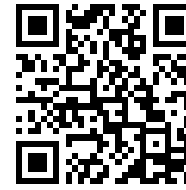
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

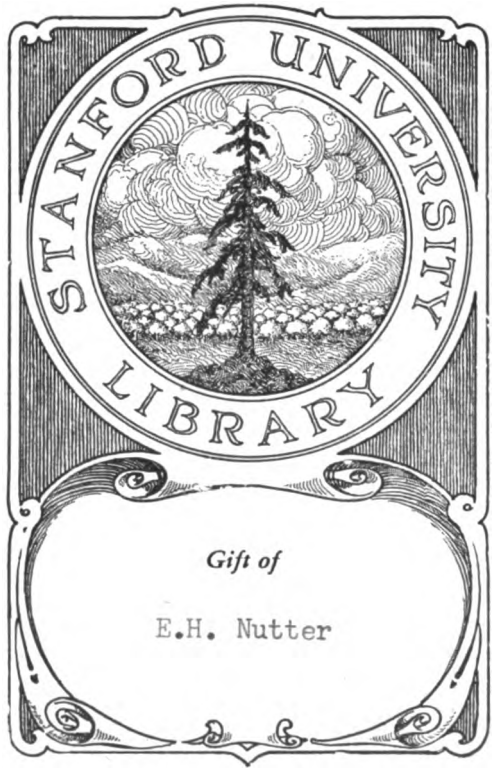
Google™ books

https://books.google.com



289.4 .S97SC C.1
The Schmidius marginal
Stanford University Libraries
3 6105 046 843 095

Digitized by Google



Digitized by Google

25328

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

The
Schmidius Marginalia
together with
The Expository Material
of
The Index Biblicus
by
EMANUEL SWEDENBORG
II

Bryn Athyn, Pa.
ACADEMY OF THE NEW CHURCH
1917

Digitized by Google

289.4
S97sc

Digitized by Google

PREFACE

The appearance in English of a translation of Swedenborg's marginal annotations in his copy of the Schmidius Bible, in connection with a compilation and translation of all the expository material in the INDEX BIBLICUS, calls for some prefatory comments as to the nature of both works and the reason for publishing them together.

What has been termed the SCHMIDIUS MARGINALIA is contained in codices 89 and 90 of the Swedenborg MSS. in the Royal Library at Stockholm. It consists of annotated fragments of the Old and New Testaments, of the Latin version of Sebastian Schmidius (Schmidt), professor of theology at Strassburg, and published by him in 1696. A photolithograph copy of it was brought out in 1870 under the direction of the Rev. R. L. Tafel, but with the omission of the notes in Samuel, Chronicles, and on the covers. On the margin of this Bible Swedenborg entered in Latin many critical expository comments on the text, and there are references to passages in the BIBLE, ADVERSARIA, INDEX BIBLICUS, SPIRITUAL DIARY, ARCANA COELESTIA and APOCALYPSE REVEALED. Many words in the Latin text are underscored, defects in the texts are shown, and different renderings are occasionally proposed. There are also various marks in the margin, such as the abbreviations, O B S., N. B., the numerals 1-16 and the marks ||, +, —, ———, V. For a critical analysis of the numerals, the reader is referred to an article entitled The MARGINAL NUMERALS IN THE SCHMIDIUS BIBLE (N. C. Life, 1914 p. 747).

There are scarcely any notes in the portions from Leviticus up to Isaiah, and from Obadiah through Malachi. They are somewhat more numerous in the New Testament. But the parts of Genesis, Exodus, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, and Amos, that have been preserved, are copiously annotated. The missing portions are Genesis xxvii-xlvii, Exodus i-xxxvii, Jeremiah xxiv-xxxix, Ezekiel xv-xxiii, xxviii-xlii and many parts in Isaiah. Some of these missing portions were deliberately removed, a number of them having evidently been cut off with a pair of scissors (Doc. 310, 313).

There are six entries that appear to be written in a dif-

Digitized by Google

ferent handwriting from Swedenborg's. Five of these are in Latin and are very brief. They occur at Gen. iv: 14, Lev. xvi: 14; Is. iii: 1, lvii: 1, Matt. xxii: 11. The sixth is of some length and is in German. It occurs at **Apoc. i.**

The published Index Biblicus consists of three volumes published by Dr. J. F. I. Tafel in 1859, 1860, 1863; a fourth volume, published by Dr. A. Kahl in 1868; and a small fascicle, published by the Rev. R. L. Tafel in 1873, all in Latin. The sources of this work are codices 4, 5, 39, 40, 41. Dr. Tafel published all that they contain from A to the word *Dama* together with voluminous extracts from later theological works; Dr. Kahl, the rest of codex 4 from *Debilis* to *Zoan;* and the Rev. R. L. Tafel, the rest of codex 39. It is noteworthy however that codices 4 and 39 thus published in full are the only ones that contain any expository matter. The other three, published only so far as *Dama,* contain merely a classification in alphabetic order of selected statements in the New Testament (i. e. codex 5) and in the historical portion of the Old Testament, (i. e. codices 40, 41) yet they are of value, as the Rev. R. L. Tafel observes, inasmuch as they contain "Swedenborg's own translation of the Sacred Scriptures, or at least that version of the Scripture which was approved and adopted by him." (2 *Doc.* p. 839)

The expository material in codex 4 is about thirty times the bulk of that in codex 39 which is confined to the proper names of men, lands, kingdoms, and cities, occurring in the Prophets. The Latin text, the basis for the expositions in codex 4, is mainly that of Tremelius, whose order of division as to chapter and verse is followed. This seems somewhat singular, in view of the fact that in the ADVERSARIA Swedenborg for a while used the texts of Castellio and Schmidius about equally, though eventually using the latter altogether; and that in the SCHMIDIUS MARGINALIA and in codex 39, this choice is further confirmed. The real fact however is that Swedenborg followed no text slavishly, but in every instance made a judgment as to what was best.

Approximately one-half of the expository material of the INDEX BIBLICUS is devoted to Isaiah; more than a fourth to Jeremiah; one-eighth to Ezekiel, and considerably less than an eighth to the rest of the Bible. It is more than

Digitized by Google

three times the bulk of the contemporaneous SCHMIDIUS MARGINALIA.

