Son of God, the God of heaven and earth, and one with the Father, the Lord foretells in the evangelists.

T. 384.

That the last time of the Christian church is the very night into which the former churches went down, is evident from the Lord's prediction respecting it.

T. 761.

15, 28. See Chapter XXIV., 15 add: and to that faith and the imputation thereof the eagles have gathered together, eagles there mean the lynx-eyed leaders of the church.

T. 634.

15, 29. That the Lord when He spake with the disciples concerning the consummation of the age and concerning His own advent, the end of the present church and the beginning of the New church, predicted

these things. That there is such an affliction and desolation in the church is utterly unseen and unknown in the world, because it is everywhere said by those in the church, that they are in the very light of the gospel.

Can., Chap. ix. 1, 2.

15, 30. That these things were said by Daniel prophetically respecting this time, is evident from his words, as also from the Lord's words in Matthew. T. 788.

15, 39. Daniel speaking of the Christian church that was to come is to be understood that it would perish by falsifications, the end thereof being with an inundation even to desolations. Drowning signifies in the spiritual sense destruction by falses. Cōro. 34.

16. Mountains on account of their height above the earth signify the Lord and His holy celestial things. Judea stands for the vastated church. A. 795.

Heaven and the church where are love to the Lord and love toward the neighbour, and thus where the Lord is, are signified by mountains and hills. R. 336.

16-18. The first state of the man who is regenerating is to be led by truths to good, and the other state is to be led by good. When he is in this latter state the order is inverted, he is then led of the Lord, consequently he is then in heaven, and thereby in the tranquillity of peace. . . . The other state is here described, and none ought to return from it to the first. That those states are distinct see Deuteronomy xxii. 8-12 : Leviticus xix. 19. A. 9274.

17. Good is called lord, because truths and scientifics are of good as their lord. Good also is called house, because truths and scientifics are in good as in their own house. A. 9154.

By the roof is signified what is celestial, which is inmost, good is also signified, for good is everywhere inmost and truth proceeds from it, comparatively as light from flame. A. 10184.

17, 18. A house and a field are occasionally mentioned in other parts of the Word, and when the subject is the celestial man by a house is signified celestial good, and by a field spiritual good. Both the one and the other are signified in Matthew. A. 4982.

The sense of these words being, let not him who is in good betake himself therefrom to what is of the doctrines of faith. A. 5895.

They who are of the Lord's celestial kingdom, because they are in celestial good, and celestial truth is charity, while spiritual truth is faith, are not willing even to mention faith, lest they should go down from good and look back. A. 5897.

For they who from good regard truth are in the interior heaven, but they who from truth regard good are in the exterior heaven, the latter from the world look to heaven, the former from heaven look to the world, whence they are in a kind of opposition. So, if they were together, the one would destroy the other. A. 7601.

When man is being regenerated, the good with him then proceeds from the truth of faith, for he then acts in accordance with truth, not from affection for truth, but from obedience, because it was so commanded. Afterward, however, when he is regenerated, he does good from affection, thus from love. These two states with man are well distinguished in the Word, by reason that man cannot be at the same time in both states. If any one betakes himself to the former state, he loses then the affection for doing good from love, and relapses into the state of faith, which had been serviceable to him for introduction to good, and he also relapses beyond that state. This, in the internal sense, is meant by the Lord's words concerning the last judgment in Matthew.

A. 7857.

By the roof is signified good, and by being upon the house or upon the roof a state when man is in good. He

18 who is in good, which is the state of the regenerate man, shall not return into a state of truth, which is his prior state, namely during regeneration. For in this latter state man is led by truth to good, thus partly by himself, but in the former or posterior state, when he is regenerated, he is led of good, that is by good from the Lord.

A. 10184.

As there are three degrees of heaven, so each angel has three degrees of life. To angels in the inmost heaven the third or inmost degree is open, and the second and first are closed. To those in the middle heaven, the second degree is open and the first and third are closed. To those in the lowest heaven the first degree is open and the second and third are closed. As soon therefore as an angel of the third heaven looks down into a society of the second, and speaks with any one there, his third degree is closed, on the closing of which he is deprived of his wisdom, for his wisdom resides in the third degree, and he has none in the second and first. This is what is meant by the words of the Lord in Matthew.

H. 208.

17-19, 21. These things are also said concerning the state of the church about its end, when falses of evil, and evils of the false have rule, and the truths of the Word are not received except falsified and adulterated. This is understood by woe to them that are with child, and to them that give suck in those days, and also by the great affliction which shall then take place.

E. 721.

18. So where the Lord said in reference to the consummation of the age, that they should not return back to take up their garments. Garments here are truths.

A. 2576.

Verse quoted.

N. 186.

19. By those that are with child and those that give suck in those days, over whom lamentation is made, are understood those who then receive the goods of love and

the truths of that good. They that are with child stand for those who receive the good of love, and they that give suck those who receive the truths of that good, for the milk which is given to suckle signifies truth from the good of love. The reason why it is said, woe to them, is because they are not able to keep the goods and truths which they receive, for then hell prevails and takes them away, whence arises profanation. Hell then prevails, because in the end of the church the falses of evil reign, and take away the truths of good. E. 710.

These things are said concerning those who are in the end of the church, when no genuine truths, but what are falsified can be received. E. 721.

19-22. It is manifest that these things are said concerning the last time of the church, that is, concerning its vastation, which is then said to be vastated, when there is no longer any charity. A. 3752.

Woe, is a form of expression signifying the danger of eternal damnation. To be with child is to conceive the good of heavenly love, to give suck is also a state of innocence, those days mean the state in which the church then is. A. 3755.

Verses mentioned.

A. 3897.

21. The end of the church is also described in the prophets by the shakings, overthrowings, and sinkings of the earth, and by other things which relate to earthquakes. R. 711.

Verse quoted.

B. 74.

That by the great affliction is understood the infestation of truths by falses, until nothing remains of the genuine truths of the Word which is not falsified and thus consummated. This has come to pass because the churches have not acknowledged the unity of God in the trinity. B. 75.

See Chapter XXIV., 11, 15, two references. T. 179.

But it is asked, Whence is the very vein of the foun-

21 dation from which has flowed such abomination of desolation as never was, nor ever will be? The answer is, From the faith which universally prevails in the Christian world, and from its influx, operation and imputation according to traditions. It is wonderful that the doctrine of justification by faith alone (although it is not a faith but a chimera) carries every point in Christian churches, that is, that it reigns there with the clerical order, almost as the only thing in theology. T. 181.

That the last state of the church is caused by that faith (faith alone) which is understood by Matthew xxiv. 21.

D. J., Page 17.

See Chapter XXIV., 15, 29. Can., Chap. ix. 1, 2.

There will be such affliction as has not been since the beginning of the world. D. P., Page 8.

21, 22. At this day instead of the acknowledgment of one God, there is an acknowledgment of three, and instead of repentance of life, there is a repentance of the mouth only that one is a sinner, and by these two there is no conjunction: on which account unless a new church rises up, which acknowledges these two essentials and lives them, no one can be saved. On account of this peril the time has been shortened by the Lord. R. 9.

This is said of the last period of the church when the judgment takes place. That such is the state of the church at this day, may be known from these things only, that in the greatest part of the Christian world there are those who have transferred the Lord's Divine power to themselves, and who wish to be worshipped as Gods, and who invoke dead men, and scarcely any one among them the Lord. The rest in the church make God three, and the Lord two, and place salvation not in amendment of life, but in certain words uttered in a devout tone, thus not in repentance, but in the trust that they are justified and sanctified, provided they fold the hands and look upward, and pray in the established form. R. 263.

Violence is offered to the Word, and to the Lord Himself by the Roman Catholic religion, also by the religion among the reformed in regard to faith alone. The Lord endured the evils and falsities of both, when He executed the last judgment, by which He again subjugated the hells, and unless they had been subjugated again, no flesh could have been saved. R. 829.

Unless a new heaven and a new church are founded by the Lord, no flesh could be saved. T. 182.

It is manifest of what quality man becomes after death if the natural man is not regenerated, consequently what he would become in his fantasy, if a new church in which genuine truths are taught, were not established by the Lord. Such is the meaning of these words of the Lord. T. 598.

That the Lord, when He spake with the disciples concerning the consummation of the age and His advent, that is concerning the end of the present church and the commencement of the New Church, after describing the desolation and affliction, said, that unless those days were shortened no flesh could be saved, that is, all would perish in eternal death. Can., Chapter x. 1.

22. All flesh signifies every man, and thus the whole human race. A. 1050.

As to the nature of the purpose of subjugating, it has also been given me to know what it is with the wicked who are from hell. Their effort and purpose of subjugating those who are in good and truth is such, as cannot be described, for they use all malice, all cunning and fraud, all deceit and cruelty so great and of such a nature that if they were told only in part, hardly any one in the world would believe. They can do no good whatever, because it is repugnant to them, if they do good it is for the sake of self, thus to self. Within the church cunning is now esteemed ingenious, and adultery honorable, and they who think otherwise are laughed at. This state at

²² this day within the church is a sign that its last time is at hand, according to the Lord's words in Matthew, since indeed all evil is contagious and infectious like leaven in dough, and so at length infects all. A. 6666.

Unless the church should come to an end before its time, it would altogether perish. R. 4.

That had not a New Church been instituted by the Lord nobody could be saved. This is understood by these words in Matthew. B. 91.

By shortening those days is understood to make an end to the church of this day, and to institute a New Church. B. 92.

See Chapter XXIV., 15. T. 758.

This coming of the Lord, which is the second, takes place in order that the evil may be separated from the good, also that those may be saved who have believed and do believe in Him, and also that a new angelic heaven may be formed from them, and a New Church on earth, and without this no flesh could be saved.

T. 772.

See Chapter XXIV., 22. B. 91 statement repeated.

D. J., Page 18.

Verse partly quoted.

D. P., Page 8.

23, 24. Those who call themselves Christians and say they worship Christ, but do not live according to His precepts, they worship him with idolatry, because they worship His name alone, since it is a false Christ whom they worship—concerning which false Christ see Matthew.

A. 3732.

23–25. By Christ is signified the Lord as to the Divine truth of the Word. Therefore their saying "Lo here is Christ" signifies that they would say that this is the Divine truth of the Word. But that it is falsified is signified by these words, "If any man shall say to you, Here is Christ, or there, believe it not, for there shall arise false Christs and false prophets." R. 595.

23-26. Truths also in which the Lord is not are those which are taken from the Word, especially from the sense of the letter, and are explained in favor of self-dominion and self-gain. These in themselves are truths because they are from the Word, but they are not truths because they are misinterpreted and thus perverted. They are such as are meant by the Lord by these words in Matthew. A. 8868.

23-28. Then if any man shall say unto you, *Lo, here is the Christ, or there, believe it not* signifies an exhortation to beware of their doctrine. The Christ is the Lord as to Divine truth, and hence as to the Word, and as to doctrine from the Word. That here the contrary is meant, namely Divine truth falsified, or doctrine of falsity is evident. . . False Christs are doctrinals from the Word falsified, or truths not Divine. . . . *They shall show great signs and wonders* signifies things that confirm and persuade from external appearances and fallacies, by which the simple-minded suffer themselves to be seduced. . . . *To seduce if possible even the elect* signifies those who are in the life of good and truth, and thence with the Lord. These are they who in the Word are called the elect. . . . By wilderness is meant whatever is not cultivated or inhabited, also whatever has little life, as is then the case with truth in the church. The inner chambers or secret recesses signify, in the internal sense, the church as to good, and also simply good. That what they say about truth and what they say about good is not to be believed, is because they call falsity truth, and evil good. Verse 27 signifies that it was thus with internal worship of the Lord as with lightning, which is instantly dissipated. For by lightning is signified what is of heavenly light, and thus what is preached about love and faith, since these are of heavenly light. . . . Verse 28 signifies that confirmations of falsity by means of reasonings will be multiplied in the vastated church.

The carcase here is the church without the life of charity and faith. A. 3900.

The truth of faith and the good of charity were still to remain in the midst, or with some who are called the elect. A. 4058.

24. Signs signify here testifications that the things they teach are true, although they are false. . . . For every heretic who has confirmed himself in falsities, after the confirmation brings proof that his falsities are truths. R. 598.

Here by great signs and miracles is signified that they will testify and persuade, also that they will strike and induce astonishment, whence arises strong persuasion.

E. 706.

That miracles are not done at this day, for reasons given in the "True Christian Religion," wherefore God says in Matthew xxiv. 24. Inv. 39.

That miracles are not done at this day, since they seduce men and make them natural. They obstruct the interiors of his mind wherein faith ought to be rooted and thence mere falses proceed. Inv. 46.

Miracles are nothing else than snares to seduce.

Inv. 52.

Verse mentioned.

Inv. 55.

- 24, 25. That the religion of this church could not be implanted by miracles, but by the Word and by light from the Lord therein. This light enters and remains to eternity. A religion by miracles extinguishes this light, and because it places itself in the front, therefore it perishes by a breaking to pieces. J. Post., Page 139.

The foregoing statement repeated.

J. Post., Page 141.

False Christs shall arise and shall shew signs and wonders. D. P., Page 34.

- 24-26. By the beast coming up out of the earth (Revelation xiii. 11) who did the signs, and is elsewhere

called the false prophet, is signified the faith of the dragon among the clergy. The like is said by the Lord in Matthew. R. 600.

26. That a vastated church, or one in which all the truths of the church are falsified, such as it was with the Jews at the time of the Lord's coming, is signified by a wilderness (desert). R. 546.

By Christ is understood the Lord as to Divine truth, consequently as to the Word and as to doctrine from the Word, and by false Christs are signified falses of doctrine, from the truths of the Word falsified. By a wilderness is understood the church, where there are no truths because no good, consequently where the false is, because there is evil, for where truth and good is not, there is the false and evil. E. 730.

27. By the east is signified the Lord. E. 422.

As the lightning cometh out of the east, so shall the coming of the Son of Man be. D. P., Page 8.

It is explained what the Lord said in Matthew xxiv.

Inv. 33.

- 27, 30. The coming of the Son of Man signifies the revelation of truth Divine in the consummation of the age, that is in the end of the church. All the tribes of the earth which shall then mourn stand for all the goods and truths of faith and love from the Lord, and thus to the Lord in the complex. The clouds of heaven, in which He is about to come stand for the literal sense of the Word, virtue and glory—the internal sense, in which sense the Lord alone is inmosty treated of. A. 9807.

The Son of Man is the Lord as to the Divine Humanity, and as to Divine truth proceeding from Him.

E. 63.

28. In the opposite sense eagles signify the knowledges of falsity, from which comes perverted understanding.

R. 244.

See Chapter XXIV., 15, add: To that faith and the

imputation thereof the eagles have gathered together, eagles there mean the lynx-eyed leaders of the church.

T. 634.

29. By the sun is here meant love which is obscured, by the moon faith, which does not give her light, by the stars knowledges of faith which fall from heaven, and which are the virtues and powers of the heavens.

A. 32.

By the sun are meant the celestial things of love, by the moon the spiritual things, by the stars good and truth, or the knowledges of good and truth, which are thus darkened near the consummation of the age, when there is no faith, that is, no charity. A. 1808.

Not that the sun of the world will be darkened, but the celestial which is of love and charity, nor the moon, but the spiritual which is of faith, nor that the stars will fall from heaven, but the knowledges of good and truth with the man of the church. These are the powers of the heavens, nor will these things take place in heaven, but on earth, for heaven is never darkened. A. 1839.

By the sun are signified love and charity, by the moon faith therefrom, and by the stars knowledges of good and truth, which are said to be obscured, to lose their light and to fall from heaven, when there is no longer any acknowledgment of the Lord, nor any love to Him, nor any charity toward the neighbour, and when these have become nought, the love of self with its falsities takes possession of man, for the one thing is a consequence of the other. A. 2441.

By these words of the Lord is thus signified that in the consummation of the age or in the last period of the church, there will be no longer any love, or charity, nor therefore any faith. That this is the sense is evident from similar words of the Lord in the prophets. (Isaiah xiii. 9, 10 : Joel ii. 2, 10.) A. 2495.

The last day or the last state of the church is here

treated of, by the sun being darkened and the moon not giving her light is signified, that then the good of love and of charity will perish. And by the stars falling from heaven, that the knowledges of good and truth will also perish.

A. 4697.

See Chapter V., 34.

A. 9408.

By the sun is here signified love, by the moon faith, and by the stars knowledges of good and truth. They are said to be darkened, to lose their light and to fall from heaven, when they are no more.

H. 119.

By stars falling from heaven are not meant stars, but that the knowledges of good and truth are to perish.

R. 51.

These things are said of the Jewish church in Micah iii. 5, 6. The like is meant by the Lord's words.

R. 53.

Who, that elevates his mind cannot see that the sun, the moon and the stars of the world are not meant in these cases. Falsities of various kinds are signified by darkness.

R. 413.

That neither love, nor faith, nor knowledges of good and truth are in the Christian church in the last time, when its end approaches.

B. 77.

In the prophetic Word similar things are said of the sun, the moon and the stars, as here in Matthew.

B. 78.

In all these places in the Old Testament the last time of the Jewish church is spoken of, which existed when the Lord came into the world. Similar things are meant here in Matthew and in Revelation, but in reference to the last time of the Christian church, when the Lord has made His second advent, but in the Word, which is He Himself and in which He is, for immediately after these words in verse 29 follows in verse 30, *And then will appear the sign of the Son of Man coming in the clouds*

29 of *heaven*. By the sun is meant love, by the moon faith and by the stars the knowledges of good and truth.

B. 78.

Indeed the apostolic church actually was like a new star appearing in the starry heaven, but the church after the two Nicene councils became like the same star afterwards darkened and lost to view, just as has sometimes happened in the natural world, according to the observations of astronomers.

T. 176.

See Chapter XXIV., 21, add: That the doctrine of that faith has at this day blinded the minds of men to such a degree that they will not, and therefore as it were cannot, see any Divine truth interiorly, by the light of the sun, or by the light of the moon, but only exteriorly, as on some rough surface, by the light of the hearth by night, has been proved to me.

T. 181.

When it is known that the sun signifies the Lord as to Divine love, thus also the Divine love from the Lord, and that stars signify the truths of the church, and their knowledges, it may also be known what is signified in the Word, where it is said that the sun shall be darkened, and that all the stars shall withdraw their shining, and also that they shall fall from heaven.

E. 72.

By the sun and moon being darkened is signified that there no longer remained any good and truth. On account of this signification the sun was darkened when the Lord was upon the cross, because in the church, which was then among the Jews, He was entirely rejected, and they were consequently in dense darkness or falsities.

E. 401.

The stars signify such things as pertain to the light of heaven, and thence give light, and these are the knowledges of good and truth.

E. 402.

The reason why falling, when predicated of stars, by which are signified the knowledges of good and truth derived from the Word, signifies to perish is, because

Divine truth, when in the spiritual world it falls out of heaven to the earth in that world, where the evil are, is turned into falsity, and when Divine truth is falsified, it then perishes. E. 518.

These words relate to the last time of the church, when there are no longer any spiritual good and truth, or good and truth of heaven and the church, but only evil and what is false. E. 526.