The Rev. R. L. Tafel gives the following chronological sequence of the works written in the years 1746-8: (1) The first three parts of the ADVERSARIA; (2) codices 40, 41; (3) Part iv of the ADVERSARIA on Isaiah and Jeremiah; (4) SCHMIDIUS MARGINALIA on Jeremiah and Lamentations; (5) codex 6, nearly all of whose contents have been crossed out as an indication of their transference to codices 4 and 39, but which has on p. 1 a note recording Swedenborg's entrance into the celestial kingdom as having occurred on August 7, 1747; (6) SPIRITUAL DIARY, Nos. 1-148, which are missing all but a fragment; (7) MARGINALIA on Genesis and Exodus; (8) MARGINALIA on Isaiah, Ezekiel, and the Minor Prophets; (9) Codex 39 on proper names; (10) Codex 4, the bulk of the expository material in the INDEX BIBLICUS; (11), Codex 5. The Rev. R. L. Tafel accordingly concludes that the greater part of the SCHMIDIUS MARGINALIA and all the expository material in the INDEX BIBLICUS were penned after Swedenborg's intromission into the celestial kingdom—"Swedenborg's Biblical Concordance, therefore, contains that version of the Sacred Scripture which he approved while in the highest state of illumination, and for this reason also his Concordance was the storehouse on which he drew for Biblical passages in the preparation of the theological works which he wrote and published from 1747 to 1771." (2 Doc. p. 969)

Since 1873 the only work that has been done on the SCHMIDIUS MARGINALIA and the INDEX BIBLICUS has been an analysis of their contents by the Rev. R. L. Tafel in his Documents and the Rev. James Hyde in his Bibliography; a private draft by the Rev. C. Th. Odhner of about two-thirds of the marginal notes in Daniel; and an uncompleted transcription by the Rev. A. Acton of the marginal notes in Genesis and Exodus. In 1911, my attention was drawn to the valuable and important matters contained in the MARGINALIA. With the assistance of the Collegiate class of eight students in the Academy, one thousand words in each of eight of the most copiously annotated books of the Bible were transcribed. One of these students, the Rev. H. L. Odhner, subsequently deciphered for me from the Stockholm MSS. the portions of Samuel and Chronicles, together with the notes on the cover that had been left out of the

Digitized by Google

photolithograph. These results with the above mentioned drafts were assembled as a basis for deciphering the entire Marginalia. The transcription was finished in the summer of 1912 and a translation of it into English was finished in April, 1913.

The work of deciphering the MARGINALIA was rendered especially difficult by the fact that some times as many as six letters at the left or at the right side of a column of annotations are missing, the worst instance of the kind occurring at the first chapter of Ezekiel. In order to reconstruct these missing letters, a lengthy exegetic study of that chapter was undertaken and as a further aid to verify my reconstructions of illegible or missing words here and elsewhere in the MARGINALIA, I decided to copy out on slips all the expository material of the INDEX BIBLICUS and to rearrange a translation of the same by chapter and verse, according to the order of the Bible. The result of this labor, not only suggested the probable rendering of many doubtful readings, but apprised me that we have in this material a word for word analysis of the internal sense of Isaiah, Jeremiah, and parts of Ezekiel, of a character far more thorough than it is possible to construct with the help of the references in Searle's Index.

The MARGINALIA and INDEX BIBLICUS together comprise a system of exposition of the Word that while approximating to that in the ARCANA is yet in many respects intermediate between the latter and the ADVERSARIA treatment. In these earlier expositions the giving of the pure spiritual sense is less prominent, and their main value is in the exegesis of the internal historical sense, accompanied by historical, archaeological, and etymological studies that serve to bring out what is the genuine sense of the ultimate letter of the Word.

It did not seem advisable for the purposes of the present work to compile from the INDEX BIBLICUS more than the expository passages. Even had it seemed advisable to enlarge this work to more than double its present size so as to include all the Biblical citations that have no comments, recourse would have had to be made to the recently produced phototype copies of the INDEX BIBLICUS, in view of the fact that codices 5, 40, and 41 have only been published as far as *Dama*.

Bryn Athyn, Pa. E. E. IUNGERICH.

Digitized by Google

The Special Meanings of some Orthographic Signs Used in This Translation

The MARGINALIA are in larger type than the comments from the INDEX BIBLICUS and precede the latter whenever a given text has comments from both works.

Note also the specific values attached to the following signs:—

" " Quotation marks enclose all words of the Biblical text.

(" ") Quotation-marks are enclosed in parenthesis when the words of the Biblical text do not occur in the notes but are needed to explain them.

SM. CAPS. For words underscored by Swedenborg.

Italics To make headings, divisions, and explanatory comments supplied by the translator.

[?] After words of doubtful reading.

[ ] Brackets enclose the translator's suggested restoral of words that have faded or are otherwise missing. A misreference to a specific chapter or verse will have adjoined to it in brackets the probable correct reference and they will show where the Authorized Version, (A. V.) or the Tremelius Bible, (Trem.), differ.

[*del.*] Words Swedenborg has struck out are followed by the abbreviation *del.* and enclosed in brackets.

Digitized by Google

THE SCHMIDIUS MARGINALIA AND THE EXPOSITORY MATERIAL FROM THE INDEX BIBLICUS

DETACHED NOTES

Inside the First Cover of the Schmidius Bible

That the Lord saved, by the passion of the cross, from Himself. John x: 17, 18.

Inside the Last Cover of the Schmidius Bible

Blessedness, pleasantness, happiness, delight, amenity, pleasure, gratefulness, delightsomeness, joy and gladness.

Epistles of Paul

To the Romans - p. 178
I to the Corinthians - 195
II to the Corinthians - 211, etc., *evidently an index to all books after page 178 of this volume.*

On the page following the Frontispiece of the Schmidius Bible

The kingdom of God Messiah is in justice, hence in truth. From imputative justice they are called sons of the king, or princes.

The priesthood or church of God Messiah consists in love, and thus in good, whence they are called priests and sons of God.

On page 1, Codex 6, Index Biblicus

1747, AUGUST 7, OLD STYLE. A CHANGE OF STATE TOOK PLACE IN ME INTO THE CELESTIAL KINGDOM IN AN IMAGE.

Digitized by Google

GENESIS

PREMISED. 1. That now for some years I have spoken almost continuously with spirits and angels, and they with me. 2. That thus *I have been* instructed concerning the state of souls after death. 3. Concerning the diverse kinds of spirits who seduce man. 4. Concerning hell and its various and cruel afflictions and punishments. 5. Concerning the heavens, and the felicity of the souls who *are* there. 6. Concerning the doctrine of true faith, such as is acknowledged in the universal heaven. 7. Concerning the interior and the more interior sense of the Word as well of the Old as of the New Testament, which is its spirit and life.

With the Prophets, all and single things are twofold and thus coupled, namely, things celestial and spiritual, thus things looking to the tree of life and to the tree of science.

This may be deduced from the Prophets, everywhere in which there is nothing ever said that does not in its own manner look to God Messiah, *and* that *this* is the life of His Word.

That it can never be anything else, is because this is the verimost life, because He Himself spoke *it*, a matter which will appear in singulars.

What the life of the Word of God Messiah is, that it treats of God Messiah and His kingdom.

That the life is more interior and inmost. In inmosts all and single things are celestial, and most beautiful.

Concerning the life of the Sacred Scripture: that the Saviour of the world, Jesus Christ, is the very entrance to all holy scripture, *and that* thence are based His King [dom], and the celestial and spiritual things which are contained in the letter.

CHAPTER I.

Verse 1. The creation of human minds, or of men, is that which is called the new creation, for human minds

Digitized by Google

are null in infancy, but have only been conceived, *and* thus are potencies at any rate, *and* are born thereafter, etc.

SEE THE AGREEMENT with man created ANEW, and with NEW CREATION.

V. 2. That "the earth was void and empty," and the heavens had no light, cf. Jer. iv: 23; for no intelligence of truth.

V. 3. A first illumination while the darkness was made.

V. 5. A distinction.

V. 6. Psalm xxiv: 2.

[Is.] xxxviii: V. 12.

V. 8. New things.

"[The exp]anse" of the heavens is the inferior mind, is the inferior heaven.

V. 10. "Land" is the body; "seas" are the inferior things of the mind, etc.

V. 11. The agreement may be seen in the man created anew, or in the new creature.

V. 12. How the new man is then conceived and born.

V. 15, 16. "Luminaries" are that which is signified by them elsewhere. "The larger" is love, "the smaller" is truth.

V. 18. "The dominion" of love "over the day," and of truth "over the night" may be set forth from the Prophets.

V. 20-22, 28 ("Bird"), for thought, abstracted from the body, thus purer.

V. 21. "Reptiles of the water," are imaginations; and "birds" are thoughts which then come.

TWO "GREAT WHALES," for all THOUGHT arising from HEARING AND SIGHT.

V. 24, 25. "The wild beasts of the land" and "the beasts" are pleasures, various affections which are out of the body and of the animus.

"Beast," for all affection, arising or produced especially from the blood; "wild beast," for the lowest affection.

V. 26. "Man," finally made spiritual and celestial.

V. 27. Man made [?] a living [animus *del.* [?]]

When man is made "an image of God," he sees nothing at all *merely* with his eyes, but with his mind. What he sees with the eye he sees with the mind, thus spiritual and celestial things in natural and corporeal ones; according to the state in which I have been. Thus the eye is then the

Digitized by Google

[mind's *del.*] genuine instrument of the mind, thus not of its own [body].

V. 29. The dominion of the new man, and of his faculties, etc.

V. 31. As in the singular man, so in a general and in a most general society, *and* so in heaven, where the universal kingdom of God Messiah is the new man.

CHAPTER II.

Here concerning the heaven of the Lord. 1. That there are three. 2. That there are innumerable societies according to the distinctions of faith and love. 3. That no one is in heaven unless he have faith and love. 4. That there is no spirit or angel who was not a man in a world.

V. 2. Compare Tome III: Art [6025 *del.*] 6026*

V. 3. Man so created that he should be and can be in heaven and on earth.

V. 7. "BREATH," for wisdom and intelligence, cf. Is. [ii: 22] iii: 1.

V. 8. With respect to "the garden, Eden, from the east," in the [man *del.*] individual regenerate man, it contains more arcana than can be set forth briefly. "Man," is the understanding; "Garden, Eden," is love, and indeed celestial. It is called garden of God from the love of God or God Messiah. Every garden of God is [formed *del.*] conceived, born, and formed in man, and this in an ineffable manner in the man about to be regenerated; With respect to the garden of God or of Eden see also Ezek. xxxi.

Let the society be described in which reigns celestial love, thus God Messiah, thus paradise. Hence an idea of the kingdom of God Messiah *can be had.*

Ezek. xxviii: 13.

V. 9. "The tree of life" is love, the celestial, good. "The tree of science" is the spiritual, the intellectual, truth.

Tome III Art. 6435 seq., 6556, 6557. See Is. xix. Compare notes on chap.

V. 10. Jer. xvii: 8. Ezek. xlvii: 9, 12. Psalm xlvi: 5.

V. 11. 1 Sam. xv: 7.

Concerning the water and the stream from the sanctuary, Ezek. xlvii in the series vers. 1 to 17 [12].

V. 14. See ASHUR.†

*A reference to 3 Adv. 6026.

†A reference to the Index Biblicus.

Digitized by Google

V. 17. "Food," "to eat of the fruit of the tree in the midst of the garden," namely of *the tree of* science, is to be wise concerning the senses and the body.

V. 22. Gen. Ch. xxix: 14.

Celestial affection is begotten from the spiritual mind and thought, when man is being created anew, but then love rules in him.

V. 23, 24. "To adhere and be one flesh," for supreme conjugial love, to be of one mind, that is, of similar affection and thought.

V. 24. ("He shall cleave to his wife") See Chap. xxx: vers. 20, also Ch. xxix: vers. 34. See Tome III: notes 871 to 880, 6423.

CHAPTER III.

V. 1. "Serpent," what is terrestial and corporeal in the animus, thus uncleanness. See the etymology. Compare Tome II Art. 1896 to 1910.

V. 5. ("Knowing good and evil") Concerning this and the rainbow, see my vocabulary.*

Jer. xxxiii: 20, 25. See day there.*

V. 7. Compare Exod. Ch. xxxii: vers. 25 notes†

"Fig-tree," is intellectual and therefore persuasive things with which they want to cover unlawful loves, about which also something *shall be said* below.

V. 12, 13. "Man," here, represents the understanding; "wife," the affection of the inferior mind, on which account she is afterwards subject to the male or the understanding, although previously she was charity, *and* then the understanding obeyed her. "Serpent," however, is the body, thus the body's sensation and pleasure which seduce inferior things; whereas these *seduce* the understanding; thus evil spirits who excite.

V. 14. "To walk on the belly," is in the order now inverted.

("Beast"), for all depraved cupidity of the animus.

V. 15. What "hurting the heel" is, see annotations under heavens *at* Jer. xxxi: 37.††

Ps. cx: 5, 6, 7.

"To trample the head," for to destroy all forces.

**Index Biblicus.*
†*Adv. 3466—9.*
††*I. B. Coeli.*

Digitized by Google

V. 16. ("CONCEPTION") FRUIT.

Compare Tome III. Art. 871 to 880 and Art. 5690.

V. 17. A perverse society, or *one* contrary to the heavenly society or to paradise is described.

"To eat of the earth with sorrow," for the COMBAT of celestial and CORPOREAL things, as also of SPIRITUAL and natural things.