The knowledges of good and truth from the Word are falsified by those, who acknowledge the Word, but apply it to favor their own loves, and the principles which are from self-derived intelligence, for thus they turn the truth of the Word into falsity and thus the knowledges of good and truth with them perish. To fall down or fall from heaven to earth, signifies to perish, that is not to have any more a place in heaven.

E. 535.

Casting to the earth when predicated concerning the stars, by which are signified the knowledges of truth and good from the Word, signifies to extinguish and destroy them. E. 720.

That this state of the church is caused by the faith which is understood by this passage. D. J. 17.

That the successive decrease of good and truth and increase of evil and falsity in the church are called in the Word vastation and desolation. Can., Chap. iv. 5.

The sun shall be darkened, the moon not give her light and the stars fall from heaven. D. P., Page 8.

Ezekiel xxxii. 7, 8, 9. This passage is similar to what the Lord foretold concerning the consummation of the present Christian church in Matthew. Coro. 59.

29, 30. These words by no means signify the darkening of the sun and moon, nor the falling of the stars from heaven, nor the mourning of the tribes, but they tell of charity and faith, for these are the sun and the moon in the internal sense, and they will be darkened,

29 and of the knowledges of good and truth, for these are the stars, and they are here called *the powers of heaven* which will thus fall down and vanish, and of all things of faith, which are *the tribes of the earth*. A. 1984.

These words the angels apperceive altogether different from man. By the sun which shall be obscured they do not apperceive the sun, but love to the Lord, by the moon they apperceive faith to the Lord, by stars knowledges of good and truth, by the Son of Man the Lord as to Divine truth, by the tribes of the earth, all the truths of the church, by the clouds of heaven the Word in the sense of the letter, and by virtue and glory the Word in the internal sense. Into this understanding of these words the angels come in an instant from correspondence when man reads them, nor do they know that man thinks of the sun, of the moon, of the stars, etc.

A. 10604.

By sun here is meant the Lord as to love, by moon the Lord as to faith, by stars the Lord as to knowledges of good and truth, by the Son of Man the Lord as to the Word, by cloud the sense of the letter of the Word, by glory the spiritual sense of the Word and its transparency in the sense of the letter. S. 112.

All the tribes of the earth shall wail, signifies that there are no longer any knowledges of good and truth, *the affliction* signifies the state of the church. R. 27.

See Chapter XXIV., 3.

T. 764.

By all the tribes of the earth is signified the whole church, and by their wailing (mourning) that truth and good are no more, because falsities and evil will bear rule and oppose. E. 39.

29-31. See Chapter XXIV., 29, 30 in S. 112, statement repeated. D. V. 17.

By these words is signified the state of the church at that time as to good, that is as to charity toward the neighbour and love to the Lord. *But immediately after*

the affliction of those days, signifies the state of the church as to the truth of faith. Frequently in the Word the desolation of truth is called affliction. Days are states. From this it is manifest that by these words is signified, that after there is no longer any faith, there will be no charity, for faith leads to charity, because it teaches what charity is, and charity takes its quality from the truths of faith; but the truths of faith take their essence and their life from charity. *The sun shall be darkened and the moon shall not give her light*, signifies love to the Lord the sun, and charity toward the neighbour the moon. To be darkened and not give their light, that they will not appear and thus will vanish away. The sun and the moon in the heavens, or the Lord, is never darkened, nor loses its light, but shines perpetually. . . . Those however who are in no love and charity, but in the love of self and the world, and thence in hatred and revenge, bring that darkening upon themselves. . . . *He shall send forth his angels with a trumpet and with a great voice*, signifies election, not by visible angels, still less by trumpets and by great voices, but by the influx of holy good and holy truth from the Lord through angels. By the trumpet and great voice is signified evangelising. The elect are those who are in the good of love and faith. The four winds from which they shall be gathered are all states of good and truth, from one end of heaven to the other end means the internals and the externals of the church. A. 4060.

They who understand the words according to the sense of the letter, have no other belief than that at the last period, which is called the last judgment, all these things will come to pass according to the literal description. Of this opinion are most of the men in the church at the present day. But they who so believe do not know the arcana which lie within all the particulars of the Word. For the Word is written wholly by correspond-

ences, to the end that in every particular there may be an inner sense. H. 1.

That the darkening of the sun and moon and the falling of the stars to the earth are not meant, is very evident from the prophets, for in them similar things are said concerning the state of the church, when the Lord was about to come into the world. S. 14.

In the spiritual sense by the sun which will be darkened is meant love to the Lord, by the moon which will not give her light — faith in Him. By the stars which fall from heaven — knowledges of truth and good. By the sign of the Son of Man in heaven — the appearing of Divine truth in the Word from Him. By the tribes of the earth which shall mourn — the want of all truth which is of faith, and of all good which is of love. By the coming of the Son of Man in the clouds of heaven with power and glory — the Lord's presence in the Word and revelation, the clouds of heaven — the sense of the letter of the Word, glory — its spiritual sense. By the angels with a great sound of trumpet is meant heaven, whence is Divine truth. By gathering together the elect from the four winds, from one end of the heavens to the other — a new heaven and a new church of those who have faith in the Lord and live according to His commandments. T. 198.

See Chapter XXIV., 29, 30 under S. 112. Statement repeated in T. 271.

30. The literal sense of the Word is called the clouds of heaven. Power and glory are the internal sense of the Word, which in general and in each particular relates solely to the Lord and to His kingdom, therefore the power and glory are in that sense. A. 49.

Tribes signify goods of love and truths of faith. By all the tribes of the earth mourning, is signified that there would be no longer any acknowledgment of truth, and life of good, for the subject here is the consummation of the age. A. 3858.

A cloud is here the literal sense of the Word and the glory the internal sense. A. 4391.

The literal sense of the Word is a cloud, and the internal sense glory, consequently Divine truth such as it is in heaven. Glory is the intelligence and wisdom which belong to Divine truth. The Word as to the external sense is in a cloud, for the reason that human minds are in darkness. A. 5922.

He who does not know that the expressions in the Word signify what is spiritual and celestial, and that some are spoken of good and some of truth, cannot but suppose that such expressions are mere repetitions, spoken to fill up, and thus in themselves useless, when yet the veriest Divine things are stored therein, namely the heavenly marriage, which is heaven itself, and the Divine marriage which is the Lord Himself. This sense is the glory in which the Lord is, and the literal sense is the cloud in which is that glory. A. 6343.

By the coming of the Lord is not meant His appearing with angels in the clouds, but acknowledgment in hearts by love and faith, also His appearing from the Word, the inmost or supreme sense of which treats of the Lord alone. A. 6895.

The literal sense is called a cloud because the internal sense of the Word, which is called glory, cannot be comprehended by man except he be regenerated, and so enlightened. The internal sense of the Word, or truth Divine in its glory, if it appeared before a man not regenerated, would be as thick darkness, in which he would see nothing at all, and by which he also would be blinded, that is would believe nothing. A. 8106.

A cloud is truth accommodated to apperception. By the glory of Jehovah seen in the cloud is signified the presence of the Lord in truth, accommodated to apperception. A. 8443.

The coming and presence of the Lord in the Word is

30 also meant in Matthew by seeing the Son of Man. The literal sense of the Word is called a cloud, because it is in the light of the world, and the internal sense is called glory, because it is in the light of heaven. A. 9405.

The reason why the interiors of the Word are called glory is, because the Divine truth proceeding from the Lord as a sun is the light in heaven, which gives sight to the angels there and at the same time intelligence and wisdom. From that Divine light is all glory in heaven.

A. 9429.

By clouds is meant Divine truth, such as it is in the light of the world, thus such as it is with men, by the glory is meant Divine truth such as it is in the light of heaven, thus such as it is with angels. A. 10574.

The clouds of heaven the Word in the literal sense.

The glory the Word in the spiritual sense. R. 24.

The Lord will execute judgment from His Divine Human, because He is the Word. R. 273.

Honour, power and might occur in the Word where the Divine good is treated of. R. 373.

A sign in the Word relates to future things, and then it is a revelation, or it relates to the truth, and then it is a testification, or to the quality of a state or a thing and then it is a manifestation. R. 532.

See Chapter XVII., 5. R. 642.

See Chapter XVII., 5. R. 820.

By glory is meant the glory of the Word, or the Divine truth in the Lord. R. 897.

See Chapter XXIV., 29. B. 78.

See Chapter XVII., 5. T. 776.

The glory in which He is to come signifies Divine truth in its light, in which the spiritual sense of the Word is. T. 780.

The consummation of the age, which is the subject here treated of, is the last time of the church. The coming of the Lord at that time is the revelation of

Himself, and of the Divine truth which is from Himself in the Word by the internal sense. E. 36.

All the tribes of the earth signify all the truths and goods of the church, which are said to mourn when they are no more. E. 304.

These words signify that at the end of the church the Lord would reveal Himself in the Word by means of the internal sense, and that all who are in truths derived from good would acknowledge Him. E. 431.

The spiritual signification of clouds — the truths in the literal sense of the Word. E. 594.

See Chapter XXIV., 3. E. 706.

See Chapter XXIV., 3. E. 870.

See Chapter XVII., 5. E. 906.

30, 31. Verse quoted. U. 171.

The spiritual sense of the Word has been disclosed by the Lord at this day, because doctrine of genuine truth has now been revealed, and this doctrine, and no other, agrees with the spiritual sense of the Word. That sense is also signified in Matthew xxiv. The same chapter treats of the consummation of the age — the last period of the church. S. 25.

After this I heard as it were the voice of singing, and further in the east I saw a glittering of light more resplendent than the former, and I asked the angel what was the subject of their glorification? He said these words in Daniel (vii. 13, 14). They are further celebrating the Lord from these words (Revelation i. 5-7; 10-13) Matthew xxiv. 30, 31. M. 81.

That the Lord would again come into the world He foretold in the evangelists. T. 182.

See Chapter XXIV., 3. T. 757.

These words viewed in the spiritual sense treat of the calling and gathering together of the faithful and of their separation from the evil before the last judgment.

E. 849.

30 By a cloud of heaven there and elsewhere in the Word, is signified the Word in the letter, where it is as a cloud in respect to the spiritual sense. But by the glory is signified the Word in the spiritual sense, which is also the Divine truth in light, and by power is signified the power of this in the Word. D. V. 21.

Then they shall see the Son of Man coming in the clouds of heaven and He shall send His angels with the sound of a trumpet. D. P., Page 8.

That thus the day of the last judgment is represented. Inv. 33.

That these things were neither seen nor heard in Jerusalem which was destroyed, and it is known that these things are believed at this day of the future time of the last judgment. B. 73.

30-34. That by the coming of the Lord is understood His coming in the Word and thus the establishment of a new church in the place of the former which is consummated, is clear from His words in Matthew. B. 71.

30, 32. Once when I was meditating upon the Lord's Second Coming, there suddenly appeared a flash of light, coming forcibly upon my eyes. I therefore looked up, and lo, the whole heaven above me appeared luminous, and there in continued series was heard a glorification. And an angel stood near who said: "That is a glorification of the Lord on account of His coming, which is made by the angels of the eastern and the western heavens." T. 625.

30, 37, 39, 44. The Lord's rising again on the third day also involves that truth Divine, or the Word as to the internal sense, as it was understood by the ancient church, will be revived in the consummation of the age, which is also the third day, on which account it is said that the Son of Man, that is truth Divine, will then appear. A. 2813.

30, 39, 42. By the Lord's advent is not there under-

stood His advent in person, but that He will then reveal Himself in the Word, that He is Jehovah, the Lord of heaven and earth, and that He alone is to be adored by all who will be in His new church, which is meant by the New Jerusalem, for which end also He has now opened the internal or spiritual sense of the Word. E. 870.

31. By which is meant the beginning of a new church.

A. 4229.

The sound of a trumpet signifies the state of the angelic heaven encompassing the Divine, and truth Divine therefrom in the internal form through heaven, and the preaching thereof. A. 8915.

By those winds or by those quarters, are signified all things of good and truth, thus all things of heaven and of the church. Therefore from ancient times it has been customary to give temples a direction towards the east and west, since the east signified the good of love in its rising, and the west the good of love in its setting. This originated in the representatives in which the ancients, who were of the church, were principled. A. 9642.

The four quarters are called in the Word the four winds. J. 49.

Four is descriptive of goods and signifies them, and also the conjunction of good and truth. R. 322.

What is signified by the trumpets is evident from the statute respecting their use among the children of Israel. (See Numbers x. 1-10.) R. 397.

After this work was finished (The True Christian Religion) the Lord called together His twelve disciples who followed Him in the world, and the next day He sent them all forth into the whole spiritual world, to preach the gospel that the Lord Jesus Christ reigns, Whose kingdom shall be for ages of ages, according to the prediction by Daniel vii. 13, 14, and in Revelation xix. 9. This took place on the 19th day of June in the year 1770. This is what is meant by these words of the Lord. T. 791.

31 Trumpet signifies the revelation of Divine truth from heaven. E. 55.

See Chapter XIII., 41, 49. E. 130.

A trumpet stands for the Divine truth manifested and revealed out of heaven. The voice which is heard from heaven by those who are in the spirit, is usually heard as a human voice, but the reason of its being heard as a trumpet speaking, was because it was clearly and manifestly perceived by the angels, and what is clearly and manifestly perceived by them falls with a sound into the hearing of the spirit. E. 262.

By the angels with a great sound of trumpet is signified evangelisation concerning the Lord, and by gathering together the elect is signified the establishment of a new church. The elect are those who are in the good of love and faith. E. 418.

To gather together signifies to call to Himself those who are His own. E. 427.

To sound the trumpet signifies the influx of Divine truth from heaven, because when the Divine truth flows down from heaven it is sometimes heard in the spiritual world as a sound of a trumpet. E. 502.

The east signifies the good of love in clearness, the south the truth of doctrine in clearness, the west the good of love in obscurity, the north the truth of doctrine in obscurity. E. 724.

Not that any angels are sent to gather them together, but that the Lord by His Divine truth does this, for by angels are signified Divine truths. E. 910.

32. See Chapter XXI., 19. R. 936.

32, 33. See Chapter XXI., 18-21. R. 334.

The commencement of a new church is understood by the fig-tree. E. 386.

The subject here treated of is the consummation of the age, which is the last judgment, and the signs which precede are enumerated, which are understood by the things

which shall begin to come to pass, that a new church will then commence, which in its beginning will be external is signified. The fig-tree signifies the external church, and all the trees signify in general the knowledges of truth and good. The kingdom of God, which is said to be then near, signifies the new church of the Lord.

E. 403.

32–35. Verse 32 signifies the first thing of a new church, the fig-tree is good of the natural, her branch is affection therefrom, and its leaves are truths. . . . Affection springs forth from good as a branch from its trunk and leaves are truths. . . . From this it is now clear what the parable involves, namely, that when a new church is created by the Lord, then there appears first of all good of the natural, that is good in the external form with its affections and truths. By good of the natural is not meant good into which man is born, or which he derives from his parents, but good which is spiritual in its origin. Into this one is not born, but is led by the Lord through knowledges of good and truth. . . . *So also ye*, etc. Verse 33 signifies that when those things appear which are signified in the internal sense by the words spoken just before (verses 29–31) and by these concerning the fig-tree, then is the consummation of the church, that is the last judgment and the coming of the Lord. *Verily I say unto you*, etc. Verse 34 signifies that the Jewish nation shall not be extirpated like other nations. Verse 35 signifies that the internals and externals of the former church would perish, but that the Word of the Lord would abide.

A. 4231.

34. The Jews who lived before the coming of the Lord, as also they who lived afterwards, had no other opinion concerning the rituals of their church, than that Divine worship consisted solely in external things, caring nothing for what they represented and signified. As the tribe of Judah was of this character more than the other

34 tribes, and at this day as formerly they account the rituals holy, which may be observed out of Jerusalem, and have a holy veneration for their fathers, and a particular reverence for the Word of the Old Testament, and as it was foreseen that Christians would almost reject that Word, and would likewise defile its internal things with things profane, therefore the Jewish nation has been preserved to this time, according to the words of the Lord in Matthew. A. 3479.

That the residue of worship of the Jewish nation is to have an end with the end of the church at this day in Europe, the Lord predicts in Matthew. A. 10497.

35. See Chapter XIII., 19. A. 1288.

Whatever Jehovah or the Lord speaks is eternal truth, for it comes from the very *Esse* of truth. A. 2842.

The heavens which shall vanish and the earth which shall wax old like a garment, signify the church. It successively falls away and at length is desolated, but not so the visible heaven and the habitable earth. E. 304.

Verse quoted.

D. P., Page 9.

36. Of that hour my Father alone knows.

D. P., Page 8.

36-42. *But of that day and hour knoweth no one*, signifies the state of the church at that time as to goods and truths, that it would not appear to any one, neither on earth nor in heaven. By day and hour, or time is here meant state as to good and truth. Times in the Word signify states. . . . *Not the angels of the heavens, but my Father only*, signifies that heaven does not know the state of the church as to good and truth in particular, but the Lord alone, as also when that state of the church will come. The Lord Himself is meant by the Father. Verse 38 signifies the state of vastation of those who are of the church, which is compared with the state of vastation of the first or Most Ancient church, the consummation of the age, or the final judgment of which is

described in the Word by the flood. . . . Days signify states. . . . Eating is the appropriation of good, and drinking the appropriation of truth, and thus in the opposite sense the appropriation of evil and falsity. Marrying is conjunction with evil, and giving in marriage conjunction with falsity. . . . In the internal sense it is the conjunction of good and truth, but here it stands in the opposite sense and is the conjunction of evil and falsity. Whatever the Lord spoke, since it is Divine, is not the same in the internal sense as in the letter. . . . *Until the day that Noah entered into the ark*, signifies the end of the former church, and the beginning of the new. . . . *And knew not until the flood came, and took them all away*, signifies that the men of the church will not then know that they are inundated by evils and falsities. . . . They will also be ignorant that the internal is what saves and condemns, but not the external, separate from the internal. *So shall the coming of the Son of Man be*, signifies the Divine truth, and that they will not receive it. . . . Verse 40 signifies those within the church who are in good and those within the church who are in evil. They who are in good will be saved, and they who are in evil will be condemned. A field is the church as to good. Verse 41 signifies those within the church who are in truth or in affection for it from good, that they will be saved. Those within the church who are in truth or in the affection for it from evil, will be condemned. In the Word by those that grind are meant those within the church who are in truth from affection for good, and in an opposite sense those within the church who are in truth from affection of evil.

A. 4334-4335.

37-39. By eating is to be understood the appropriation of evil, by drinking the appropriation of what is false, by marrying and giving in marriage the conjunction of falsity with evils, and of evils with falsity, for the subject treated of is the state of the church when the last judg-

37 ment takes place, for this is signified by the coming of the Son of Man. E. 617.

In this consummation, or in this end of the church it will be proclaimed from all pulpits and vociferated by the people in every sanctuary, this is the habitation of God, this is the temple of God, this is the church of God, this is salvation, this is the light of the gospel, and indeed they do not know that they are in utter darkness, and besides that they sleep the sleep of the ages (of death). The reason is that they believe falsity to be truth, also truth to be falsity, and that evil is good and contrariwise. This night and this sleep the Lord predicted in Matthew. J. Post., Page 129.