V. 18. Deut. iv: 22, 30.

"To eat the grass of the field," for the lowest pleasure.

V. 18, 19. [univers. *del.*] In Adam and his fall is represented the entire antediluvian time as to the state of the church, likewise the postdiluvian time up to the first advent of God Messiah, as also the time up to His second advent. In Abel is represented the slain Ancient Church. Cain is he who killed in those three epochs. That the state of the universe may be represented in one person is evident everywhere, as in Hosea, Israel, etc. Hosea Ch. I. Ch. II.

V. 20. "Eve," wife of Adam, for the church, thus the mother of all the faithful, since by woman is meant the church and faith.

V. 22. ("Live forever") See TREE OF LIFE.

V. 23. Concerning the expulsion of haughty man from the garden of Eden, see Ezek. xxxi.

Compare Amos Ch. vii: 1 to end.

V. 24. As to "cherubs," see Exod. xxv: vers. 17 to 22 inclusive and notes *at* Tome III.*

As to "sword," see Ezek. xxi from beginning to end, that care be taken lest things profane mingle themselves with holy things. In the individual man after the flood when he is regenerate celestial love is separated from the intelligence which remains. BUT cherubs have been stationed lest the intelligence which then as it were becomes the man's, should be conjoined with celestial love.

CHAPTER IV.

V. 1. See FIRST-BORN.

She hoped he was Messiah.

"KAIN;" for every perverted posterity which from *its* primogeniture supposes itself to be the God of heaven and earth.

Eve in her first-born expected Messiah, on which account she says, "I have gotten a man."

V. 2. "ABEL," born Gen. iv: 2 and treated of in the verses following; for the celestial man, thus in the supreme sense for

Adv. at Ex. sup.

Digitized by Google

Messiah who is slain by the first born of Jacob, ibid. Similarly in the following time, they are faithful and *yet* destroy the church, thus for the nations who are first-born, but *are* a primogeniture captured by deceit but restored or replaced by Seth, wherefore Seth signifies REPLACED. Abel therefore is the people of the Ancient Church who were slain by the descendants of Jacob, but in whose stead Seth was replaced. To kill Abel is *to kill the* internal man, which is done by Cain, that is, by the external man, ibid.

V. 7. Power over the devil was then given to man, as likewise to the apostles upon their being sent forth, thus through God Messiah.

Tome III at end, notes ♂ ♂

V. 12. See "LAND."

V. 14. "Hodie"—today, *missing in the text, is replaced.**

V. 15. ("MARVEL") SIGN, see [Kain].

"KAIN," for the external man which is forbidden to be killed, for from it the internal is restored, etc.; wherefore "a sevenfold punishment," signifying that this is so even to the end of the world.

"The sign on Kain," for ferocity and truculence, like that of a wild beast, which the affection of the internal man takes away, and causes that he be man.

V. 16. "The land of NOD": signifies a land of wandering from the east of Eden. "Nod" is wandering, vagabond, and to be agitated; hence the land where he was. See the Hebrew text. Thus from the east of Eden.

V. 17-22. "Jabal, Jubal, and Tubal-Cain," all named from fluxion.

V. 18. The fourth generation unto which he is indeed avenged [The period from the interior man to the external *del.*]

"LAMECH": smiter,—from Kain. By his two wives are meant two churches, of which he calls the Ancient "a male" *and* the Jewish "a boy." In so far as he is husband of Adah and Zillah he represented both churches, and at the same time *as* father of three sons, *the things* of the inmost, of the more interior, and of the interior church, as it appears. Then by "Lamech's smiting a man" may be meant in the supreme sense that Messiah altogether subdued and killed the devil; but these things are still ARCANE; *as* also whether he may have been the people in the end

*Apparently in a different handwriting.

Digitized by Google

of its period who slew Messiah, the people of the Ancient Church when it became idolatrous, thus also the people of the Jewish Church, etc.

V. 19. "Adah," her son Jabal, V. 20, *and his* brother Jubal, V. 21; for the Ancient representative church, thus for faith which is the male whom Lamech slew, V. 23. *She* signifies the testimony, the Word, also the decked congregation of those who testify.

V. 20. The sons of the Ancient Church, represented.

V. 21. "To play the harp," for the harmony of celestial and spiritual things. Their father is called Jubal. "To play the organ" for the harmony of the things corresponding in the natural.

V. 22. The sons of the Jewish Church.

"TUBALCAIN," son of Lamech and Zillah. "To elaborate brass and iron," is to cultivate natural and terrestrial things, whose prince he was called.

"NAAMAH," sister of Tubalcain the son of Lamech, signifies beautiful and delightful things, thus the beauty and delightfulness of affections when they flow from interiors, for Tubalcain is called the prince of natural things.

V. 23. See Adah, Zillah, and Lamech.

[Cain represents the same as Lamech *del.*]

"ZILLAH," wife of Lamech, for the representative Church which is called "a boy," whom Lamech is said to have slain. Zaill signifies shade.

V. 25. The sons of the New Church represented, who were put in the place of the former two that had been slain.

"SETH," third son of Adam. "Seth," for the nations in the new church which was restored after the Ancient Church had been destroyed by Jacob, as here by Cain, wherefore it is said that "another seed was replaced instead of Abel."

V. 26. "ENOS," signifies man, see the lexicon. For the new church.

CHAPTER V.

V. 2. Man is created anew when he becomes dust.

"Adam," that the name of both was thus called on the day they were created. His posterity from Seth, ibid: to the end: from humiliation even to the dust of the earth, that is, to nothing. Thus called Adam, from the name, as also because made from dust, and elevated to heaven, but then fallen, from love of self, *and* afterwards to be reduced to nothing through humiliation so that he

Digitized by Google

may exist again or anew. See now the name, and the things at Chap. iii: 9 and v: 2, 3; thus that in his likeness he begat Seth, being thus renewed. That Adam is called male and female, ibid, verse 3 [2]. He is the man who succumbed in temptations, *but* Noah he who did not succumb.

V. 10. "Quindecim"—fifteen, *inserted in text in place of* ("DECEM"—TEN)

CHAPTER VI.

Concerning the fall of man in particular, of society in general, and of all in a universal *sense,* with the causes of the fall from marriages spiritually understood, and from natural doctrines, whence a corruption occupying the entire man so that nothing sound remains. Then his damnation comes, represented by the flood.

"NOAH,"—author of rest,—born of Lamech; for the man saved in the Last Judgment, as also for the new man, the former one being entirely dead.

V. 1. Deut. xxxii: 7, 8.

V. 2. ("DAUGHTERS OF MAN") A false doctrine of faith mixed with the true, whence profane births.

V. 3. "Flesh" or blood, cupidities of evils which *are* works of the flesh.

("Flesh"), for corruption from false doctrine.