Like the days of Noah, so will be the coming of the Son of Man. D. P., Page 8.

37, 39, 44, 46. That the coming of the Lord is to be expected, is clearly manifest. T. 764.

38, 39. These words were spoken by the Lord concerning the last judgment. By eating and drinking, contracting matrimony and giving in marriage are signified external delights and pleasures, which are of the body and of the world only, and not at the same time of the soul and of heaven. E. 1162.

40. By the field is meant doctrine of faith, both true and false. A. 368.

40, 41. By the last judgment is not meant any destruction of the world, but the consummation or vastation of the church as to charity and faith. This is quite evident from these words in Matthew. A. 4059.

Grinding, in a good sense, means to select truths from the Word and explain them in the service of what is good, and in a bad sense, in the service of what is evil. A. 9995.

By the field is signified the church, because harvest is there, by them that grind at the mill—those in the church who search after truths, those that are taken—

they who find and receive them, they that are left — they who do not search after, nor receive them, because they are in falsities. R. 794.

This influx of the Lord out of the superior heavens was received by those who had lived in good when they were in the world. By virtue of this good in them they were conjoined to the superior heavens, and thus separated from those who could not receive the influx, because they had not lived in good but in evil, when they were in the world. E. 493.

By the first two here mentioned are understood men, and by the last two, women. By men are signified those who are in truths and by women those who are in good from the affection of truth. In this case also by men — those who are in falsities, and by women those who are in evil from the affection of what is false. . . . They shall be saved (taken) who are in truths from affection, and they shall be condemned (left) who are in evils from affection. Field signifies the church, to grind at the mill — to procure for themselves the truths of doctrine from the Word. They who apply them to good are signified by those who shall be taken, and they who apply them to evil by those who shall be left. E. 555.

When the good in the spiritual world are to be separated from the evil, and the good to be protected lest they should be hurt by the evil, then the good are taken away from the societies, and the evil left, according to the words of the Lord in Matthew. E. 674.

By being in the field is signified to be within the church, grinding — to explore and learn truths from the Word. He who explores and learns truths is meant by the one grinding at the mill who is taken, but he who falsifies truths — by the other who is left. E. 810.

By the two grinding at the mill are understood those who confirm themselves in truth, and who in falses from the Word. Those who confirm themselves in truths, are

understood by her who is taken, and those who confirm themselves in falses by her who shall be left. E. 1182.

41. The ancients when they described the first rudiments of the doctrine of faith, described them by sitting at the mill-stones. A. 7780.

A mill and grinding in a good sense signifies application to good uses, so in the opposite sense it signifies application to evil uses. A. 10303.

42. The Lord says this, where He is speaking expressly of His coming. A. 4636.

Be watchful signifies that they should be in truths and in a life according to them. Nothing else is signified by watching in the Word, for he who learns truths, and lives according to them, is like him who is awakened out of sleep and becomes watchful, but he who is not in truths but only in worship, is like him that is sleeping and dreaming. R. 158.

That a man is to watch and not to know the hour in which the Lord comes, is for the end that he may think and act as of himself, thus in freedom according to his reason, unaffected by fear, for everyone would have fear if he knew. That which a man does from himself in freedom remains to eternity, but what he does from fear does not remain. R. 164.

Be watchful means that they should procure for themselves spiritual life. . . . Spiritual life is to moral life without spiritual, as wakefulness is to sleep, or as the noonday light is to the evening, yea to darkness. But that this is the case is neither known nor perceived by those who are in natural life alone, nor by those who are in moral life without spiritual, for this life is also natural life. R. 187.

- 42, 43. This is said of the Lord, and a thief signifies nothing but unawares and unexpected. A. 4002.

By this is understood that if a man knew the hour of his death, he would indeed prepare himself, but not

from the love of truth and good, but from the fear of hell, and whatsoever a man does from fear does not remain with him, but what he does from love remains, wherefore he must prepare himself continually.

E. 193.

See Chapter VI., 19, 20.

E. 1005.

42-44. Verses 42 and 44 quoted. D. P., Page 8.

42-51. What these words involve may be evident from the series of things, for the subject in the whole of this chapter in Matthew is the last period of the church, which in the internal sense is the consummation of the age and the coming of the Lord.

A. 4422.

42, 44. By these words is not only understood man's ignorance of the time of his death, but also of the state of his life at that time, which state remains to eternity.

E. 194.

44. That the Lord is called the Son of Man when judgment is treated of.

L. 25.

See Chapter XXIV., 30.

R. 273.

45, 46. Since by a servant is meant he that teaches Divine truth, it is evident that by servant in this passage those are meant who are in truths from good, or in faith from charity, because these can teach from the Lord, that is the Lord can teach and minister through them.

R. 3.

46, 48. Verses quoted. D. P., Page 8.

50. Man remains to eternity such as the quality of his life is to the end, and not at all such as he is at the hour of death, for repentance at that time with the evil is of no avail, but with the good it confirms the state.

E. 194.

The Lord of the servant shall come in an hour that he is not aware of.

D. P., Page 9.

50, 51. Cutting asunder or dividing means separating and removing from goods and truths, thus dissipating.

A. 9093.

51.	See Chapter VIII., 12.	A. 4175.
	See Chapter XIII., 12.	A. 4424.
	See Chapter VIII., 12.	H. 575.
	See Chapter VIII., 12.	R. 435.
	See Chapter VIII., 12.	E. 556.

CHAPTER XXV.

1. Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom.

2. And five of them were foolish, and five were wise.

3. For the foolish, when they took their lamps, took no oil with them :

4. But the wise took oil in their vessels with their lamps.

5. Now while the bridegroom tarried, they all slumbered and slept.

6. But at midnight there is a cry, Behold, the bridegroom ! Come ye forth to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oil ; for our lamps are going out.

9. But the wise answered, saying, Peradventure there will not be enough for us and you : go ye rather to them that sell, and buy for yourselves.

10. And while they went away to buy, the bridegroom came ; and they that were ready went in with him to the marriage feast : and the door was shut.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. Watch therefore, for ye know not the day nor the hour.

14. For *it is as when* a man, going into another country, called his own servants, and delivered unto them his goods.

15. And unto one he gave five talents, to another two, to another one ; to each according to his several ability ; and he went on his journey.

16. Straightway he that received the five talents went and traded with them, and made other five talents.

17. In like manner he also that *received* the two gained other two.

18. But he that received the one went away and digged in the earth, and hid his lord's money.

19. Now after a long time the lord of those servants cometh, and maketh a reckoning with them.

20. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents : lo, I have gained other five talents.

21. His lord said unto him, Well done, good and faithful servant : thou hast been faithful over a few things, I will set thee over many things ; enter thou into the joy of thy lord.

22. And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents : lo, I have gained other two talents.

23. His lord said unto him, Well done, good and faithful servant : thou hast been faithful over a few things, I will set thee over many things ; enter thou into the joy of thy lord.

24. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter :

25. And I was afraid, and went away and hid thy talent in the earth : lo, thou hast thine own.

26. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter ;

27. Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.

28. Take ye away therefore the talent from him, and give it unto him that hath the ten talents.

29. For unto every one that hath shall be given, and he shall have abundance : but from him that hath not, even that which he hath shall be taken away.

30. And cast ye out the unprofitable servant into the outer darkness : there shall be the weeping and the gnashing of teeth.

31. But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory :

32. And before him shall be gathered all the nations : and he shall separate them one from another, as the shepherd separateth the sheep from the goats ;

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world :

35. For I was hungry, and ye gave me to eat ; I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ;

36. Naked, and ye clothed me : I was sick, and ye visited me ; I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee ? or athirst, and gave thee drink ?

38. And when saw we thee a stranger, and took thee in ? or naked, and clothed thee ?

39. And when saw we thee sick, or in prison, and came unto thee ?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels :

42. For I was hungry, and ye did not give me to eat ; I was thirsty, and ye gave me no drink ;

43. I was a stranger, and ye took me not in ; naked, and ye clothed me not ; sick, and in prison, and ye visited me not.

44. Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ?

45. Then shall he answer them, saying, Verily I say

unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.

46. And these shall go away into eternal punishment : but the righteous into eternal life.

Chapter XXV.

Whole Chapter cited. That by the he-goat in the 8th chapter of Daniel and by the goats in the 25th chapter of Matthew are meant those who are in faith separate from charity, may be evident from their being contrasted with the ram and the sheep there mentioned. By the ram and the sheep are meant those who are in charity, for the Lord is called the Shepherd in the Word, the church the sheepfold, and the men of the church in general are called the flock, and separately sheep. Now since the sheep are those who are in charity, the goats are those who are not in charity. F. 61.

Of the Reformed, they who were in faith separate from charity, not merely in doctrine but also in life, were cast into hell, while they who were in the same faith as to doctrine alone and still were in charity as to life, were raised into heaven. F. 64.

See Chapter XXIV., whole chapter. E. 5.

Falses from evil cannot be expelled from a man in a moment, but by degrees, for if they were to be expelled in a moment man would expire, inasmuch as they constitute his life. Those who separate faith from the goods of charity, which are works, are signified by the goats. By the sheep those who are in charity. E. 716.

The separation of those who live according to the Divine truths of the Lord from those who do not live according to them, for the latter are evil and the former are good, is signified by the last judgment, also from the passages in the Word, where the last judgment is treated of, as in Matthew xxv., where the separation of the sheep and the goats is described. E. 875.

That the Lord has come in the fulness of time and will judge is understood by His words in Matthew xxv.

Inv. 30.

The last judgment was not effected upon others of the Reformed than upon those who in the world confessed God, read the Word, heard preachings, went to the Sacrament of the supper, and did not neglect the solemnities of the worship of the church, and yet regarded adulteries, thefts of various kinds, lying, revenge, hatred and the like allowable. These although they confessed God, still made nothing of sins against Him, they read the Word, and yet made nothing of its precepts of life. . . . The same are also meant by the goats in Matthew xxv., to whom it is not said that they did evils, but that they omitted to do goods which are goods, because they do not shun evils as sins.

C. J. 16.

1. Ten signifies all, and therefore the Lord likened the kingdom of the heavens to ten virgins. Life 61.

Since ten signifies all, both persons and things, the Lord therefore compared the kingdom of the heavens to ten virgins.

R. 101.

- 1, 2. By the ten virgins all in the church are signified, by five are signified some part or some.

R. 427.

Oil signifies love and charity, and they are among the foolish ones who hear the Lord, that is read the Word "and do not do it."

R. 433.

The reason why the Lord compared the kingdom of the heavens to ten virgins is, because the kingdom of the heavens signifies the church, as does also a virgin. Ten virgins signify all who are of the church. The reason of its being said that five were wise and five foolish was, because five signify some of them, or all who are of such a quality on one part. That a virgin signifies the church may appear from many passages of the Word, where mention is made of the virgin of Zion, of Jerusalem, of Israel, by whom the church is signified.

E. 548.

By the ten virgins to whom the kingdom of heaven is likened, are signified all who are of the church, for ten signify all, and virgins the church, but by five are signified some, or some portion, thus that some were prudent and some were foolish, lamps — the knowledges of truth and good, in this case from the Word, also the truths of doctrine and of faith. Oil — the good of love and of charity. By the bridegroom is understood the Lord, and by nuptials — heaven and the church, which are called nuptials from the marriage of good and truth. Where that marriage is not, there neither exists heaven nor the church, therefore they are called foolish who know the truths of faith, and have not the good of love, and they who have the good of love are called prudent. Virgin and daughter in the Word signify the affection of good and truth, and it is by virtue of that affection that a church is a church.

E. 675.

I, 2 et seq. By the bridegroom is understood the Lord, by virgins — the church, and by lamps the truths of faith.

E. 1189.

I-10. As virgins signify the church, therefore the Lord likened it to ten virgins invited to a marriage.

M. 21.

See Chapter XXII., 1-14.

M. 41.

Spiritual nuptials which relate to the marriage of good and truth take place on earth, but not after departure thence, thus not in the heavens, as it is said of the five foolish virgins, who were also invited to the nuptials, that they could not enter, because they were not in the marriage of good and truth, for they had no oil but only lamps. Oil signifies good, and lamps truth, and to be given in marriage means to enter heaven, where the marriage of good and truth takes place.

M. 44.

The bridegroom stands for the Lord.

M. 117.

I-11. By the oil is meant fire and thus love.

R. 468.

By oil is signified the good of love to the Lord, and the good of neighbourly love or charity, and by lamps

1 the truths which are called truths of faith. Hence it is evident that in the spiritual sense, this parable treats of those who know truths from the Word, or from the doctrine of the church, and are not principled in the good of love and charity, that is do not live according to those truths. Such persons are meant by the virgins who had no oil in their lamps, and who on that account were not admitted into heaven. E. 375.

1-12. The good which is from the Lord is the bridegroom. The virgins who had oil in their lamps, are they who have good in their truths, but they who had not oil in their lamps are they, who have not good in truths.

A. 9182.

That in the several things which are here said there is a spiritual sense and thence a Divine Holiness, no one sees but he who knows that there is a spiritual sense, and what its quality is. In the spiritual sense the kingdom of God (or of the heavens) means heaven and the church, by the bridegroom is meant the Lord, by the wedding — the marriage of the Lord with heaven and the church through the good of love and of faith. By virgins are signified those who are of the church, by ten all, by five some, by lamps the truths of faith, by oil the good of love, by sleeping and rising the life of man in the world which is natural, and his life after death which is spiritual. By buying to procure for themselves, by going to them that sell and buying oil to procure for themselves the good of love from others after death. Because it is no longer procurable, therefore, though they came with lamps and the oil which they had bought to the door where the wedding was, still it was said to them by the bridegroom, *I know you not*. The reason is because man remains after the life in the world, such as he had lived in the world. From this example it is manifest that the Lord spake by mere correspondences.

S. 17.

See Chapter XXI., 33-41.

Life 2.

See Chapter IX., 15.

R. 812.

See Chapter XXV., 1-12 under S. 17. Statement repeated in

T. 199.

See Chapter XIII., 4, 5, adding: They are like the five virgins who had lamps, but no oil.

T. 527.

They who merely understand and talk about truths and goods, are like the foolish virgins who had lamps but no oil, while they who not only understand and talk about them, but also will and do them, are the wise virgins who were admitted to the wedding, the former stood at the door and knocked, but were not admitted.

T. 719.

By virgins in the Word are signified those who are of the church, by lamps the things that belong to faith, by oil the good of love. By the five foolish virgins who had no oil in their lamps they who are in faith and not in love.

E. 212.

By the five foolish virgins who took no oil in their lamps, are understood those who are principled in faith and not in the good of charity, by the five wise virgins who took oil in their lamps, those who are also in the good of charity. Lamps signify faith, and oil the good of charity.

E. 250.

The subject here treated of is concerning conjunction with the Lord by love and faith, the marriage also signifies that conjunction, oil signifies the good of love, and lamps the truths of faith. By midnight when the cry was made is signified the last judgment, and in general the last state of the life of man, when he must be adjudged either to heaven or to hell. By the foolish virgins then saying to the wise "give us of your oil" and the wise answering them that they should go to those who sell, is signified the state of all after death, in that they who have not the good of love in their faith, or the truth of faith derived from the good of love, are then

1 desirous to procure it for themselves, but in vain, as according to the quality of the life of man in the world such he remains. . . . By not knowing them is signified that the Lord was not conjoined to them, for spiritual love conjoins, and not faith without love. The Lord has an abode with those who are in love and thence in faith. These He knows, because He is Himself there. E. 252.

By lamps are here signified the truths of faith, by oil — the good of love. E. 274.

By the fire of the altar was signified Divine love celestial, and by the fire of the candlestick, which was flame, Divine love spiritual. Hence it is that by the oil of which the fire of the flame was made in the lamps of the candlestick, is signified the Divine love, likewise by the oil which the five prudent virgins had in their lamps. E. 504.

See Chapter VI., 22, 23, add : and they are also meant by the five foolish virgins, who had no oil in their lamps to whom the bridegroom said at his coming *I know you not*. Wis. xi. 6.

I-13. Ten and five signify remains — ten more, five fewer. A. 5291.

See Chapter XXIV., 42. R. 158.

By the ten virgins are understood all who are of the church, by five some of them, this number having such a signification. By lamps are signified the things which pertain to faith, by oil what pertains to love. Hence by the five wise virgins are understood they who are principled in love and thence in faith, by the five foolish virgins they who are not principled in love, but in faith alone. As these latter are in no spiritual life, therefore, because they are excluded out of heaven, the Lord said unto them *I know you not*, for they only have spiritual life who are principled in love and charity, as these are they who possess faith. E. 187.

The Parable of the ten virgins also describes the ad-

vent of the Lord and the state of heaven, which is closed to those who have no oil, that is charity, it is therefore said to them watch, *for ye know neither the day nor the hour wherein the Son of Man cometh.* D. P., Page 9.

I-14. *Then shall the kingdom of the heavens be like unto ten virgins,* signifies the last period of the old church and the first of the new. The church is the Lord's kingdom on earth. The ten virgins are all those who are in the church, both those who are in good and truth, and who are in evil and falsity. Ten in the internal sense means remains and also fulness, thus all. *Who took their lamps,* signifies spiritual things in which is the celestial, or truth in which there is good, or what is the same faith in which there is charity toward the neighbour, and charity in which there is love to the Lord, for oil is the good of love. But lamps in which there is no oil mean the same, in which there is not good. . . . *And went forth to meet the bridegroom,* signifies their reception. . . . Verse 5 signifies delay and thence doubt. To slumber in the internal sense is to grow sluggish from delay in the things of the church, to sleep is to cherish doubt—the prudent a doubt in which is affirmation, the foolish a doubt in which is negation. Verse 6. The time which is the last of the old church and the first of the new is called night in the Word, when the state of the church is treated of. The cry means change. The following words signify the same as a judgment namely, acceptance and rejection. Verse 7 means preparation of all, for those who are in truths in which there is no good are equally in the belief of being received, as those who are in truths in which there is good, for they think that faith alone saves, not knowing that there is no faith where there is no charity. Verse 8 signifies that they wish good to be communicated by others to their empty truths, or their destitute faith, for in the other life all spiritual and celestial things are mutually communicated, but only through good.

1 Verse 9 signifies that it cannot be communicated because the little of truth that they had would be taken away from them. They who make a vaunt of the good of merit are they that sell (see note to Matthew vii. 22, 23). Such are they here meant by the foolish virgins. Verse 11 signifies their too late application. *They that were ready went in with him to the marriage*, means that they who were in good and thence in truth were received into heaven. . . . *The door was shut*—others cannot enter. Verses 11, 12. They wish to enter in from faith alone without charity, and from works in which there is not the Lord's life, but the life of self. They who are not in conjunction are said not to be known. Verse 13 signifies the study of life according to the precepts of faith, which is to watch. (See also note to Matthew vii. 24, 26.) A. 4638.

1 et seq. The Lord likened the kingdom of the heavens, that is, His kingdom in heaven and His kingdom on earth which is the church to ten virgins, who took their lamps and went forth to meet the bridegroom.

A. 4434.

Virgins signify those who have loved truths, because they are truths, thus from a spiritual affection. The reason that these are meant by virgins is, that a virgin signifies the church as a bride, who wishes to be conjoined to the Lord, and to become a wife. R. 620.

By the bridegroom is also meant the Lord. R. 797.

Because virgins signify the church, the Lord likened it to ten virgins invited to a marriage. T. 748.

1, 2, 10. Baptism as regeneration is represented both in heaven and in the world by many things, in heaven by the marriage of the church with the Lord, and by the five prudent virgins who had lamps and oil, and entered in with the bridegroom to the marriage.

T. 687.

3. What is an external in man without an internal,

but like a temple without worship, or a vineyard consisting merely of vines and leaves without grapes. Or like the lamps in the hands of the foolish virgins, who had no oil. T. 676.

3-13. They who in the world have not acknowledged God and shunned evils as sins, soon weary of truths and recede, and they who have acknowledged them with the lips, but not with the heart, are like the foolish virgins who had lamps but no oil. P. 328.

3, 4 et seq. The virgins who took lamps and not oil stand for those who hear the Word, read it and say that they believe, and yet do nothing of good, and if they do good, it is not from the love of good or truth, but from the love of self and the world.

A. 9780.

4. By the virgins are signified affections. That the wise took oil in their vessels means that there was good in truths, and thus charity in faith. Oil means good, lamps stand for love. A. 3079.

5, 6. Whilst man is in life from the Lord, he is in a state of watching or wakefulness, but when he is in life from self he is in a state of sleep. E. 1006.

5-7. Midnight stands for the last time of the old church, when there is nothing of faith because nothing of charity, also for the first time of the new church. A. 6000.

9, 10. To buy signifies appropriation. A. 5374.

By the prudent virgins are signified those in the church with whom faith is conjoined to charity, by the foolish those in the church with whom faith is separated from charity, for lamps signify the truths of faith, oil the good of love. They had not acquired for themselves the good of love and thereby vivified the truths of faith, when they lived in the world, and yet no one can procure these after death, so as to retain them. E. 840.

10-12. Communication with heaven and through heaven is effected by good of charity and of love, but not by truths which are called truths of faith, without good therein, wherefore these latter are called foolish, but the former wise. To these latter the door is said to be shut, because they do not communicate with heaven, that is through heaven with the Lord. A. 8989.

There are both ways and doors in the spiritual world, and angelic spirits actually go in the ways, and enter through the doors, when they enter into heaven. Therefore doors, gates, and portals, are often mentioned in the Word, and by them entrance is signified. R. 176.

The state of man after death is treated of. They who are principled in faith alone and not in love, cannot be admitted into heaven, even although they should then desire it, and this in consequence of the nature of their faith. This is signified by the door being shut, and their being refused admission when they knocked. E. 208.

11, 12. See Chapter VII., 22, 23. A. 6806.

See Chapter VII., 22, 23 add: the same faith is also meant by the lamps without oil with the five foolish virgins. A. 7778.

See Matthew VII., 22, 23, add: they were also meant by the foolish virgins, who had not oil in their lamps. A. 9192.

They who are in persuasive faith (see A. 9364) are also meant by the foolish five virgins. A. 9369.

See Chapter VII., 22, 23. N. 119.

12. See Chapter V., 18, 26. R. 23.

13. See Chapter XXIV., 42. A. 4636.

It is evident that the Lord here meant Himself.

R. 812.

The last statement is repeated in M. 41.

The bridegroom whom the five prepared virgins went forth to meet, and with whom they entered in to the marriage, is the Lord. M. 117.

See Chapter XXIV., 50. E. 194.

The subject here treated of is the consummation of the age and the coming of the Lord. Coro. 5.

14-21. See Chapter XIII., 45, 46, add: and in the opposite sense knowledges of falsity and evil, to gain the world by the latter, and heaven by the former.

R. 759.

14-30. See Chapter III., 7. A. 4314.

Every one whether condemned or saved has a certain measure which is capable of being filled. The evil have a certain measure of evil and falsity, and the good a certain measure of good and truth. This measure with every one is filled in the other life, but some have a greater measure, some a less. This measure is acquired in the world by means of the affections, which are of the love. The limits and degrees of the extension of that measure are seen plainly in the other life and cannot there be transcended, but can be filled, and also actually are filled—with goods and truths in the case of those who have been in the affection for good and truth, and with evils and falsities in the case of those who have been in the affection of evil and falsity. Hence it is evident that this measure is the faculty gained in the world for receiving either evil and falsity, or good and truth. This state is what is meant by a full state and is signified by thirty. It is described by the Lord in the parables of the talents, and at length in Matthew xxv. 29.

A. 7984.

See Chapter XXI., 33-41. Life 2.

If you wish to be led by the Divine providence, use prudence as a servant and minister who faithfully dispenses the goods of his master. This prudence is a

14 talent given to the servants to trade with, an account of which they must render. The prudence itself seems to man as his own, so long as man keeps shut up within him the deadliest enemy of God and the Divine providence, the love of himself. P. 210.

Does not the Lord give the pounds and the talents, that man may trade with them and get gain, and as he gains, give him eternal life? R. 463.

See Chapter XIII., 44. R. 606.

The difference between love toward the neighbour and the exercise of it toward man individually, and toward man collectively or a society, is like that between the respective duties of a citizen, a magistrate, and a duke; and like that between him who traded with two talents, and him who traded with five. T. 413.

See Chapter XXV., 14-30 under R. 463. Statement repeated. T. 462.

See Chapter XXI., 33-41. T. 483.

That the knowledges of good and truth, derived from the Word, are to be taken away from those who have not procured for themselves spiritual life, is also understood in the parables of the Lord concerning the talents and the pounds, given to the servants to trade with and to gain by. E. 193.

By the man is here meant the Lord. By His travelling into a far country is meant His departure out of the world. By five and by ten here are signified something and much, thus that the first from some knowledges of truth and good procured for himself much wisdom, the reason why from him who has procured for himself nothing of intelligence is taken away that which he hath, and given to him who has much, is because after death, when man becomes a spirit, he carries with him all and everything which he has imbibed from the Word, and from the doctrine of the church; but they who have thereby procured for themselves nothing of intelligence

are inwardly evil, and abuse the truths and goods of heaven and the church, which they possessed in the memory only, for the purposes of ruling over, and doing evil to the simple good who belong to the ultimate heaven. This is the reason why those goods and truths are taken away from them, and given to them who have much, as the latter do not abuse, but perform uses with them. E. 675.

Trading signified the acquisition and possession of truths. E. 840.

The parable of the talents given to the servants also signifies the coming of the Lord, therefore an account of everything was rendered as may be read in verse 19.

D. P., Page 9.

14-17 et seq. It is the remains, which are goods and truths from the Lord stored up with man, that receive life then (in reformation and regeneration). The goods and truths are acquired from infancy, even to the time of reformation, with one person more, with another fewer. These are reserved in his internal man, nor can they be brought forward, before his external man has been reduced to correspondence, which is effected chiefly by temptations, and by many kinds of vastation, for until corporeal things, which are contrary to them, become quiescent, celestial and spiritual things cannot flow in, this is the reason why everyone is reformed according to his state and capacity. This also the Lord teaches in the parable concerning the man who went abroad.

A. 2967.

14-18 et seq. By the servant who received five talents are signified those who have admitted goods and truths from the Lord, and thus who have received remains; by him who received two — those who have joined charity to faith when well on in years, and by him who received one — those who have received faith alone, without charity. Of the last it is said that he hid his Lord's sil-

ver in the earth, silver in the internal sense, means the truth which is of faith, and faith without charity cannot make gain, or bear fruit. A. 5291.

21, 23. All are born into evils of every kind. These cannot be removed, except by Divine truths from the Word, namely by the application thereof to life, wherefore to those who have gained it, it is said (Verses 21, 23,) and to him who gained nothing (Verse 30).

E. 675.

25. They who know what sin is, and still more they who know many other things from the Word, and teach them, and who do not examine themselves, and consequently see no sin in themselves, may be compared to those who scrape up wealth and lay it up in chests and coffers, making no further use of it than to look at it and count it. Such are like the trader who hid his talent in the earth. T. 527.

26-30. The talent and pound to trade with will be taken away from a man if he gains nothing. To trade and to gain signify to procure truths and goods to one's self. R. 164.

26, 28-30. Knowledges of good and truth with the evil are applied to evil uses, and knowledges of good and truth with the good are applied to good uses, the knowledges are the same, but the application to uses constitutes their quality with every one. A. 7770.

28, 29. See Chapter XIII., 12. A. 4424.

See Chapter XIII., 12. P. 17.

See Chapter XIII., 12. R. 676.

From the evil are taken away the things which they have, and they are given to the good. E. 242.

28-30. All the evil who flock out of the world are first separated from the goods and truths which they know only from memory, and thence professed with their lips, and when they are separated from these, their interiors

appear, which consist of nothing but heaps of falses originating in evils. When they are in these they have no longer any power, they then fall down headlong into hell, as heavy bodies in the air fall to the earth. That goods and truths are taken away from the evil is known from the Word, for the Lord says in Matthew: E. 783.

29. See Chapter XIII., 12. A. 2449.
 See Chapter XXV., 14-30. A. 7984.
 See Chapter XIII., 12. H. 349.
 See Chapter XIII., 12. P. 227.
 See Chapter XIII., 12. R. 948.
 See Chapter XIII., 12. E. 112.
 See Chapter XIII., 12. E. 413.
 That good and truth are taken away from the evil in the other life, and given to the good. N. 21.
30. See Chapter VIII., 12. A. 4175.
 See Chapter VIII., 12. A. 4424.
 See Chapter VIII., 12. A. 9052.
 See Chapter VIII., 12. H. 575.
 See Chapter VIII., 12. R. 413.
 See Chapter VIII., 12. R. 435.
 See Chapter VIII., 12. E. 526.
 See Chapter VIII., 12. E. 556.

31. The throne of glory, in the internal sense, is here the Divine truth, which is from the Divine good in heaven. He that sitteth on that throne is the Lord, Who, as He is a Judge from the Divine truth, is here called a King. A. 5313.

By thrones are signified all things of truth, from which and according to which judgment is effected. The same is also meant by the angels with whom the Lord is to come to judgment. A. 5313.

As holiness is predicated of the Divine truth which proceeds from the Lord, therefore angels, because they receive it, are called holy. A. 8302.

31 The Lord alone is holy, and that alone is holy which proceeds from the Lord. Therefore He is called the Holy One of Israel, the Redeemer, Preserver, Regenerator, and hence heaven itself is called *the habitation of holiness*. From these considerations it is evident on what ground it is, that the angels are called holy. Not that they are holy of themselves, but of the Lord.

A. 9229.

See Chapter XXIV., 30.

A. 9429.

See Chapter XVI., 27.

A. 9807.

The Divine truth proceeding from the Lord is what in the Word is called holy. Hence it is evident how it is to be understood that angels are called holy. A. 9820.

The angels said also that the lower parts of the fifth earth in the starry heavens were inhabited as well by the good as by the evil, but well separated, in order that the evil might be ruled through the good by the Lord. That cloud which in descending gradually appeared bright and in the human form and then as a flaming radiance, was an angelic society, in the midst of which was the Lord. From this it was manifest what is meant by the Lord's words in the Evangelists where He speaks of the last judgment. U. 171.

By virtue of truths from the Lord the angels are called holy. R. 586.

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

That He that sat upon the throne is the Lord is manifest. R. 808.

By glory is meant the glory of the Word, or the Divine truth in the Lord. R. 897.

The Son of Man signifies Divine truth proceeding from the Lord. E. 63.

See Chapter XIII., 41, 49. E. 130.

See Chapter X., 32. E. 200.

The reason why the angels, prophets and apostles are called holy is, because by them, in the spiritual sense, is

understood Divine truth. Jerusalem is called the holy city, because by that city, in the spiritual sense, is understood the church, as to the doctrine of truth.

E. 204.

* *Justice and judgment are the habitation of thy throne* (Psalm lxxxix. 14). The same is also signified by the throne of glory, where it is predicated of the Lord, for glory signifies Divine truth. Hence it is clear what is meant by the throne of glory in Jeremiah xiv. 21 and xvii. 12.

E. 253.

By a throne is signified heaven, and by one sitting upon it the Lord as to His Divine in heaven.

E. 297.

To sit upon the throne of His glory signifies to be in His Divine truth from which is judgment.

E. 687.

Inasmuch as the Father and the Son of God are one, therefore the Lord says that when He cometh to judgment *He shall come in the glory of His Father* (Mark viii. 38 : Luke ix. 26) and *in His own glory* in Matthew xxv.

E. 852.

When the Son of Man shall come in the glory of His Father.

D. P., Page 9.

31, 32. That well-disposed men are also called sheep, evil men are called goats.

A. 10132.

Verses quoted.

Inv. 30.

31-33. *When the Son of Man shall come in His glory*, signifies when the Divine truth shall come in its light, which takes place with every man when he dies, for he then comes into the light of heaven, in which he can perceive what is true and good, and hence what is his quality. The Son of Man, in the internal sense of the Word, is the Lord as to Divine truth, and so is the Divine truth from the Lord. Glory is the intelligence and wisdom thence derived, which appear as light, and before angels as the splendour of light. This splendour of light in which are wisdom and intelligence derived from the Divine truth which is from the Lord, is what in the

31 Word is called glory. The holy angels are the truths which are from the Lord's Divine good, for the angels are recipients of the life of truth proceeding from the Lord's Divine good, and as far as they receive, so far are they angels. Because the subject is here the state of every one after death, and the judgment of every one according to his life, it is said that all the holy angels will be with Him. This signifies that the judgment would be effected by means of heaven, for all influx of Divine truth takes place through heaven. Immediate influx can be received by no one. *Then shall He sit upon the throne of His glory*, signifies judgment, for a throne is predicated of the Lord's royalty, which is the Divine truth, and the Divine truth is that from which and according to which is judgment. *And before Him shall be gathered all nations*. By nations in the internal sense are signified goods, and in the opposite sense evils. The remainder of verse 32 signifies the separation of good from evil, for the sheep are they who are in good, and the goats they who are in evil. Verse 33 signifies separation according to truths from good, and according to falsities from evil. They who are in truths from good, in the other life actually appear to the right, and they who are in falsities from evil to the left. Hence to be set on the right hand and on the left, is to be arranged according to life. A. 4808-9.

Sitting upon the throne signifies the Lord. R. 230.

That judgment belongs to the Lord alone, He Himself also teaches. E. 267.

31-40. That sheep here stand for goods, that is for those who are in good is quite evident. By he-goats in particular, are signified those who are in faith and in no charity. A. 4169.

See Chapter XXV., 31, 32. A. 10132.

See Chapter VII., 15. E. 1154.

31-46. One who is unacquainted with the internal

sense cannot but think that these words were spoken by the Lord of some final day, when all in the whole world will be gathered before Him, and then will be judged. But one who is acquainted with the internal sense, and who has learned from other passages in the Word that the Lord judges no one to everlasting fire, but that everyone judges himself, that is casts himself into it, and who has also learned that the final judgment of everyone is when he dies, may know in some measure what those words involve in general. They mean in particular that in the other life everyone receives recompense according to his life in the world. A. 4663.

The church which acknowledges faith alone as a principle, cannot know what charity is, nor even what the neighbour is, and thus not what heaven is. That a life of faith saves, the Lord teaches plainly in Matthew.

A. 4721.

Not that the truths which proceed from the Lord condemn anyone, for all the truths which proceed from the Lord are from His Divine good, thus are nothing but mercies. But as men do not receive the mercy of the Lord, they expose themselves to condemnation, since they are then in evils and evils condemn. Neither do the truths which proceed from the Lord save, if man believes that he is saved by the truths of faith with him, and not by mercy, for man is in evils, and of himself is in hell, but by the mercy of the Lord he is withheld from evil and kept in good, and this by strong force. That by judgments both are signified, the condemnation of the evil and the salvation of the good, is manifest from those passages in the Word where the last judgment is treated of. A. 7206.

See Chapter XVI., 27.

A. 8256.

Truth Divine does not judge anyone, but flows in and arranges that it may be received, and according to recep-

31 tion is then effected judgment in accordance with the laws of order, which is meant by judgment by the Lord.

A. 8685.

See Chapter V., 19, 20.

Life 2.

They who are in faith separate from charity are meant by the goats, shown from their neglect of charity as is taught in Matthew.

F. 68.

That by the goats are meant they who do not the good things of charity, and by the sheep they who do, is evident from the scope of the chapter. Both said that they knew not that to do good to their neighbour was to do it to the Lord, but they are instructed, if not before yet at the day of judgment, that to do good is to love the Lord.

E. 250.

By the he-goat is there signified faith separate from charity (Daniel viii. 7, 10) and by the ram faith conjoined to charity, the same as by the goats and sheep in Matthew.

E. 632.

See Chapter V., 19.

E. 785.

The common opinion is that by the goats there mentioned are understood all the wicked, and it has not hitherto been known that by the goats are there understood those who separate faith from charity, or who are in such faith, and by the sheep those who are in faith grounded in charity.

E. 817.

The works of charity are enumerated which the sheep performed, but which the goats did not.

E. 817.

Similar (referring to the coming of the Lord) the parable of the sheep and the goats.

D. P., Page 9.

31 et seq. That a throne signifies heaven and also judgment. The last judgment is here treated of.

R. 229.

See Chapter XVI., 27.

T. 643.

31, 33. The Lord is called the Son of Man when judgment is treated of.

L. 25.

31, 34, 40. A further reason why a throne was called a throne of glory was that judgments were made from truths.

A. 5922.

31, 34, 41. That the Lord is called King is evident from these passages. R. 664.

32. That separation precedes judgment is evident from the Lord's words in Matthew. A. 2405.

Sheep stand for those who are in charity and thence in faith, he-goats those who are in the truths of faith without charity. A. 10042.

Those also who are in truths derived from good are meant by the sheep, which are on the right hand, but those who are in truths not derived from good are meant by the goats, which are on the left hand. By the right hand are also meant those who are in the light of truth from good. A. 10061.

32, 33. By he-goats are signified those who are in faith separate, that is, who place doctrine before life, and at length have no care about life, when yet life, and not doctrine separate makes the man. The life remains after death, but not doctrine, except so far as it partakes of the life. A. 4769.

This signifies that the Lord will separate those who are in truths and at the same time in good, from those who are in truths and not in good, for in the spiritual sense of the Word, by the right hand is signified good, and by the left hand truth, in like manner by the sheep and by the goats. J. 49.

32-46. Because the life of the internal man thus exists in the works of the external man, therefore the Lord in speaking of the last judgment recounts nothing but works, and says that those who have done good works shall enter into life eternal, and those who have done evil works into condemnation. A. 3934.

That works and deeds are the outward life of man and that by them the quality of the inward life is manifested, is evident. H. 471.