V. 4. "NEPHILIM," they who from false doctrine from the natural sciences are called "strong," and "men of renown," see ANAKIM, ENAKIM, REPHAIM, EMIM.

V. 5. He perished when *there was* no more any faith.

"HEART," for divine commiseration.

V. 14. "Ark," for the entire man who is being saved; and the things which are in the ark, for those which are in the man who is being saved.

("Pitch it within and without") Nothing must enter by the inferior way.

V. 16. ("Window") All light from heaven will thus come from above. "Door," the way from the world.

("Lower, second, and third.") The order in man.

V. 17. "Flood," for hell.

V. 18. "Three sons," three minds in man.

V. 20. ("Bird .. beast ..reptile.") The interiors of man described in their order.

V. 21. "Food," for every cognition of truth and good.

"Food," for every cognition of truth and good.

Digitized by Google

CHAPTER VII.

Concerning the flood see in *my* compilations many things under INUNDATION. Let them be premised.

V. 2. Interior men are to be saved.

V. 3. "Bird of heaven" is taken for what is clean, wherefore seven pairs in the ark.

V. 4. By the flood is described the Last Judgment; thus, by Noah, the salvation of man; and by the remaining things, damnation, which things are described in such wise, and happened.

V. 11. Jer. li: 16. Ps. lxxvii: 33.

V. 17. Is. liv: 8, 9 prec. and seq.

V. 19. ("HIGHEST MOUNTAINS.") The altitudes of the animus.

V. 23. Whatever was in the thoroughly corrupted man, perished in order that a new one might come forth who is called "Noah" or "replaced."

CHAPTER VIII.

V. 3. The state of man in the end of days before he has been entirely renewed.

V. 4. 3×6=18, after 3 months.

("Ararat.") See the etymology.*

V. 5. ("HEADS OF MOUNTAINS.") Hope.

V. 6. ("WINDOW") For spiritual intuition.

V. 7. ("Raven.") The state of man in the end of the days of renovation.

V. 8. ("Dove.") For evil thought up till the end of damnation.

V. 11. See DOVE.

V. 17, 19. "The beast going out" with Noah from the ark, for a good or subordinated affection.

"The bird going out," with Noah from the ark, for chaste thought, or the thought of the renewed man.

V. 20. "Holocausts of clean bird," for all clean thought, which is produced by God Messiah.

V. 21. "Jehovah," *omitted in the second occurrence in the text, is replaced.*

"HEART OF MAN," in general, for cupidity or the affection of evil. It is called "figment of the heart," thus root evil.

See below at II. K. xix: or Is. xxxvii: 38.

Digitized by Google

V. 22. "Aestus"—heat, *omitted in text, is replaced.* Jer. xxxiii: 20.

See YEARS.

"SEED," the Word of God; "HARVEST," fruits of faith; "COLD," very little of love; "HEAT," very much; and "summer," temperateness, etc. These are periods of man's spiritual life.

CHAPTER IX.

"Ham and Canaan," chap. ix, x, for the impious in general.

"Japheth" signifies beautiful, that is, faith, also the candor of the intellectual mind, and the affection of good. Thus "Shem," science. What Japheth is, see SHEM. Japheth in general signifies the internal Church or that of the nations.

V. 1. ("INCREASE AND MULTIPLY.") From a spiritual and *thus* celestial sowing. Adam, from one celestial and thus spiritual, etc.

V. 1-6. Adam was the man who succumbed in temptations; but Noah, he who did not succumb. That in Noah was renewed the image of God.

V. 2. "Beast," for all good affection.

"Bird of heaven," for imagination, and the thought thence arising.

V. 3. "Herbae"—grass, *according to the Tremelius version, in place of* ("TERRAE"=land.)

V. 4. Lev. xvii from beginning to end.

V. 5. See "BLOOD" and "SOUL."

V. 6. Messiah alone *was* made after the image and likeness of Jehovah. He who denies Him, "sheds blood."

V. 9. Concerning the rainbow, see annotations at Jer. xxxiii: 20, 25. DAY.

See COVENANT.

V. 10. From these things appears what is meant by "bird, beast, wild beast, and everything in the ark;" namely, the interiors of man. A covenant is made with no other.

V. 11. N. B., N. B. See what *is at* Ch. viii: 7, where *it treats* of the raven.

V. 12. "Rainbow," for Messiah in the supreme sense. See the annotations concerning the spirits around me, in Tome IV at the end.

V. 14. On account of the likeness of the spiritual man to the rainbow and its colors.

Digitized by Google

V. 16. "Rainbow" is the representation of the new or regenerate man, from [actual *del.*] beauty in good and truth, evil and falsity having been expelled thence. So Ezek. i: 28.

V. 17. "Flesh" is what induces darkness.

V. 20. Ch. iv: 2. N. 345.*

V. 22. seq. "Ham," in general for the body, its iniquity: whereas "Shem" for science and "Japheth" for understanding and will. Wherefore Ham signifies burned black.

As to Ham, see Shem, in a good sense. When he is cursed it is that the figment of the heart there is evil.

V. 23. See the NAMES.

V. 23. seq. "SHEM," son of Noah. Shem signifies name and renown, in general the inferior mind and its cupidities, indeed science there. But as to Shem in the genuine sense, "in whose tents Japheth dwells and Ham serves them," it is that wisdom or true faith dwells in love and intelligence; that the latter, in science and the delightfulness of the animus; and these, in the experience of the senses and in the true pleasure of the body.

See compilations concerning renown. Shem in general signifies the faith of the primitive or representative Church.

V. 25. "Ham, cursed," not that Ham and his posterity *were,* but that the vices of the body and the figments of the heart *are.* So likewise Shem *was* blessed, although his posterity was much worse, etc.

See Is.: xxiii: notes.

"Canaan," for the impious in general.

CHAPTER X.

HAM signifies the impious; SHEM, those who are pious, of the representative church; JAPHETH, who are pious, of the church of the nations or the interior one. See the names in the index.

Observe that all and single things are to be understood abstractly from the [word *del.*] letter, as if the letter were not, or as if it vanished entirely. Thus the Word of God Messiah is to be understood in order that its life and soul may appear. Thus when the body perishes the soul will live, on which account the letter is to be mortified.

V. 6. See the NAMES. But these from the Prophets all signify inmostly various things, *and* likewise the names

*A reference to A. C. 345.

Digitized by Google

of cities and places, without the persons themselves and the posterity being such beyond the representation. They are like the letter which is dead, *while* the reality lives.