Where the Lord predicts concerning the last judgment, He makes mention only of works, and declares that they

who have done good works shall enter into life eternal, that they who have done evil works shall go into condemnation. E. 98.

Sheep those who are in the good of charity, goats those who are in faith alone. E. 316.

32, 33 et seq. The first heaven was composed of all those upon whom the last judgment was effected, these also are they whom the Lord described as goats, who made for themselves a semblance of heaven. J. 69.

32, 33, 41-46. Many, especially those who have confirmed themselves in faith separate from charity, do not know that they are in hell, when in evils, nor do they even know what evils are, because they think nothing about them. They neglect to think about evil, and because they neglect this, they are continually in evil. They are meant by the goats spoken of by the Lord in Matthew. P. 101.

32, 34, 41. That the good and the just are saved before the evil and the unjust perish is evident from the Word, as where the last judgment is treated of in Matthew, when it is said that the sheep are separated from the goats, and the sheep are told to enter into the Lord's kingdom, before the goats are told to depart into everlasting fire. A. 2438.

33-39, 42-45. The Ancient Church distinguished the neighbour or neighbours toward whom they should perform the works of charity into classes, some they called maimed, some lame, some blind, and some deaf, meaning those who were spiritually so. Some also they called hungry, thirsty, strangers, naked, sick, and in prison, and some widows, orphans, needy, poor, and miserable, by whom they meant no other than those who were such as to truth and good, and who were to be suitably instructed, led on their way, and thus provided for as to their souls. A. 4302.

33, 34 et seq. The right hand when predicated of the

Lord signifies both omnipotence and omniscience. By the right hand when predicated of angels and of men are understood the wisdom and intelligence which they have from Divine good by Divine truth proceeding from the Lord. E. 298.

33, 34, 41. By the right hand, where the sheep are, is understood the good of charity and of faith thence derived, and by the left hand, where the goats are, is understood faith separate from charity. The reason why it is said to the sheep that they should inherit the kingdom prepared for them from the foundation of the world is, because in the heavens at the right hand is south, where all are who are in truths from good, for in the southern part is the Divine proceeding itself of such a quality, which is meant by the kingdom prepared from the foundation of the world. Hence also they are called the blessed of the Father, for by the Father is understood the Divine good, from which are all things of heaven. Concerning the goats who are on the left side it is called everlasting fire, prepared for the devil and his angels, because the evil prepare for themselves their own hell. They are called cursed, because by the cursed in the Word are understood all who avert themselves from the Lord, for such reject charity and the faith of the church. E. 600.

34. Here heaven is called eternal life, elsewhere simply life. A. 2658.

To prepare heaven is to prepare those who are to be introduced into heaven, for heaven is given according to preparation, that is according to the reception of good, for heaven is in man, and he has a place in heaven according to the state of life and of faith in which he is. A. 9305.

Those who are regenerated are also called born of the Lord, sons of the kingdom, sons of the Father, and heirs. R. 20.

34 "From the foundation of the world" signifies the first establishment of the church, as well the Jewish as the Christian. R. 589.

See Chapter XIX., 29.

R. 890.

That they who have done good shall possess as an inheritance a kingdom prepared from the foundation of the world. These do not trust to reward on account of their merit, but they are in the faith of the promise from grace. With them the enjoyment in doing good to the neighbour is a reward. T. 440.

They who receive the Lord, that is, who have faith in Him and are not in evils of life are called heirs.

T. 729.

By benediction or blessing when predicated of a man is understood nothing else but the reception of Divine truth and Divine good, because in them are contained heaven and eternal felicity. E. 340.

The foundation of the world signifying the first establishment of the church. By the world in the Word various things are signified, namely, both the world in general, and the good and evil therein, also the evil only who are in the world, and thence also the hells. By the world is also sometimes signified the same as by the earth, namely, the church, which is here understood by the foundation of the world. E. 807.

The establishment of the church is understood by the foundation of the world. E. 1057.

34-36. The works which are here enumerated are the very works of charity in their order. By one who is hungry the angels have a perception of those who from affection desire good. By one who is thirsty of those who from affection desire truth, by a stranger of those who are willing to be instructed, by one who is naked of those who acknowledge that there is nothing of good and of truth in themselves, by one who is sick of those who acknowledge that in themselves there is nothing but

evil, by the bound, or those who are in prison of those who acknowledge that in themselves there is nothing but falsity. A. 4957.

Verses quoted.

A. 5037.

34-40. That the Lord is in good He Himself taught in Matthew, when He said to those who had been in good, that they gave Him to eat, that they gave Him to drink, took Him in, clothed Him, visited Him, and in prison came to Him, and afterward that so far as they did it to one of the least of His brethren, they did it to Him. A. 6711.

In these six kinds of good, when understood in the spiritual sense, are comprehended all the kinds of neighbour. Hence likewise it is evident that when good is loved the Lord is loved, for it is the Lord from Whom good is, Who is in good, and Who is good itself.

N. 90.

34-46. As regards judgment it is twofold, from good and from truth. The faithful are judged from good, but the unfaithful from truth. That the faithful are judged from good is evident from verses 34-40, and that the unfaithful are judged from truth verses 41-46. To be judged from good is to be saved, because they have received it, but to be judged from truth is to be condemned, because they have rejected good. A. 2335.

See Chapter VII., 22, 23, add : for example the things found in Matthew. A. 2371.

See Chapter X., 41, 42.

A. 3451.

By John xxi. 21-23 was also foretold that faith would despise works, and yet that these are with the Lord, as may likewise be very evident from the Lord's words to the sheep and to the goats, in which words, nothing but works are spoken of. A. 6073.

34 et seq. All who do good from religion reject after death the doctrine of the church of the present day concerning three Divine persons from eternity, and also its

faith applied to the three in order, and they turn to the Lord God the Saviour, and accept with pleasure what belongs to the New Church. But the others who have not practised charity from religion are hearts of adamant, thus hard hearts. T. 536.

34-36, 40. By the works here spoken of are signified all classes of charity, and in what degree the several classes are good, for they are good who are the neighbours toward whom charity is to be exercised. The Lord in the supreme sense is the neighbour, for He says (see Verse 40). A. 3419.

34, 35, 40. To possess the kingdom of the Lord or heaven as an inheritance is said of those who are in good. The goods of charity themselves are also enumerated in their order. A. 9338.

34, 40. See Chapter XXV., 31. A. 5313.

35. See Chapter V., 3, 6. E. 118.

35, 36. Charity in its essence is to will well to the neighbour, to be affected with good, and to acknowledge good as the neighbour, consequently those who are in good, with a difference according to the degree of their good. Hence charity, because it is affected with good, is affected with mercy toward those who are in miseries. A. 5132.

By nakedness is also signified ignorance of good and truth. R. 213.

35-45. In the Ancient Church they reduced into classes all the goods which were of charity toward the neighbour, that is all those who were in good, and this with many distinctions, to which they also gave names, calling them the poor, the miserable, the oppressed, the sick, the naked, the hungry, the thirsty, captives or those in prison, strangers, orphans and widows, some also the lame, the blind, the deaf, the dumb, the maimed, beside many others. The Lord spake according to this doctrinal in the words of the Old Testament, on which ac-

count such terms so often occur there, and He Himself spoke again according to the same doctrinal as in Matthew. A. 2417.

Here by hungering and thirsting are signified to be in ignorance and in spiritual want, by giving to eat and drink — to instruct and to enlighten from spiritual affection or charity, wherefore it is also said, *I was a stranger and ye took me not in*, for by a stranger are signified those who are out of the church, and desire to be instructed and receive the doctrines thereof, and to live according to them. E. 386.

35, 37, 42, 44. See Chapter V., 6. R. 323.

35, 42. By these words are signified spiritual hunger and thirst, likewise spiritual eating and drinking. Spiritual hunger and thirst are the affection and desire for good and truth, spiritual eating and drinking are instruction, reception and appropriation. It is here said concerning the Lord that He hungered and thirsted, because from His Divine love He desires the salvation of all. E. 617.

36, 38, 43, 44. Naked signifies those who are not in truths, and yet desire truths, also who acknowledge that there is nothing of good and truth in them. A. 9960.

36, 43. Naked stands for the good, who acknowledge that there is nothing of good and truth in themselves. A. 5433.

By captivity spiritual captivity is meant, which is to be seduced and so led away from truths and goods, and to be led on into falsities and evils. The same as by captives is also signified by the bound. R. 591.

37, 38. The answer given by those on the right hand means, that if they had seen the Lord Himself, every one of them would have done those offices, yet not from love toward Him, but from fear, because He was to be the judge of the universe, thus not for His sake, but for the sake of themselves. These and similar things

are what are signified by those on the right hand so answering, and as the evil also do the same kind of things in outward form, therefore they who were on the left gave nearly the same answer. A. 5066.

37-40. When the Lord is acknowledged and the neighbour is loved, then the Lord is in the love toward the neighbour whether man knows it or not. This also is meant by the Lord's words in Matthew. A. 10129.

37-46. The Lord regards not external but internal things, and as man testifies to his internals not by worship only but by charity and its acts, the Lord answered: (see Verse 40). They are called brethren who are in the good of charity and life. The Lord calls Himself King, because His royalty is the Divine truth, from which and according to which judgment is effected, but from and according to it the good are judged in one way, and the evil in another. The good, because they have received Divine truth, are judged from good, and thus from mercy; the evil because they have not received Divine truth, are judged from truth, and thus not from mercy, for this they have rejected, and hence they continue to reject it in the other life. That they on the right hand are called just, signifies that they are in the Lord's justice. All who are in the good of charity are called the just, not that they are just from themselves, but from the Lord. That they on the left hand are called cursed and their punishment is called eternal fire is, because they have averted themselves from good and truth, and turned to evil and falsity. A curse, in the internal sense of the Word, signifies aversion. The eternal fire into which they must depart, is not natural fire, nor is it torment of conscience, but it is lust for evil, for the lusts in man are spiritual fires, which consume him in the life of the body, and torment him in the other life. From those fires the infernals torture one another in direful ways. That eternal fire is not natural fire is evident. Extracts from A. 5067-5071.

37-40, 46. The good of charity toward the neighbour is exterior good, which is signified by just. In this passage they are called just, who have performed the goods of charity toward the neighbour which are there enumerated.

A. 9263.

37, 46. See Chapter XIII., 43.

A. 10331.

40. See Chapter XVIII., 15.

A. 2360.

All conjunction is by love and charity, for spiritual conjunction is nothing but love and charity. Love to the Lord is conjunction with Him, and charity toward the neighbour is likewise, this is evident from the words of the Lord in Matthew.

A. 4191.

See Chapter XII., 48, 49.

A. 5409.

See Chapter XII., 49.

A. 6756.

It is to be noted that the end is what qualifies all the actions of man, if the end or intention be to do good for the sake of reputation, or to procure honours or gain, in this case the good which man does is not good, because it is for the sake of himself, thus also from himself. But if the end be to do good for the sake of a fellow-citizen, or of a man's country, or of the church, thus for the sake of the neighbour, in this case the good which a man does is good, for it is for the sake of good itself. Thus also it is for the sake of the Lord, for such good is not from man, but from the Lord. This good is what is meant by the Lord in Matthew.

A. 9210.

That the Lord is good itself is evident, where the good of love and of charity are enumerated. They are called brethren who are in good.

A. 10336.

See Chapter XII., 49.

R. 32.

See Chapter XII., 49.

M. 120.

See Chapter XII., 49, 50.

E. 746.

The reason why the Lord says these things of Himself is, that He is in those who are such.

A. 4959.

Violence offered to those who are in the life of charity

and faith, is the same as offering violence to the Lord Himself, according to the word of the Lord in Matthew.

E. 394.

41. See Chapter III., 10.

A. 1861.

See Chapter III., 10.

H. 570.

They who think nothing concerning the evils in themselves, that is, do not examine themselves and afterwards desist from them, cannot but be ignorant what evil is, and they then love it from an enjoyment in it. P. 101.

In these passages by fire is signified all cupidity originating in the love of evil, and its punishment, which is torment. E. 504.

The reason why it is here said the devil is, because the words are spoken concerning those who did not perform good works, and therefore performed evil works, for they who do not the one, must do the other. The works which they did not do are enumerated in the preceding verses. E. 740.

41, 42. The Lord does not say of the goats that they had done evils, but that they had not done goods. The reason that they did not do goods is because they say in themselves "I cannot do good of myself, the law does not condemn me, the blood of Christ cleanses me and liberates me, the passion of the cross has taken away the guilt of sin, the merit of Christ is imputed to me by faith, I am reconciled to the Father." R. 838.

41-43. By the sheep at the right hand are signified they who are in charity; by the goats they who are in faith and not in charity. E. 212.

41-46. All those who congregated themselves together under heaven, and in various places formed for themselves as it were heavens, which they also called heavens, were conjoined with the angels of the lowest heaven, but only as to externals, not as to internals. Most of them were goats and of their kin, as described in Matthew; who indeed in the world had not done evils, for they had lived

morally well, but had not done goods from the origin of good, for they separated faith from charity, and hence did not look upon evils as sins. C. J. 10.

By goats are understood those which at the present time are justified by faith. B. 84.

41 et seq. Such is the lot of those who do not perform works of charity from religion, owing to the belief, that no one can do good from himself, except what is meritorious. Consequently they omit these works, and associate themselves with the goats, who are the damned, and are cast into the eternal fire prepared for the devil and his angels, because they have not done what was done by the sheep. T. 536.

41-43, 45. Hence it is manifest how they are against the Lord who are against the good of charity, also that everyone is judged according to the good of charity, not according to the truth of faith, when this is separated from good. A. 2349.

43. Since the Lord leads out of prison, or liberates from infestation those who have been in good as to life, although in falsities as to doctrine, He says, *Fear nothing of the things thou art about to suffer*, also, *Be thou faithful and I will give thee a crown of life*. R. 99.

Both the love of self and of the world infest those who are in the spiritual affection of truth, and are what is understood by the devil who casts into prison those who are of the church of the Lord, for from such all falses from the spiritual world flow into those who desire truths, and hold them as if they were bound in prison. The same are also understood by those concerning whom the Lord says in Matthew. E. 122.

To cover with a garment and to clothe signify to instruct in truths. E. 240.

Captivity in the Word means spiritual captivity, which is seclusion from Divine truths, namely from the under-

standing of them in the Word, also destruction by falses of evil and evils of the false. E. 811.

46. See Chapter XVIII., 8, 9. P. 324.
See Chapter XIX., 16, 29. E. 186.

CHAPTER XXVI.

1. And it came to pass, when Jesus had finished all these words, he said unto his disciples,

2. Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified.

3. Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas ;

4. And they took counsel together that they might take Jesus by subtlety, and kill him.

5. But they said, Not during the feast, lest a tumult arise among the people.

6. Now when Jesus was in Bethany, in the house of Simon the leper,

7. There came unto him a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat.

8. But when the disciples saw it, they had indignation, saying, To what purpose is this waste ?

9. For this *ointment* might have been sold for much, and given to the poor.

10. But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11. For ye have the poor always with you ; but me ye have not always.

12. For in that she poured this ointment on my body, she did it to prepare me for burial.

13. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

14. Then one of the twelve, who was called Judas Iscariot, went unto the chief priests,

15. And said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver.

16. And from that time he sought opportunity to deliver him *unto them*.

17. Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover?

18. And he said, Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the passover at thy house with my disciples.

19. And the disciples did as Jesus appointed them; and they made ready the passover.

20. Now when even was come, he was sitting at meat with the twelve disciples;

21. And as they were eating, he said, Verily I say unto you, that one of you shall betray me.

22. And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord?

23. And he answered and said, He that dipped his hand with me in the dish, the same shall betray me.

24. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

25. And Judas, who betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

26. And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body.

27. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it;

28. For this is my blood of the covenant, which is poured out for many unto remission of sins.

29. But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30. And when they had sung a hymn, they went out into the mount of Olives.

31. Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32. But after I am raised up, I will go before you into Galilee.

33. But Peter answered and said unto him, If all shall be offended in thee, I will never be offended.

34. Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.

35. Peter saith unto him, Even if I must die with thee, yet will I not deny thee. Likewise also said all the disciples.

36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray.

37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled.

38. Then saith he unto them, My soul is exceeding sorrowful, even unto death : abide ye here, and watch with me.

39. And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me : nevertheless, not as I will, but as thou wilt.

40. And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour?

41. Watch and pray, that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak.

42. Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done.

43. And he came again and found them sleeping, for their eyes were heavy.

44. And he left them again, and went away, and prayed a third time, saying again the same words.

45. Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest : behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46. Arise, let us be going : behold, he is at hand that betrayeth me.

47. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he : take him.

49. And straightway he came to Jesus, and said, Hail, Rabbi ; and kissed him.

50. And Jesus said unto him, Friend, *do* that for which thou art come. Then they came and laid hands on Jesus, and took him.

51. And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear.

52. Then saith Jesus unto him, Put up again thy sword into its place : for all they that take the sword shall perish with the sword.

53. Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels ?

54. How then should the scriptures be fulfilled, that thus it must be ?

55. In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me ? I sat daily in the temple teaching, and ye took me not.

56. But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

57. And they that had taken Jesus led him away to *the house of Caiaphas* the high priest, where the scribes and the elders were gathered together.

58. But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end.

59. Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death ;

60. And they found it not, though many false witnesses came. But afterward came two,

61. And said, This man said, I am able to destroy the temple of God, and to build it in three days.

62. And the high priest stood up, and said unto him, Answerest thou nothing ? what is it which these witness against thee ?

63. But Jesus held his peace. And the high priest

said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God.

64. Jesus saith unto him, Thou hast said : nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven.

65. Then the high priest rent his garments, saying, He hath spoken blasphemy : what further need have we of witnesses? behold, now ye have heard the blasphemy :

66. What think ye? They answered and said, He is worthy of death.

67. Then did they spit in his face and buffet him : and some smote him with the palms of their hands,

68. Saying, Prophecy unto us, thou Christ : who is he that struck thee?

69. Now Peter was sitting without in the court : and a maid came unto him, saying, Thou also wast with Jesus the Galilæan.

70. But he denied before them all, saying, I know not what thou sayest.

71. And when he was gone out into the porch, another *maid* saw him, and saith unto them that were there, This man also was with Jesus of Nazareth.

72. And again he denied with an oath, I know not the man.

73. And after a little while they that stood by came and said to Peter, Of a truth thou also art *one* of them ; for thy speech maketh thee known.

74. Then began he to curse and to swear, I know not the man. And straightway the cock crew.

75. And Peter remembered the word which Jesus had said, Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly.

Chapter XXVI.