V. 9. "Coram Jehovah"=before Jehovah, *omitted on its first occurrence in the text, is replaced.*

V. 10. "Babel," in the most universal sense, he who pursues after and destroys the animuses.

V. 19. The borders of the Canaanites in the first time.

V. 25. Abraham *was* from "Peleg."

The Ancient Church perished in Eber. They were made idolaters, which is "a divided land" as Jesus says; *but it* remained in the posterity of Sheleph as in that of Ham, as in the Hittites, etc. That He might lead back the posterity of Eber, Messiah willed to be born from them, which was the cause of the call of Abraham and of his representation.

CHAPTER XI.

("Babel"), in a general sense, he who endeavors to destroy the kingdom of God Messiah and to rise up into heaven, as also to worship many gods, and thus institute diverse cults, whence the tearings asunder of worship.

"Abram" for rational faith, Gen. xi, afterwards for intellectual faith or that of the intellectual mind, then for saving faith when called Abraham.

V. 1. ("ONE LIP") One doctrine, concerning God Messiah.

V. 2. Zach. xiv: 5.

The posterity of Eber, Joktan, were then made idolaters. ("Land of SHINAR.") There the posterity of Eber came together with the posterity of Ham, and became idolaters, for "Shinar" was the land of Nimrod, Gen. x: 20.

V. 3. How the doctrine was falsified. Its science was "a brick;" *its* nature, like "bitumen;" for truth would be "stone" and "mortar."

"Bitumen for mortar to build," for false doctrine which does not cohere, but is black.

V. 4. "Tower," for idolatry and ambitiousness for the kingdom of God Messiah. "NAME," that they might be men of a name and reputation, as *at* Gen. vi: 4. Thus SHEM.

V. 5. ("SONS OF MAN") Gen. vi: 2.

V. 6. No harmony in evil, but disagreement.

Digitized by Google

Is. xx: 18 [*perhaps* xix: 18]

V. 7. "Eorum"=their, *omitted in text, is replaced.*

Heresies, various species of idolatry.

Psalm lv: 19.

V. 7, 9. "To CONFOUND the lip," for various heresies, and the worship of many gods; hence Babel.

V. 8. ("FACES OF THE WHOLE LAND.") HERESIES IN DOCTRINE.

V. 9. ("FACES OF THE WHOLE LAND.") Heresies in doctrine.

"Babel" also is haughtiness, thus the Babylonish tower. "Confusion of tongues" is blindness of minds arising from pride.

V. 11. ("Shem lived . . five hundred years.") A greater *age* now on account of the procreation of the human race. It decreased afterwards.

V. 19. "Novem"=nine, *substituted for the incorrect* ("NONAGINTA"=ninety)

V. 29. That they were idolaters. Josh. xxiv: 2, 3, 13, 14.

V. 31. Relatives were then to be united in marriage in order to resemble the trees of paradise from the one tree in the middle, whose life —— —— ——

CHAPTER XII.

"Abram," for rational faith; but when he returned from Egypt, for a faith of intellectual ideas or a spiritual one; but when called Abraham, for saving faith.

Let the letter utterly die, for it kills.

These things which follow are to be abstracted altogether from the literal sense, *and* thus the spiritual sense appears, *and* there appear celestial things which are the life of the Word of God Messiah.

Sarai in Egypt for a good affection, which is called "beautiful," because it subserves marriage to procreate faith.

V. 1. ("Depart from the land, etc.") For, from idolatry.

V. 2. In order to represent saving faith, thus, in the supreme sense, Messiah.

In order to represent Messiah who willed to be born from his posterity, because *He* had compassion on this stock.

V. 3. ("Families of the land.") They are *the things* of faith.

Digitized by Google

V. 4. "Lot," for cupidity from the sciences of natural things.

V. 5. "Sarai," the affection always corresponding.

("SUBSTANCE," . . . "SOUL.") The things which are interior in man.

"Cumque venerunt in terram Canaan," *the final phrase in the text, omitted by Schmidius, is restored.*

V. 6. ("SHECHEM . . . MOREH.") The places where his abode *was, are the* true worships of God Messiah.

"SICHEM," for the place of the true cognition of God Messiah.

"CANAANITE," for an idolater, represent[atively]

V. 6, 7. "Land," for heaven.

V. 7. "Jehovah," *restored in the text in place of the incorrect* ("Deus")

Abraham was previously an idolater.

"Land," for heaven. It is represented Chap. 35: 15 to 19.

V. 8. He was thus led to the worship of God Messiah.

"The mountain from the east," Ezek. xxxix: 11.

"Ai" signifies a very great extension, and "Bethel," the house of God "from the west," not "towards the west." The mind *was* in the middle place. This mind having first been shown to Abram, he was therefore led thither.

("Ai") is a heap and a very great extension, which is that of faith, close-by a mountain in the middle, from the other side of Bethel, then in Abraham. "From the west," not "towards the west."

V. 10. "Egypt," natural sciences, they are founded.

("Famine.") Spiritual famine, because ignorance of *things* spiritual and celestial. See FAMINE and EGYPT.

"Egypt," for the science and cognition of natural things, which must subserve faith in order that it become intelligence, and then wisdom, for a faith without understanding is not given, for this is the human. It does not consist in affection alone, unless *then* as a soul without its body. Thus the entire body of faith is to be formed with its subordinate forms.

V. 11. "Sarai," for the affection now fit to be associated to Abram in this state, but loved by Pharaoh or the Egyptians. Wherefore she is called his s[ister]

V. 12. Human faith is formed from cognitions of truths and from loves. Thus it is increased, etc.

V. 15. "Pharaoh," as king; and the "princes," for the

Digitized by Google

subservient science of natural truths; from which appears spiritual and thus celestial love.

V. 16. How Abram was made rich in cognitions. It is the abundance of natural cognitions, which is to be applied.

V. 17. ("Jehovah smote Pharaoh.") No agreement, because not led by God Messiah.

V. 19. After supplies of cognitions were acquired, she became [his wife] actually, namely the corresponding affection.

CHAPTER XIII.

Natural cognitions which are truths are represented by "Egypt;" hence the migration into Egypt, etc.

This faith is not for[med] but is confused by science. A form is acquired [from the sci]ences only [when the latter]are of M[essiah]

V. 1. "Lot," for cup[idity of the animus] and pleasure [of the body] and the [forces] of intelligence [corresponding] thereto.

Primitively, names were in providence applied to things, whence the interior signification then. Later, as in the Prophets, significations were taken from historical matters and things contingent there, etc. By names in heaven things are regarded. Names are inferior things in heaven, things are in a superior *place.*

V. 1-end. "Lot" for the cupidity of the animus, and the pleasure of the body, and the corresponding forces of the genius, which are his possessions that are described but cannot abide in one place with the possessions of Abram, wherefore he besought the tract of Jordan which afterward was miserably destroyed.