- 2, 24, 45. See Chapter XVII., 12, 22, 23. A. 9807.
See Chapter XVII., 12, 22, 23. E. 63.
- 7, 12. By the head is meant the whole man, because from the head descends the all of the man, for the body is a derivation thence, wherefore also what man thinks and wills, which is done in the head, this is presented in effect in the body. Hence also it is evident that anointing the head is anointing the whole body. A. 10011.
- 7, 12, 13. By burial in the Word is signified resuscitation into life and resurrection. With regard to the Lord it signified the glorification of His Humanity, for the Lord glorified His whole Humanity, that is made it Divine, wherefore He rose again the third day with the Humanity glorified or made Divine. Unless this had been accomplished no man could have risen again to life, for the resurrection of man unto life is solely from the Lord, and indeed from the union of His Divine with His Human, which is properly understood by glorification, and by virtue whereof man has salvation. This also is involved in what the Lord said concerning the woman who poured balsamic ointment upon His head, that she did it unto His burial, for by conjunction is signified glorification. As by virtue thereof man has salvation, it is said (see Verse 13). E. 659.
17. The pass-over represented the Lord's glorification, and thus the conjunction of the Divine with the human race. As this conjunction is effected through love and charity, and faith therefrom, these celestial and spiritual things were represented by the unleavened bread. A. 2342.
26. See Chapter XIV., 19. A. 5405.
By the Lord's body is meant the Divine love, in like manner as by His flesh. Moreover the Lord's body

26 itself since it was glorified, that is, since it was made Divine is nothing else. *This is my body* He said of the bread, because by the bread is also signified the Divine love. A. 6135.

By bread is signified all worship in general, also the good of love. From these things it will be evident what was meant by the Lord when He instituted the Holy Supper, that the bread was His body. A. 8682.

See Chapter XIV., 19. A. 9416.

That bread has a similar meaning with flesh is clearly evident from the Lord's words. T. 707.

That it is the Lord Himself who is understood by manna and by bread He openly teaches for He says, *I am the bread of life which came down from heaven.*

That it is the Lord as to His Divine human He also teaches. To eat of this bread is to be conjoined to Him by love, for to eat signifies to appropriate and be conjoined, and love is spiritual conjunction. E. 146.

26, 27. See John 1, 14. From this flesh all flesh is vivified, that is, from the Lord's Divine human every man is vivified by the appropriation of His love, which appropriation is signified by eating the flesh of the Son of Man, and by eating the bread of the Holy Supper, for the bread is the body or flesh. A. 3813.

See Chapter XIV., 15-21. E. 340.

By eating bread and drinking wine, in the spiritual sense, in the Holy Supper the bread is the Lord's body, and the wine His blood. E. 617.

26-28. Hence it is manifest what is meant by eating in the Holy Supper, namely to have communication, and to be conjoined, and to appropriate to one's self.

A. 2187.

By which is signified the appropriation of Divine good and Divine truth from Him, and this appropriation from the Lord cannot be given except to those who acknowledge the Divine of the Lord, for this is the first and the

very essential of all things which are of faith in the church, for heaven cannot be opened to others.

A. 10033.

The Lord's doctrine concerning His flesh and blood, and the bread and the wine see John vi. 27, 32, 33, 35, 41, 47-51, 53-56.

T. 703.

It may be seen that the bread and wine do not mean bread and wine, but in the natural sense the same as flesh and blood, that is, the passion of His cross. Therefore He also called the passion of the cross a cup. See Verses 39, 42.

T. 704.

The blood of the New Covenant or Testament signified nothing else than the Word, thus the Divine truth therein.

T. 706.

That the Lord is in the Holy Supper in His fulness, both as to the glorified Human, and as to the Divine from which the Human came, is evident from His own express words. That His Human is present in the Holy Supper is evident from Matthew, Mark xiv : Luke xxii.

T. 716.

26-29. To break bread and to give to them in the spiritual world signifies to instruct in the good and truth of faith, by which the Lord appears.

A. 9412.

Inasmuch as by wine is understood Divine truth nourishing spiritual life, therefore the Lord said to them (Verse 29). Hence it is evident that this is to be understood spiritually.

E. 329.

26, 28. With doctrinals which are from the literal sense of the Word the case is this, that when man is in them, and at the same time in a life according to them, he has in himself correspondence, for the angels who are with him are in interior truths, while he is in exterior, and thus he has communication by doctrinals with heaven, but according to the good of his life. As, for example, when in the Holy Supper he thinks simply of the Lord, from the words then used, the angels with him are

²⁶in the idea of love to the Lord and charity toward the neighbour, for love to the Lord corresponds to the body of the Lord and to bread, and charity toward the neighbour corresponds to blood and wine, and because there is such correspondence, there flows an affection out of heaven, through the angels into that holy feeling in which man then is, which affection he receives according to the good of his life

A. 3464.

27, 28. It is said the cup, and not the wine, because wine is predicated of the spiritual church, but blood of the celestial church, although both of them signify holy truth proceeding from the Lord, but in the spiritual church the holy of faith from charity toward the neighbour, and in the celestial church the holy of charity from love to the Lord.

A. 5120.

By the blood of the New Covenant or Testament nothing else but the Word is signified, which is called the Covenant and Testament Old and New, and thus the Divine truth therein. Since that is signified by blood, the Lord therefore gave them the wine saying, *This is my blood*, and wine signifies Divine truth.

R. 379.

See Chapter XX., 22, 23.

R. 672.

That wine has a similar meaning with blood is clearly manifest from the Lord's words in Matthew xxvi: Mark xiv: Luke xxii. Also from Genesis xlix, 11: Isaiah xxv. 6.

T. 708.

As blood signifies the Divine truth proceeding from the Lord, and by the reception thereof by man conjunction with the Lord is effected, therefore blood is called the blood of the covenant, for covenant signifies conjunction.

E. 329.

Here blood is called the blood of the new covenant, because blood signifies the Divine truth proceeding from the Lord, and covenant signifies conjunction.

E. 701.

By the Lord's blood is signified Divine truth proceed-

ing from Him, and in like manner by wine, consequently by cup, therefore it is said this is my blood, and since the conjunction of the Lord with the church is by Divine truth, therefore it is called the blood of the New Testament. E. 960.

28. Blood was a covenant, or the token of a covenant, because it signified conjunction by spiritual love, that is by charity toward the neighbour, therefore when the Lord instituted the Holy Supper, He called His blood the blood of the new covenant. A. 6804.

The law was called a covenant, because covenant signifies conjunction, it is therefore said of the Lord that His blood is the blood of the covenant. Life 60.

Covenants are made for the sake of love, of friendship, of consociation, and thus of conjunction, therefore it is said of the Lord that His blood is the blood of the covenant. R. 529.

See Chapter XXVI., 28. R. 529 statement repeated. T. 285.

It is with the Holy Supper as with a covenant which, after the articles are settled, is agreed to, and finally signed and sealed. That the Lord's blood is a covenant He Himself teaches, for when He took the cup and gave it He said (Verse 28). T. 730.

From these and such like passages it is simply believed that the Lord suffered the passion of the cross on account of our sins, and that hereby and by His blood He redeemed us from hell. As this is an apparent truth, and may be said and believed, therefore it does not condemn the simple in faith and heart, but to assume or make a principle from such appearances, and to confirm this so as to insist that God the Father was thereby reconciled to man, and is still so reconciled, and that by the faith hereof alone man is justified and saved, without the goods of charity, which are good works, and to be in that principle not only in doctrine but also in life, this cannot be remitted. E. 778.

29. Here drinking signifies instruction to the life concerning truths, and giving perception of good and truth.

A. 3069.

By eating and drinking in the Lord's kingdom is not signified eating and drinking, but something which exists in that kingdom, and that is appropriation of the good of love and the truth of faith, thus it means that which is called spiritual and celestial food.

A. 3832.

That a vine is the intellectual made new or regenerated by good from truth, and by truth from good, is evident from the Lord's words to the disciples, after He instituted the Holy Supper. Good from truth and truth from good by which the intellectual is made new, or man is made spiritual are signified by the fruit of the vine, and the appropriation thereof by drinking.

A. 5113.

That wine is the good of love and of faith is plain from the Lord's words, which He said of wine when He instituted the Holy Supper. That He would not there (in His Father's kingdom) drink wine may be evident to every one, and thus that the good of love and faith is signified, which He would give to those who are of His kingdom.

A. 6377.

These words the Lord spoke after He instituted the Holy Supper, in which the bread and the wine are those things which are of love and of faith, in like manner also the flesh and the blood.

A. 9003.

The Holy Supper was instituted by the Lord, in which the bread signifies the Lord as to Divine good, and the wine the Lord as to Divine truth, and with the recipients the bread signifies holy good, and the wine holy truth from the Lord.

R. 316.

The fruit of the vine which they were to drink new in the heavenly kingdom means no other than the truth of the New Church and of heaven.

T. 708.

These words were spoken by the Lord after He insti-

tuted the Holy Supper, by the fruit of the vine is signified Divine truth from the Divine good, and beatitude and felicity thence derived. Similar to this is the signification of a feast in the Word, as in Isaiah xxv. 6, where the subject treated of is concerning the advent of the Lord.

E. 252.

By the fruit of the vine, or the wine, which the Lord said He would drink new with them in the kingdom of His Father, or when the kingdom of God should come, is signified all Divine truth in heaven and the church, which would then proceed from His Divine Human, wherefore He calls it new and in Verse 28, His blood of the New Testament, the blood of the Lord signifying the same as wine.

E. 376.

30. See Chapter XXI., 1.

R. 336.

See Chapter XXI., 1.

R. 493.

See Chapter XXI., 1.

E. 405.

See Chapter XXI., 1.

E. 638.

31. That these words (Zechariah xiii. 7) were spoken of the Lord, may be seen in Matthew.

A. 7668.

Well-disposed men are also called sheep.

A. 10132.

By sheep are signified those who are in the good of charity, and thence, in the abstract sense the goods of charity themselves.

E. 1154.

31, 34. That it pleased the Lord to be taken at night signified, that Divine truth to them at that time was in the obscurity of night, and that falsity from evil was in its place. That Peter denied the Lord thrice that night represented also the last time of the church, when the truth of faith is indeed taught, but not believed. Such a time is night, because the Lord is then utterly denied in the hearts of men.

A. 6000.

34. Three signifies an entire period of the church and of affairs in the church, whether great or small and accordingly what is complete and also continuous to the end.

A. 4495.

See Chapter XIII., 33.

S. 29.

See Chapter XIII., 33.

R. 505.

See Chapter XIII., 33.

T. 211.

34 et seq. By this is signified that in the last time of the church there would be no faith in the Lord, because no charity, for cock-crowing as well as twilight signifies the last time of the church, and three or three times what is complete to the end. E. 9.

34, 69-75. That in the last time of the church there would be no faith in the Lord, because no charity is signified where it is written that Peter denied the Lord thrice before the cock crew. E. 250.

See Chapter XII., 40.

E. 532.

34-69 et seq. The number three was representative, not only in the Ancient Church, and in the Jewish, but also among various nations. A. 2788.

34, 74, 75. By Peter was represented the faith of the church, or what is the same thing the church as to faith, by the time when the cock crew—the last state of the church, which time was also called cock-crowing, by triple denial was signified the plenary denial of the Lord in the end of the church. A. 10134.

36-44. It may be evident from these passages what the Lord's temptations were—that they were the most terrible of all, and that He had anguish from the very inmosts, even to the sweating of blood, that He then was in a state of despair concerning the end and the event, and also that He had consolations. A. 1787.

In the evangelists the temptations which the Lord endured from childhood up, are described in a summary by His temptations in the wilderness, by His being afterwards tempted of the devil, and the last by the things which He suffered in Gethsemane, and upon the cross. L. 12.

36-46. His last temptation was in Gethsemane, and afterwards the passion on the cross, that by it He fully subdued the hells He Himself teaches. A. 9937.

37. That Peter, James, and John were with the Lord in Gethsemane, they signified faith, charity, and the works of charity in their order. E. 821.

37-39, 42, 44. As regards the Lord's temptations in general, some were more external and some more internal, and the more internal they were, the more grievous. The inmost ones are described by Matthew xxvi. 37-39, 42, 44; and xxvii. 46. A. 2819.

38, 39. The law from the Divine is the law of order, and the law of order concerning those who are in a state of infestations from falsities is that they should be infested even to despair, and unless they are infested to despair the end of the use of infestation is not attained. That temptation is increased to despair manifestly appears from the Lord's temptation in Gethsemane, and also afterwards upon the cross, and the temptation of the Lord is a type of the temptation of the faithful.

A. 7166.

39-44. See Chapter XIII., 33. S. 29.

See Chapter XIII., 33. R. 505.

See Chapter XIII., 33. T. 211.

39, 42. By not withholding thy son, thine only one from me (Genesis xxii. 12, 16, 17), which was hearkening to the voice, is signified the union of the Human with the Divine by the last state of temptation. A. 3381.

39, 42, 44. Cup here stands for temptation. Likewise in John xviii. 11: Mark x. 38, 39. A. 5120.

In prayer from the Divine it is always at the time thought and believed that the Lord alone knows whether it be conducive to the end or not, wherefore the suppliant submits the hearing to the Lord, and then immediately prays that the will of the Lord and not his own may be done, according to the Lord's words in His own most grievous temptation in Gethsemane.

A. 8179.

- 39 See Chapter XX., 22, 23. R. 672.
 See Chapter XXVI., 26-28. T. 704.
 That the Lord prayed three times in the garden of Gethsemane, three signified what is complete even to the end. E. 532.
 In these passages a cup signifies temptations. E. 960.
41. See Chapter V., 3. A. 9818.
45. See Chapter XX., 18, 19. A. 2813.
 See Chapter XX., 18, 19. L. 24.
47. This was done, because all things relating to the Lord's passion were representative of the destruction of all things appertaining to good and truth by the Jews. With the sons of Israel there were two general punishments, stoning and hanging upon wood. Stoning for the injury and destruction of truth, and hanging upon wood for the injury and destruction of good. E. 1145.
- 51, 52. See Chapter X., 34. R. 52.
 It is manifest what is signified by the words of the Lord to Peter, that they who believe falsities, will perish by them. E. 131.
52. This was said to Peter because by him was represented the truth of faith, as also the false of faith, wherefore by taking the sword and perishing by it, was signified to receive the false of faith, and to perish thereby. E. 812.
- 52, 54, 56. That the Lord fulfilled all things of the law, means that He fulfilled all things of the Word. This is evident from the passages where it is said that the Scripture was fulfilled by Him. L. 11.
 The previous statement repeated in T. 262.
53. By the twelve legions of angels here mentioned is understood the universal heaven, and by more than twelve is signified the Divine omnipotence. E. 430.

61. In three days. Day in the Word signifies state. Three signifies completeness and the beginning of sanctification. A. 2788.

See Malachi iii. 1, 2. To the temple of the Lord is to His Human, that this is His temple, the Lord teaches in Matthew. A. 9303.

Three — what is complete and perfect, also the whole together. S. 29.

Three signifies complete, thus to the end. R. 505.

See Chapter XXVI., 61, under S. 29. Statement repeated in T. 211.

That the temple represented the Lord's Divine Human, is plainly taught by the Lord Himself.

E. 391.

As the number three signified what is complete even to the end, therefore that number was received in the representative church, and used as often as something complete was represented. E. 532.

63. In the Jewish church by the Son of God was understood the Messiah, whom they expected, and concerning whom they knew that He was to be born in Bethlehem. L. 19.

That the Messiah is the Son of God appears from these passages. R. 520.

The reason why the Lord, when He was in the world, was called Christ, Messiah, Anointed, and King was, because in Him alone was the Divine good of the Divine love, from which proceeds Divine truth, and this was represented by anointing. E. 684.

63, 64. As Christ and Messiah are the same, and as Christ in Greek, and Messiah in Hebrew signify Anointed, it is evident that the Christ is the same as Anointed, and likewise the same as king, for kings in general were called the Anointed. A. 3008.

See Chapter XXII., 44.

A. 4592.

63 By right hand in the Word is signified superior power, and by sitting at the right hand of Jehovah, omnipotence.

A. 4933.

See Chapter XXIV., 30.

A. 8106.

To sit at the right hand of the power of God signifies Divine omnipotence which was to endure for ever.

A. 9422.

By the right hand those who are in truth from good.

A. 10061.

Here He first confessed that He was the Son of God, and afterwards said that they should see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven, by which is meant, that after the passion of the cross, He would be in the Divine power of opening the Word, and establishing the church, which could not be done before, because He had not before conquered hell and glorified His Human.

L. 26.

See Chapter XXIV., 30.

R. 24.

Since the right hand of God signifies omnipotence, therefore the Lord says that He is to sit at the right hand of power.

T. 136.

Jesus Himself confessed before the high priest that He was the Son of God.

T. 342.

By the Son of Man is here meant the Lord as to Divine truth. To sit at the right hand of power signifies His omnipotence. To come in the clouds of heaven signifies revelation of Divine truth concerning Himself in the Word, for He has revealed Himself and has likewise fulfilled all things which are contained in the internal sense, which treat especially concerning the glorification of His Humanity.

E. 36.

To sit at the right hand of power and the right hand of God, signifies the omnipotence and omniscience pertaining to the Lord from Divine good by Divine truth.

E. 298.

To sit at the right hand of power signifies the Divine

omnipotence of the Lord over the heavens and over the earths, after He had subjugated the hells, and glorified His Humanity. E. 687.

63-65. When the Lord confessed that He was the Christ, the Son of God, that the high priest rent his clothes, saying He hath spoken blasphemy, signifies, that he had no other belief than that the Lord spoke against the Word, and thus against Divine truth. A. 4763.

64. Sitting on the right hand, and also coming upon the clouds, are from the idea of place with men, but with angels the idea is of the power of the Lord. A. 3387.

What is signified by sitting on the right hand is the omnipotence which is the Lord's, wherefore it is said, at the right hand of power. A. 7518.

The right hand of Jehovah means Divine power or omnipotence. A. 8281.

The Son of Man stands for the Divine truth proceeding from the Lord, to sit on the right hand of power — that He has omnipotence, for Divine good has omnipotence by Divine truth. It being said that henceforth they shall see it, signifies that Divine truth was in its omnipotence, when the Lord in the world had conquered the hells, and had reduced all things there and in the heavens into order, and thus that they might be saved who had received Him with faith and love. A. 9807.

See Chapter XXII., 43-45. A. 10019.

The Son of Man is the Lord as to the Word, the clouds of heaven are the Word in the sense of the letter, to sit at the right hand of God is omnipotence through the Word. S. 49.

See Chapter XVII., 5. R. 642.

See Chapter XVII., 5. R. 820.

See Chapter XVII., 5. T. 776.

See Chapter XXIV., 27, 30 add: to sit on the right hand of power means that He has omnipotence. Its being predicated that they should see this now means,

- 64 that Divine truth was in its omnipotence when the Lord in the world had conquered the hells, and reduced to order all things there and in the heavens, and that thus they might be saved who should receive Him in faith and love. E. 63.
 See Chapter XXIV., 3. E. 870.
 See Chapter XVII., 5. E. 906.
67. All things related concerning the passion of the Lord represent and signify arcana of heaven and the church, and specifically the quality of the Jews as to the Word, the church, and worship. The face of Jehovah, or the Lord signifies the Divine love, and all the good of heaven and in the church thence derived. E. 412.
- 69-75. By Peter is also signified faith without charity, as also when he denied the Lord thrice. E. 820.
75. That in the last time of the church there would be no faith in the Lord and therefore no charity is represented by Peter denying the Lord thrice, before the second cock-crow. N. 122.

CHAPTER XXVII.

1. Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death :
2. And they bound him, and led him away, and delivered him up to Pilate the governor.
3. Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders,
4. Saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? see thou *to it*.
5. And he cast down the pieces of silver into the sanctuary, and departed ; and he went away and hanged himself.
6. And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood.

7. And they took counsel, and bought with them the potter's field, to bury strangers in.

8. Wherefore that field was called, The field of blood, unto this day.

9. Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom *certain* of the children of Israel did price ;

10. And they gave them for the potter's field, as the Lord appointed me.

11. Now Jesus stood before the governor : and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12. And when he was accused by the chief priests and elders, he answered nothing.

13. Then saith Pilate unto him, Hearest thou not how many things they witness against thee?

14. And he gave him no answer, not even to one word : insomuch that the governor marvelled greatly.

15. Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would.

16. And they had then a notable prisoner, called Barabbas.

17. When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ?

18. For he knew that for envy they had delivered him up.

19. And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man ; for I have suffered many things this day in a dream because of him.

20. Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus.

21. But the governor answered and said unto them, Which of the two will ye that I release unto you? And they said, Barabbas.

22. Pilate saith unto them, What then shall I do unto Jesus who is called Christ? They all say, Let him be crucified.

23. And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified.

24. So when Pilatē saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man; see ye *to it*.

25. And all the people answered and said, His blood *be* on us, and on our children.

26. Then released he unto them Barabbas; but Jesus he scourged and delivered to be crucified.

27. Then the soldiers of the governor took Jesus into the Prætorium, and gathered unto him the whole band.

28. And they stripped him, and put on him a scarlet robe.

29. And they platted a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews!

30. And they spat upon him, and took the reed and smote him on the head.

31. And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

32. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to go *with them*, that he might bear his cross.

33. And when they were come unto a place called Golgotha, that is to say, The place of a skull,

34. They gave him wine to drink mingled with gall: and when he had tasted it, he would not drink.

35. And when they had crucified him, they parted his garments among them, casting lots;

36. And they sat and watched him there.

37. And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38. Then are there crucified with him two robbers, one on the right hand and one on the left.

39. And they that passed by railed on him, wagging their heads,

40. And saying, Thou that destroyest the temple, and bu ldest it in three days, save thyself: if thou art the Son of iGod, come down from the cross.

41. In like manner also, the chief priests mocking *him*, with the scribes and elders, said,

42. He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him.

43. He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God.

44. And the robbers also that were crucified with him cast upon him the same reproach.

45. Now from the sixth hour there was darkness over all the land until the ninth hour.

46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me?

47. And some of them that stood there, when they heard it, said, This man calleth Elijah.

48. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49. And the rest said, Let be; let us see whether Elijah cometh to save him.

50. And Jesus cried again with a loud voice, and yielded up his spirit.

51. And behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent;

52. And the tombs were opened; and many bodies of the saints that had fallen asleep were raised;

53. And coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.

54. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God.

55. And many women were there beholding from afar, who had followed Jesus from Galilee, ministering unto him:

56. Among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

57. And when even was come, there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple :

58. This man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up.

59. And Joseph took the body, and wrapped it in a clean linen cloth,

60. And laid it in his own new tomb, which he had hewn out in the rock : and he rolled a great stone to the door of the tomb, and departed.

61. And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

62. Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate,

63. Saying, Sir, we remember that that deceiver said while he was yet alive, After three days I will rise again.

64. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead : and the last error will be worse than the first.

65. Pilate said unto them, Ye have a guard : go, make it *as* sure as ye can.

66. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

Chapter XXVII.

9, 10. Thirty signifies somewhat of combat, and thus but little combat. The number is composed by multiplying five, by which is understood some little, and six by which is understood labour or combat. Thirty here stands for the price of what is little valued. A. 2276.

Thirty means what is so little as to be scarce anything, and thus this means that the Jews placed no value on the merit and redemption of the Lord, but with those who believe all good and all truth to be from the Lord, the price of redemption is signified by forty, and in a higher degree by four hundred. A. 2966.

11. That the Lord is King is clear from passages in the New Testament. A. 3008.

11-29, 37, 42. Anointed is called Christ in the Greek tongue, and Messiah in the Hebrew, and Anointed is King, hence it is that the Lord was called King of Israel, and King of the Jews, which He also confessed before Pilate, whence it was written upon the cross. E. 684.

24. Innocent in the proximate sense signifies one who is without blame, and without evil which they also testified formerly by washing of the hands, the reason of which was, because the good which is from the Lord with man is without blame and without evil. A. 9262.

The washing of hands was also a testification of innocence. E. 475.

24, 25. The plenary rejection of truth Divine, which was from the Lord, and which was the Lord, is meant by these words. A. 9127.

29, 30. By the Jews placing a crown of thorns upon the head of the Lord and smiting His head, was signified the reproachful manner in which they treated Divine truth, and Divine wisdom itself, for they falsified

29 the Word which is Divine truth, and contains the Divine wisdom, and adulterated it by their traditions, and by applications to themselves, thus desiring a king who should raise them up above all the nations of the earth. And as the Kingdom of the Lord was not terrestrial but heavenly, therefore they perverted all things that were said about Him in the Word, and mocked at what was predicted of Him. This was represented by their placing a crown of thorns upon His head and by their smiting Him on the head. E. 577.

It is to be observed that all things which are related concerning the passion of the Lord signify the mocking at Divine truth, consequently the falsification and adulteration of the Word, as the Lord when He was in the world was the Divine truth itself, which in the church is the Word. For this reason He permitted the Jews to treat Him altogether as they treated Divine truth or the Word. E. 627.

33-56. It is known in the church that the Lord conquered death, by which is meant hell, and that He afterwards ascended with glory into heaven. But it is not yet known that the Lord conquered death or hell by combats which are temptations, and at the same time glorified His Human by them, and that the passion on the cross was the last combat or temptation, by which He conquered and glorified. L. 12.

34. Since the Jewish church falsified all the truths of the Word, and the Lord in all the things of His passion represented it, by permitting the Jews to treat Him as they did the Word, because He was the Word, therefore they gave Him vinegar mixed with gall, which is like wormwood, but tasting it, He would not drink it. R. 410.

34, 38. Their giving to the Lord vinegar mingled with gall, which was also called wine mingled with myrrh, signified the quality of the Divine truth from the Word

with the Jewish nation, namely, that it was intermixed with the falsity of evil and thus altogether falsified and adulterated, wherefore He would not drink it. By their afterwards giving to the Lord vinegar on a sponge and placing hyssop about it was signified the quality of falsity with the upright gentiles, which was falsity arising from ignorance of the truth, in which there was something of good and use. As this falsity is accepted by the Lord, he therefore drank its representative. By the hyssop about it was signified purification. E. 519.

35. Garments also signify truths but exterior. They parted my garments and cast lots upon my vesture — dissipating truths by reasonings and falsities. A. 3812.

Divine truths were dissipated by the Jews. His garments represented truths in the external form, and His tunic truths in the internal form. A. 9093.

38. Similar things as by the sheep and the goats, are meant by the two thieves who were crucified one to the right and the other on the left hand of the Lord. Hence it was said by the Lord to the one who acknowledged Him, see Matthew xxvii. 38. E. 600.

40. See Chapter XXVI., 61. E. 532.

40, 43, 54. See Chapter III., 16, 17. T. 342.

43, 54. See Chapter II., 15. A. 2798.

45. The light stands for the Lord from Whom are all good and truth, the darkness for falsities, which are dispersed by the Lord alone. A. 1839.

By the darkness over all the land was represented, that in the universal church there was nothing but evil, and the falsity thence derived. The three hours also signify what is full and absolute. E. 526.

45, 50. The number three signifies what is complete even to the end. E. 532.

46. See Chapter XXVI., 37-39, 42, 44. A. 2819.

See Chapter XXVI., 38, 39. A. 7166.

The Lord ascribed to the Father all that He did and

said, yea upon the cross He cried out, *My God, my God, why dost Thou forsake me?* T. 104.

48. See Chapter XXVII., 29, 30. E. 627.

51. The veil of the temple was rent in twain, signifies that the Lord entered into the Divine itself, by dispersing all appearances, and that He at the same time opened the way to His Divine itself through His Human made Divine. A. 2576.

The externals of the ancient church were all representative of the Lord, and of the celestial and spiritual things of His Kingdom — that is of love and charity, and faith hence — and consequently of such things as are of the Christian church. Thus when the externals of the ancient and of the Jewish church are unfolded and as it were unwrapped, the Christian church is disclosed. This was also signified by the veil of the temple being rent in twain. A. 4772.

The division of the garments into four parts signified total dissipation, in like manner at the division in Zechariah xiv. 4, likewise the division in two parts as we read of the veil of the temple. The rending of the rocks, also at that time, represented the dissipation of all things of faith, for a rock is the Lord as to faith, and thus it is faith from the Lord. A. 9093.

By the veil is signified the medium uniting celestial good and spiritual good. The veil of the temple being rent into two parts when the Lord endured the cross signified the glorification of the Lord. A. 9670.

By the veil of the temple being rent into two parts from the top to the bottom after the Lord suffered, was signified the union of the Divine Human of the Lord with the Divinity itself. E. 220.

All things of the passion of the Lord were representative, as the veil of the temple being rent in twain, the earth quaking, and the rocks being rent. E. 899.

51, 54. It is also recorded in the Word that there was

a great earthquake when the Lord suffered upon the cross, and when the angel rolled away the stone from the door of the sepulchre. Those earthquakes took place as signs that the state of the church was then changed, for the Lord by His last temptation, which He sustained in Gethsemane and on the cross, conquered the hells, and reduced all things in them and in the heavens to order. E. 400.

52, 53. The idea of sepulchre perishes and is as if it were put off, when the idea of regeneration or of the new life comes in. That the sepulchres were opened and many bodies of the saints arose and went forth, involves resurrection, because of the Lord's resurrection, and in an inner sense every resurrection. A. 2916.

Their coming forth out of the tombs and entering into the holy city, also their appearing, were in testification that they, who had been hitherto detained in spiritual captivity, were liberated by the Lord, and were introduced into heaven. Heaven is signified in the internal sense by the holy city. A. 8018.

Jerusalem is here called the holy city, when yet it was rather profane, because at that time the Lord was there crucified. A. 9229.

By the monuments (sepulchres) being opened and many bodies of them that slept appearing is signified the same as in Ezekiel xxxvii. 13, 14, namely, the regeneration and resurrection of the faithful unto life, not that the bodies themselves which lay in the sepulchres rose again, but that they appeared to the intent that both regeneration and resurrection to life from the Lord might be signified. E. 659.

The sepulchres being then opened, represented the resurrection of those who were reserved by the Lord in places under heaven until the time of His coming, and who after His resurrection were taken away, and raised up into heaven. E. 899.

53. In Christendom at this day few believe that man rises again immediately after death, but believe that he will rise again at the time of the last judgment, when the visible world will perish. Nevertheless man rises again immediately after death, and then he is a man as to all things. H. 312.

Those are called saints who live according to the truths of the Word. R. 586.

The term holy having respect to charity, Jerusalem is called the holy city. E. 204.

See Chapter IV., 5. E. 223.

66. The angel rolling away the stone from the door of the sepulchre, and sitting upon it signified that the Lord removed all the falsity which intercepted and hindered approach to Him, and thus that He opened Divine truth, for stone signifies Divine truth, which the Jews had falsified by their traditions, hence it is said that the chief priests and Pharisees sealed the stone and set a watch. E. 400.

CHAPTER XXVIII.

1. Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it.

3. His appearance was as lightning, and his raiment white as snow:

4. And for fear of him the watchers did quake, and became as dead men.

5. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified.

6. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay.

7. And go quickly, and tell his disciples, He is risen

from the dead ; and lo, he goeth before you into Galilee ; there shall ye see him : lo, I have told you.

8. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

9. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him.

10. Then saith Jesus unto them, Fear not : go tell my brethren that they depart into Galilee, and there shall they see me.

11. Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass.

12. And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers,

13. Saying, Say ye, His disciples came by night, and stole him away while we slept.

14. And if this come to the governor's ears, we will persuade him, and rid you of care.

15. So they took the money, and did as they were taught : and this saying was spread abroad among the Jews, *and continueth* until this day.

16. But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

17. And when they saw him, they worshipped *him* ; but some doubted.

18. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

19. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit :

20. Teaching them to observe all things whatsoever I commanded you : and lo, I am with you always, even unto the end of the world.

Chapter XXVIII.

1. Jesus rose again the third day. The number three is used where a work is finished and perfect. In every Divine work there is a first, a middle, and a last, and the first passes through the middle to the last. See S. 27.

S. 29.

That Jesus rose again on the third day. Three signifies complete, thus to the end. R. 505.

The two previous statements repeated. T. 211.

That the Lord rose again the third day. E. 532.

- 1, 2. See Chapter XXVII., 51-54. E. 400.

- 1-8. The Divine trinity is in the Lord God the Redeemer and Saviour Jesus Christ, because the three essentials of one God, which make one essence, are in Him. That in Him is all the fulness of the Godhead, as Paul says, is evident also from the Lord's own words, that all things of the Father are His, and that the Holy Spirit "does not speak from Himself," but from Him, and further that He took from the sepulchre, when He arose, His whole human body both as to the flesh and as to the bones, unlike any other man. This also He attested to His disciples. Luke xxiv. 39. T. 170.

2. To sit is an expression significative of essence and endurance in the state of a thing and of the life. An angel of the Lord was sitting upon the stone which he had rolled away from the door of the sepulchre, which things were representative of the glorification of the Lord, and introduction into Heaven by Him. By the stone is signified Divine truth, consequently the Word, which was shut by the Jews, but opened by the Lord.

E. 687.

- 2, 3. Snow from being small and white is predicated of truth. A. 8459.

3. When angels are presented to view, their interiors

shine forth from the face, their exteriors are represented both in their bodies and in their dress, and this so fully that every one can know their quality from their dress alone, for they are real substances, and thus essences in form. A. 2576.

That the angels who are likenesses appear in flaming radiance and hence in white, is plain from the angel who descended from heaven and rolled away the stone from the door of the sepulchre. A. 5530.

That spirits and angels appear in garments, may be evident from the Word. A. 5954.

The angels who were seen in the Lord's sepulchre appeared clothed in white raiment, bright and shining, because linen signified the truth of the exterior natural, and the exterior natural is what clothes the interiors. Therefore truth was represented by the linen garments. A. 7601.

The signification of lightnings, the glowing and flashing of truth Divine. A. 8813.

Spirits and angels appear clothed in garments according to their truths of faith, shining in the case of those who are in truths derived from good. A. 9216.

That the angels appeared clothed with garments is manifest. A. 9814.

Since angels are clothed with garments in heaven, they have also appeared clothed with garments when seen in the world, as those seen at the Lord's sepulchre. H. 180.

Because angels signify Divine truths, therefore the angels seen in the Lord's sepulchre appeared in garments white and shining. R. 166.

By linen clean and shining is signified truth pure and genuine. R. 671.

The angels in the Lord's sepulchre in white and shining garments — for fine linen signifies the righteousness of the saints, as in Revelation xix. 8. T. 686.

3 See Chapter XXI., 7-9. E. 195.

The reason why white in the Word is predicated of truths is, because Divine truth is the light of heaven, and from the light of heaven arise whiteness and brightness. Hence also it was that the raiment of the angels at the sepulchre of the Lord was white as snow and glittering or shining. E. 196.

3-5. See Chapter XVII., 2, 6, 7, add: and the angel also whose face seemed like the lightning and his garment like snow said to those women "fear not." R. 56.

3-5, 10. By the fearful those are signified who are in no faith. R. 891.

5, 9, 10. Recreation is signified by "Fear not." Recreation is effected by the Divine presence. E. 80.

8-10. See Chapter XVII., 5-7. E. 677.

9. See Chapter IX., 18. L. 41.

The Lord's church is under the heavens, and thus under the Lord's feet, it is therefore called the footstool of His feet (Isaiah lx. 13, 14). Hence it is that they fell down at the Lord's feet worshipping. R. 49.

Falling at the feet signifies adoration from humiliation. E. 77.

The women meeting Jesus worshipped Him.

D. P., Page 47.

10. See Chapter XII., 49. A. 6756.

See Chapter XII., 49, add: and therefore also the disciples. R. 32.

See Chapter XVII., 2, 6, 7. R. 56.

See Chapter XII., 49. M. 120.

See Chapter XII., 49, 50. E. 746.

16, 17. See Chapter XIV., 23. A. 2708.

16, 18. The earth in the internal sense—the Lord's kingdom on earth and also the Lord's kingdom in heaven. That the Lord has all power in heaven and on earth, He Himself teaches in Matthew. A. 8769.

18. See Chapter XI., 27. A. 1607.
 See Chapter XI., 27. A. 2026.
 See Chapter XI., 27. A. 3704.

It is the Lord who rules the whole heaven, as He Himself teaches in Matthew, and that in hell they are opposed to the Lord, because they are opposed to heaven, where the Lord is all in all. A. 6197.

To believe that there is a heaven and a hell, that men will live after death, the good in happiness for ever, the evil in unhappiness, that the life remains with every one, that faith and charity make spiritual life and that this is the life which the angels have in heaven, that the Lord hath all power in the heavens and on the earth, as He Himself says in Matthew, that from Him we live — such are matters of faith in spiritual things and are signified by believing. A. 6970.

In the Lord is the trinity and He is the Lord of heaven, for He has all power in heaven and on earth.

A. 7086.

The Lord alone is God, because by Jehovah in the Word no other is meant than the Lord, and because in heaven they know and perceive that the Lord is the Lord of heaven, and thus the Lord of the universe, as He Himself says in Matthew. A. 7209.

That the Lord rules both heaven and the universe is a truth also known to Christians in this earth from His words in Matthew. A. 7477.

By Divine order is meant that order which has been in heaven from the time when the Lord from His Divine Human began to put all things in order in heaven and on earth, which was immediately after the resurrection. A. 7931.

That the Lord is Lord of heaven and earth is evident in Matthew. A. 8331.

The world cannot receive the Spirit of truth, since it does not see Him. It will not acknowledge the Lord by

¹⁸ faith in the heart, because the external things which are of the world will obscure. Hence who at this day adores Him as the Lord of the whole heaven and earth, when yet all who are in the heavens, thus all who are in things internal, see the Lord as their only God. A. 9278.

The Lord when he was in the world subdued the hells, and reduced the heavens unto order and acquired to Himself Divine power over them. That the Lord has that power He Himself teaches in express words in Matthew. A. 10019.

See Chapter XI., 27. A. 10067.

See Chapter XI., 27. A. 10089.

To those who do not acknowledge Him heaven is closed, and he who does not acknowledge in the world, that is, who is within the church, does not acknowledge in the other life. A. 10370.

The reason why Jehovah is said on the seventh day to have rested and respired is, because the Lord as to His Human was then above all the infestations from the hells, and at the same time heaven and earth were under His government. A. 10374.

But when the Lord is worshipped who is the God of heaven and earth, then the angels who are attendant upon man from heaven, do not claim to themselves anything of worship, because they attribute all the truth of faith and good of love to the Lord. A. 10642.