V. 2. "CATTLE," for all science; "silver," for *that* of truth; "gold," for that of good.

V. 3. Life *is a thing* of "journeys." Advancing, he betook himself from that light to heaven, thus to cognitions of God Messiah.

V. 4. Thus he worshipped God Messiah repres[entatively.]

V. 5. Other supplies, namely of natural things. "Tents," for worship.

V. 6. They do not harmonize together, because Lot's do not want to be instructed.

V. 7. "Shepherds" are doctrines concerning things

Digitized by Google

spiritual and celestial.

V. 8. Abram as yet inexperienced.

They are "brothers," for the same science instructs one, *but* deceives the other.

V. 9. It is left to them to choose heaven or earth.

("If thou . . . . to the left, then I . . . to the right," etc.) A solemn expression of choice, that he yields to him, but that he should go into another part now [?]

See RIGHT HAND.

V. 10. These are pleasures from the loves of self and the world, wherefore there is an end like that of Gomorrha.

V. 11. He went to the west.

V. 12. Even to flagitious pleasures.

V. 14. [That] a pro[mise] is then offered [by God] Messiah in order that what pertains to heaven or to things celestial may be imbued with love. The "quarters" have reference to all extension. Each has its own signification, concerning which in the following.

V. 15. ("To THY SEED.") To faith.

V. 16. ("Number thy seed.") The multiplication of faith.

When as "dust," it is [sciences *del.*] sensual [?] things; when as "stars," it is things spiritual and celestial.

V. 17. Thus possession is promised. To see is one thing; to live, another. "To walk through" is to live.

V. 18. See "MAMRE" and "HEBRON."

There he was in sight of love [?], this is Mambre. In order that he might come into a celestial society, this is HEBRON.

"MAMRE, which is Hebron," the place where Abraham thus dwelt. In the midst of the land, signifies the view, "from the view" that he may see all from the view.

"HEBRON," see Chebron and Mamre; signifies the society, the consociation of all things which pertain to faith in God Messiah. There Abraham abode, and worshipped [Jehovah].

CHAPTER XIV.

These things signify one man who is being reformed.

V. 1. The natural man who is being led by the philosophy of the mind.

V. 1, 5. "Kedorlaomer," king of Elam, signifies the generation or the habitation of bondage.

Digitized by Google

V. 2. The carnal man, given over to pleasures.
"SIDDIM," signifies demons, vastations, see the lexicons and 770.*

V. 3. See "Siddim" carefully in the lexicons.

V. 4. "Salt" signifies keenness of ingenuity.

V. 5. They came united from rules of the understanding *that was* left, thus quite sane; but from no true faith in God Messiah.

("REPHAIM . . SUSIM.") They are the erudite, in time they had deteriorated, [as in a man *del.*]

V. 6. ("HORITES.") They who trust in their own works, that they may become immortal and *be* in the heavens.

V. 7. ("AMALEKITES; . . AMORITES.") They are other sectaries elsewhere, *which* see.

V. 8. ("Sodom, etc.") The carnal man.

V. 9. ("Kedorlaomer, etc.") Those subjugated by natural wisdom.

V. 10. ("WELLS OF BITUMEN.") The place of the damned. Whither the carnal flee, there *are* fires of bitumen and black ones.

V. 12. Pleasure was [sub]jugated by natural wisdom. "Lot," pleasure, but otherwise when "brother of Abram."

V. 13. By the life of Abram in *these* places is signified man's instruction in things spiritual and celestial.

V. 15. The intelligence of things spiritual and celestial from God Messiah conquers all things, subjugates *them*, and takes to itself for use the supplies of the natural man.

V. 16. ("Lot") Pleasures also, but from another principle, et[c].

V. 19. Jer. xiii: 19.

V. 20. To Abram after the victory, because God Messiah had delivered the enemies into his hands, and he had conquered.

("TITHES.") They are obligations to be rendered by man, see "Tithes." Thanks from faith.

V. 22. He speaks as one blessed.

V. 23. The pleasures of the carnal man are not those of the celestial man, wherefore he wished to have nothing of these because profane. They are likened to "the

**This 770, like the 339 seq. at Hosea xiv: 3 is apparently a page in some textual commentary.*

Digitized by Google

latchet of a shoe," from their very low nature.

See below *at* Chapter xxiii: 3*

V. 24. The pleasures which have been conjoined with the things in a true man and thus have a certain covenant, still hold on to them on account of man's fallen nature, *and* are called "companions of the covenant," verse 13.

CHAPTER XV.

THE HOPE OF THE MAN FIRST JUSTIFIED BY FAITH.

V. 1. "Vision" is the revelation of a man previously illumined and blessed. The blessing *is* the insinuation then of celestial love, thus nothing of intelligence. He had now an abundance of things acquired, and from the blessing the ability to receive faith, thus to propagate. Therefore *he had been* childless theretofore.

("SHIELD.") The hope of heaven.

V. 2. The inferior mind is made "the heir," when *there is* no faith in Messiah.

V. 3. There was as it were no offspring on account of the expectation of Messiah. Truth begets nothing of good unless *there be* love, *and* a reason and faith in which love *is.*

V. 4. ("The heir") From true wisdom within which is faith. "Viscera" [are] man's inmosts.

V. 5. The [innume]rable celestial riches.

"His seed," for those born from the seed [according to the image of death *del.*] according to the image of Messiah.

V. 6. Here is given the prima[ry thing] of faith, which is solely imputed, and is not man's.

("Jehovah") who had made *him* from a beast *into* a man, *and had led him* from idolatry unto the true worship.

V. 7. See Jer. xxxiv: 18—end, and the annotations under CALF.

V. 8. Hesitation.

Tome IIIrd at end, concerning Abram.

V. 9. Compare Jeremiah xxxiv: 18 to end.

For the worship of the church, on the day of visitation, hence three-year old.

("Three.") A holy number. By "the three beasts," *are meant* natural men of every kind. *There are* three kinds, those almost spiritual, the natural, *and* the carnal.

**Though Sodom was not to enrich him, he could receive a sepulchre from the Hittites.*

Digitized by Google

By "the birds," internal men *are meant;* "not divided," the two peoples, the nations and the Jews.

V. 10. [explain *del.*]

V. 11. "Birds," thoughts of evil; intelligence, that is, visions. See Deut. Chapter xxviii: 26.

Jer. viii: 33.

V. 12. Jer. vii: 33.

The periods of the man to be regenerated, shorter and longer, as also in the universe or in a universal *sense* according to man's state.