Angelic spirits say that the Lord alone has power in the heavens, and that the heavens are His. A. 10738.

Inasmuch as in the Lord everything is Divine, therefore He has all power in the heavens and in the earths. A. 10827.

He says, "in heaven and on earth," since He who rules heaven, rules also the earth, for the one depends on the other. Ruling heaven and earth means to receive from the Lord every good pertaining to love and every truth pertaining to faith. H. 5.

See Chapter XI., 27.

N. 291.

I was then permitted to say to the inhabitants of the planet Mars, that Christians also on our earth know that the Lord rules heaven and earth from the words of the Lord Himself in Matthew, but that they do not believe this as those who are from the earth Mars do. U. 91.

The church on our earth also knows this from the mouth of the Lord Himself. U. 159.

The Divine is united to the Human, and the Human to the Divine. L. 32.

The Lord after His glorification had power over heaven and earth, as He Himself says. P. 245.

No one is safe because the Lord is known to him, but because he lives according to His commandments, and the Lord is known to everyone who acknowledges God, for He is the God of heaven and earth, as He teaches in Matthew. P. 330.

The Lord alone is the God of heaven and earth, they therefore who do not go directly to Him do not see the way to heaven. R. 176.

See Chapter XI., 27.

R. 294.

That the church is from Him who is the Saviour and Redeemer is not denied, but that He is to be approached immediately as the Saviour and Redeemer is denied. Hence it is manifest, that the church is about to expire, unless a new one comes into existence, which acknowledges the Lord alone as the God of heaven and earth, and therefore goes immediately to Him. R. 476.

The Lord is the God of heaven and earth. R. 517.

That the Lord will reign as to His Divine Human is plainly manifest from these passages. R. 520.

As the Divine itself from which He came forth, and the Lord's Divine Human are one, as the soul and the body, it follows that the Lord alone reigns. This is meant by the gospel of the Kingdom, and the Kingdom of God. Matthew iii. 2, etc. R. 553.

18 See Chapter I., 20, 25.

R. 613.

For it is said in the doctrine of the trinity, "There is one person of the Father, another of the Son, and another of the Holy Spirit;" also "The Father is God, the Son is God, and the Holy Spirit is God." And though it is there added that these three are one, still in their thought they divided the Divine Essence into three, which however cannot be divided. . . . From this idea of their thought it came to pass, that they could not comprehend that the Lord, as born in the world, can be the God of heaven and earth, and still less that He alone is God, notwithstanding that they have heard and read all those passages as Matthew xxviii. 18: John xiii. 3; xvi. 15.

R. 618.

That the Lord is the God of heaven and earth, He teaches manifestly.

R. 693.

The Divine truth, according to the words of the Lord Himself in Matthew.

R. 738.

That the Lord is God of heaven and earth, He teaches in plain words.

R. 743.

See Matthew xvi. 15, 16. This is the truth upon which the Lord builds His church, and Peter then represented that truth. From which it is manifest that the confession of the Lord, that He is the Son of the living God who has power over heaven and earth, is that upon which the Lord builds His church.

R. 768.

The Lord has power over heaven and earth, and thus the power of saving the men who from faith of heart are in that confession of Peter (Matthew xvi. 16). The Lord's Divine operation to save men is from firsts by ultimates.

R. 798.

Verse mentioned.

R. 800.

By the testimony of Jesus is signified the Lord's attestation in heaven, that man is His, and thus that he is in heaven among the angels there; that attestation cannot be given to any others but those who are in conjunc-

tion with the Lord, and they are in conjunction with the Lord who acknowledge Him as the God of heaven and earth, as He teaches in Matthew, and at the same time live according to His precepts. R. 819.

See Chapter XI., 5. R. 839.

That the Lord is the Alpha and the Omega, the Beginning and the End and that by this is meant that all things were made, are governed, and are done by Him and more besides, is evident. R. 888.

He then asked sharply (part of Memorable Relation) "How can you demonstrate the first, that there is one God in whom there is a Divine trinity, and that He is the Lord Jesus Christ?" Then are quoted in reply John x. 30; John xiv. 10, 11: Colossians ii. 9: Matthew xxviii. 18 and other passages. M. 82.

What other can be approached, when by Him all things were made which are made and when He is the God of heaven and earth? M. 336.

All who are in the hells are against the Lord, and all who are in the heavens are with the Lord. They who are of the church and do not acknowledge the Divine of the Lord in His Human, act as one with the hells, whence it is that they entertain so great hatred. It has been often told them that they do evil, because they know from the Word, that the Lord hath all power in the heavens and on earth. E. 137.

All things of the Father are also the Lord's, and as He and the Father are one therefore the Lord when He ascended into heaven, said to His disciples, see Matthew. E. 200.

See Chapter XXVII., 51, 54, add: the Lord then rose again and as to His Human glorified, or made Divine, took upon Him all dominion over heaven and earth, as He Himself said. E. 400.

See Psalm cv. 17-23. By Joseph is here described the Lord, how He was received when He came into the

18 world, how He was tempted and afterwards made Lord of heaven and earth. E. 448.

That the Lord has dominion over the angels in the heavens and over man on the earth is known from the Word. E. 513.

By the God of the earth (Revelation xi. 4) is understood the God of heaven and earth, and specifically the God of the church in heaven and in the world. E. 639.

That the Lord is the God of heaven, He Himself made manifest whilst He was in the world and when He departed out of the world. E. 678.

That the Lord has infinite power may appear from these considerations, that He is the God of heaven and the God of earth, that He has created the universe, full of so many innumerable stars, which are suns, consequently so many worlds therein, and earths in the worlds, that they exceed several hundred thousand in number, and that He alone continually preserves and sustains the same, inasmuch as He created them. That the Lord rules all things, He Himself teaches. E. 726.

See Chapter XI., 27. E. 803.

See Chapter XI., 27. E. 805.

Inasmuch as the Father and the Son of God are one, therefore the Lord says that when He cometh to judgment: He shall come in the glory of His Father.

E. 852.

The idea concerning God is the primary of all ideas, for according to the quality thereof with man, such is his communication with heaven and conjunction with the Lord, and hence such is his illustration, affection of truth and good, perception, intelligence and wisdom, for these things are not from man, but from the Lord. The idea concerning God is the idea concerning the Lord and His Divine, for no other is God of heaven and God of earth, as He Himself teaches in Matthew. E. 957.

See Chapter XI., 27. E. 1097.

The reason that the Lord sent out the disciples to baptise in the name of the Father, of the Son and of the Holy Spirit was because in Him was glorified the Divine Trinity. Therefore He says in Verse 18. B. 32.

That in the Lord is all power in heaven and earth.

B. 44.

From these and several other passages of the Word, it may be clearly seen that the union of the Father and the Lord is like that of soul and body. T. 98.

The state of glorification is also that of union. He was in this state whenever He said that the Father and He were one, and when the union was full He said in Matthew xxviii. T. 104.

These passages in the Evangelists were read to them (the clergy). John iii. 35 ; xvii. 2, etc. T. 111.

The kingdom of God, of which the good tidings were made known, was the kingdom of the Lord, and so the Father's kingdom. That it is so, is manifest from these passages : Isaiah liv. 5 : Daniel vii. 13, 14 : Revelation xi. 15, etc. T. 113.

And what then is easier for the devil to do, divide and rule? that is, to distract the minds of men, and excite rebellious movements, now against one God, now against another, as has been done from the time of Arius to the present day, and thus to cast down from the throne the Lord God, the Saviour, who has all power in heaven and earth. T. 133.

Our faith is not in man as you suppose, but in the true God, in whom is all the Divine. The Lord Himself says in Matthew : T. 137.

That the apostolic church knew nothing whatever of a trinity of persons, or of three Divine persons from eternity, is very evident from the creed of that church. The apostles preached faith in the Lord (Colossians 11, 9) and that He had all power in heaven and in earth. T. 175.

18 The Lord is the Word, the God of heaven and earth, the God of all flesh, the God of the vineyard or church, the God of faith, Light itself, the truth and life eternal. That the Lord is the God of heaven and earth is evident in Matthew. T. 354.

The true faith which is the one only faith, is in the Lord God the Saviour Jesus Christ. He is the God of heaven and earth. T. 379.

A paper was once sent down from heaven to a society in the world of spirits, where there were two prelates of the church, with canons and elders under them. The paper contained an exhortation that they should acknowledge the Lord Jesus Christ as the God of heaven and earth, as He Himself taught. T. 389.

All the good of charity is from the Lord, as He says in Matthew. T. 459.

The Lord is the all in all of heaven. The church makes the body of Christ, and Christ is the life of this body. The Lord is the church with those who acknowledge Him alone as the God of heaven and earth, and believe in Him. T. 608.

Who except a stupid person cannot see that without free-will in spiritual things man cannot be regenerated? Can he without this go to the Lord and acknowledge Him Redeemer and Saviour, and as God of heaven and earth, as He teaches? T. 615.

That in that primeval time all in what was then the Christian world acknowledged that the Lord Jesus Christ was God to whom was given all power in heaven and on earth, and power over all flesh. T. 637.

That the Lord is at this day forming a new heaven from Christians who acknowledged in the world, and after their departure out of it were able to acknowledge that He is the God of heaven and earth. T. 781.

The new heaven which was formed and is still forming of those who acknowledge the Lord alone as the God of heaven and earth. T. 796.

It was granted me to converse with Calvin and to speak first concerning the new heaven which at this day is forming of those who acknowledge the Lord alone as the God of heaven and earth. — T. 798.

It was granted me to speak with him (who had been a pope in the world) and he said that he adored the Lord alone, because He is God, Who has all power in heaven and on earth. T. 820.

It was proved by many things in the Word, that the Lord even as to His Human was God, as by those found in Matthew. Ind. xv.

See Chapter XXVIII., 18. Statement in T. 389 repeated. Ind. xliii.

Verse quoted. D. P., Page 47.

I advise seafarers henceforth to pray to the Lord, because He is the God of the heaven, of the land, and of the sea and there is none else beside Him. C. 96.

That He is the Lord of heaven and earth He Himself teaches. Can., Page 63.

18-20. It has already been shown that the Divine which is called the Father, and the Divine which is called the Son, are one in the Lord. It shall therefore now be shown that the Holy Spirit is the same with the Lord. The Lord said that they should baptise into the name of the Father, of the Son, and of the Holy Spirit for the reason that there is a trine or trinity in the Lord, for there is the Divine which is called the Father, there is the Divine Human which is called the Son, and the Divine proceeding which is called the Holy Spirit. The Divine which is the Father, and the Divine which is the Son is the Divine from which all things are, and the Divine proceeding which is the Holy Spirit, is the Divine by which all things are. L. 46.

19. The Father in this passage is the Divine itself, the Son is that Divine itself in human form, and the Holy Spirit is the Divine proceeding, thus the Divine is one and still a trine. A. 9818.

19 That it is the Lord alone Who is meant in Matthew by the Father, Son, and Holy Spirit is evident from what precedes and what follows there. L. 46.

If you persist saying that the Lord Himself mentioned three in Matthew, yet it is manifest from the verse immediately preceding, and from that immediately following that He said this to make known that in Himself now glorified was the Divine Humanity. P. 262.

What the Divine trinity is, is evident from the words of the Lord in Matthew. B. 32.

That there is a Divine trinity, the Father, the Son, and the Holy Spirit is very evident from the Word. T. 164.

That baptism was commanded is perfectly evident from John's baptising in Jordan, and furthermore by the Lord commanding the disciples to baptise all nations.

T. 668.

The first use of baptism is introduction into the Christian church, and at the same time insertion among Christians in the spiritual world. T. 677.

Here by the Father is meant the Divine itself, by the Son the Divine Humanity, and by the Holy Spirit the Divine proceeding, which is the Divine truth, thus one Divine and yet a trinity. E. 183.

By the rite of baptism was signified initiation into knowledges received from the Word concerning the Lord, His advent, and salvation from Him. As man is reformed and regenerated by the Lord by means of truths from the Word, therefore baptism was commanded by the Lord. E. 475.

He therefore commanded the disciples that they should baptise in the name of the Father; of the Son, and of the Holy Spirit. Can., Page 52.

Since God is one and since He is the Divine trinity Father, Son, and Holy Spirit, according to the Word of the Lord in Matthew, it follows that that trinity is in one person, and that it is in the person of Him who was con-

ceived from God the Father and born of the virgin Mary and who was thence called Son of the Most High, Son of God, the only begotten Son. Can., Page 61.

19, 20. It shall also be told what is meant by the Lord's last words to the disciples. . . . *Until the consummation of the age* is until the end of the church, and then, if they do not go to the Lord Himself, and live according to His precepts, they are left by the Lord, and being left by the Lord they become as pagans who have no religion, and then the Lord is with those only, who will be of His New Church. R. 750.

20. That the Lord is present with all He teaches in Matthew. W. 111.

They who make the Human of the Lord like the human of another man, do not think of His conception from the Divine itself, nor do they consider that the body of everything is the effigy of its soul. Neither do they reflect on His resurrection with the whole body, nor on His appearance at His transfiguration, when His face shone as the sun. Neither do they think respecting those things which the Lord said concerning faith in Him, concerning His unity with the Father, concerning His glorification and concerning His power over heaven and earth, that these are Divine, and were mentioned in relation to His Human. Neither do they remember that the Lord is omnipresent also as to His Human. . . .

Omnipresence is Divine. N. 292.

Verse quoted. B. 32.

Verse quoted. B. 120.

In the Word frequent mention is made of observing and keeping the precepts, the commandments, the words and the law. By observing and keeping them is there signified to understand, to will, and to do them, as in Matthew, in John viii. 51 ; xiv. 15, 23, 24. E. 15.

See Chapter V., 18, 26. E. 228.

See Chapter XIII., 39, 40, 49. E. 397.

Verse quoted. D. P., Page 9.

It was said by the Lord that He would be with the disciples even to the consummation of the age, because by the Lord's twelve disciples the like is signified as by the twelve tribes of Israel, namely all things of love and faith, and accordingly all things of the church.

A. 4535.

By the age is here meant the duration of the church from beginning to end.

A. 10248.

See Chapter XIII., 39, 40.

A. 10622.

See Chapter XXVIII., 20. Statement N. 292 repeated.

A. 10826.

By the Spirit when the Lord is spoken of, is meant in particular the life of His wisdom, which is the Divine truth. It is evident that by the Comforter, the Spirit of truth, and the Holy Spirit, the Lord meant Himself.

L. 51.

See Chapter V., 18, 26.

R. 23.

See Chapter XIII., 30, 40.

R. 658.

From this and many other passages in the Word it is manifest that the Divine, which is called the Holy Spirit proceeds from the Divine in the Lord, through His Divine Human.

R. 962.

That the Lord meant Himself by the Comforter or the Holy Spirit is manifest from those words of the Lord.

See John xiv. 16-19.

T. 139.

It is manifest that the Divine which is called the Holy Spirit, proceeds out of the Lord, from the Father.

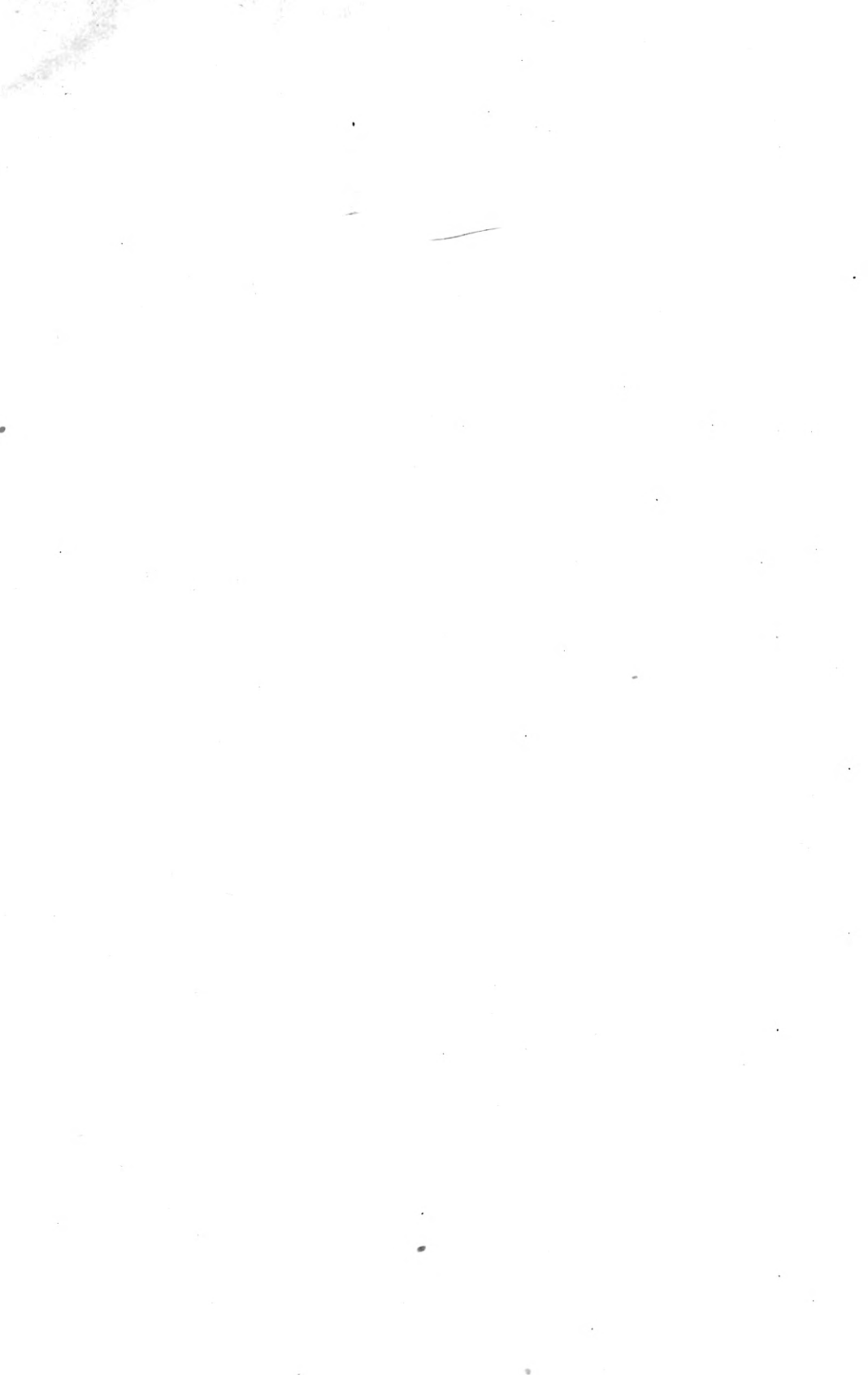
T. 188.

See Chapter XIII., 30, 39, 40.

T. 755.

Inasmuch as all light departs at midnight, and the Lord is the true light, John i. 4-9; viii. 12; xii. 35, 36, 46, therefore when the Lord ascended to heaven He said to the disciples, *I am with you even to the consummation of the age*, and then He departs from them to the New Church.

T. 761.





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