V. 13. ("Four hundred years.") Their affliction and temptation, which number *points* to 40, on account of Messiah's temptations during 40 days in the desert.

V. 14. Their [?] deliverance.

V. 15. With [?] him *there* perishes "a part" or the natural man, and the celestial revives.

V. 17. Jos. xv: 47. Jer. xxxiv: 18 to end.

Compare Tome IIIrd concerning Abram. The old [?] man [?] perished.

V. 18. A master arises, to whom is given the promise of heaven.

These things are able to appear more fully [?] in the representative Jewish history itself.

In a universal *aspect,* they contain the fates of the church, from the first to the last time, whose image is in the man to be regenerated.

*CHAPTER XVI.**

Abram did not beget Isaac until *he was* an old man, in order that the representation of a man about to be justified by faith, or of saving faith might be full.

Here the copulation of the inferior with the superior mind is presented, which is done in the manner of Hagar set forth here.

V. 1. Gal. 4: 24.

It is the inferior mind, thus science, which is an inferior intelligence from the "Egyptian maid-servant."

V. 2. "Sarai" is the parent affection of the will. It was not yet in being, but was entirely an intellectual thing; or Abram now in this state that he might be imbued with

**Note as a coincidence with the break in the Marginalia after this chapter that the notes to Genesis in the* PROPHETS AND PSALMS *come to an end with the 16th chapter.*

Digitized by Google

science for the science to become a fixed body. Thus conception.

V. 3. She is called "wife" on account of the imputation necessary in a man.

V. 4. As when an inferior affection rules the thought, then what does not come into the will from the inferior mind is little estimated.

V. 5. Just as when the natural man rules what is spiritual through the will, for it rules the will.

V. 6. It ought to serve, on which account she *is* given into the hand of the celestial affection represented by Sarai.

CHAPTER XVIII.

V. [21] 11. "CONSUMMATION," or desolation, for no faith.

CHAPTER XIX.

V. 30. ("Zoar")=little, a city. See whether Zoar and Ashur are the same. Jer. xlviii: 34.

("Lot"), so-called from covering and hiding-place, thus from obscurity, wherefore he also hid in a crypt of the mountain. He also signifies clandestine conjunction, see לט and טל

CHAPTER XXV.

"EDOM," Esau so-called from ruddy.

("ESAU"), Gen. xxv, xxvii for the Church of the nations, new or internal, whereas "Jacob" holding the heel, for the Ancient, representative, external *one*.

CHAPTER XXVI.

V. 2. Isaac is forbidden to descend into Egypt.

CHAPTER XXIX.

V. 14. "Bone and flesh," for consanguinity.

CHAPTER XLVI.

V. 34. Matters of the kingdom and of the church are distinct; and when they are separated, matters of the church, as pastoral functions, are an "abomination." Otherwise where they are conjoined, for primitively as in Melchizedek they were conjoined, and are so in themselves. But when they are divided they are nothing else than an abomination.

Digitized by Google

CHAPTER XLVII.

V. 1. "Goshen" succeeded in place of Canaan.

V. 2. The consociation of those things which are signified by Pharaoh and by the sons of Joseph.

V. 4. Occasionally there was a "famine" in the land of Canaan, thus ignorance, etc.

"Pasture for the flock" is that which the state of the church receives from another state.

("Sojourning.") Life.

V. 5. Thus a reciprocal discourse, that *there may be* consent.

Matters of the church levy on those things which are civil matters, or of the world, and are associated with their goods.

V. 7. The conjunction of those things which are signified by Pharaoh and the Egyptians with those *signified* by Jacob and his sons. The land of Goshen is the best, by which ecclesiastic things are consociated with [civil or *del.*] scientific ones. Jacob blessed, as head of the church, as formerly the priests.

V. 9. Here is set forth the confession of Jacob, that he had had little and what was evil more than his fathers, yet nothing evil had happened to him except his losing Joseph who now was restored.

"Sojourning," for life.

V. 11. "Goshen" and "Rameses" here are thus for the land of Canaan, for the church and heaven.

V. 12. "Father" is the head of each church, which is "sustained" by Joseph alone.

V. 13. ("Famine") in spiritual as well as celestial things,—ignorance.

V. 14. This now is what is involved, *viz.* that God Messiah would redeem the universe of lands and the globe of the heavens, that He might save all both in Egypt and in the land of Canaan. And that He might save all there had to be nothing proper to anyone, but everything His, or otherwise they could not be saved, but would have perished from the famine. Therefore He first took up their "silver," namely that which is true, because this is not proper to anyone but is Jehovah God's alone. Truth or "silver" looks to things spiritual or intellectual; but "flocks," to the things of the church.

Digitized by Google

V. 17. "Omni"=all, *lacking in the text, is replaced.*

V. 18. By "silver" similarly is meant all intelligence, or *what is* of the superior mind; by "flocks," science or the things which are of the inferior mind, for they are servitudes.

At length He had redeemed all that was theirs, so that they were made His servants. Then finally they could be saved, for unless they are made the Redeemer's servants, they cannot be saved. This means that they must account nothing at all as their own. Then for the first time is seed to sow the land given them, V. 23.

V. 19. Thus Joseph is the "bread" or the celestial manna. Whosoever does not absolutely receive the bread and the seed to sow from God Messiah, [then] "dies."

V. 20. Lev. xxv: 23, 24.

V. 21. "Into cities," that they might represent the parts of a church or kingdom, as societies rightly conjoined. "Illius"=thereof, *missing at the end of the text is restored.*

V. 22. Lev. xxv: 32, 33, 34. The Egyptian priesthood. He would not buy what was contrived out of natural science, and out of worldly and thus idolatrous and magical intelligence, because this was forbidden.

V. 23. The true church was represented now in Goshen or Rameses.

(*A superfluous* "vestram"=your *is struck out at the end of the text.*)

V. 24. "A fifth part" is holy. So *also* the third and the seventh. When offered it is granted to the man to be saved as an extra proportion. But this proportion involves those things which God Messiah gives to man as his, and the great need that man should have to believe it is not his own; etc., etc.

V. 27. The inchoaments of the church represented by Israel and Jacob are here signified, for note well that in the spiritual sense all things are to be understood spiritually; altogether abstractly from natural and corporeal things, from which if spiritual things are abstracted *then* the realities remain in the state according to the man's life.

V. 29. "Bonitatem"=good, *is substituted for* ("benignitatem"=kindness).

Burials with the ancients were also representations, for thus they transmigrated into the other life where their

Digitized by Google

souls likewise would live conjointly. For the burial of self signifies resurrection, and what comes from the burial of Messiah. Therefore the sentiment flourished that they should be buried in the land of the father; and Jews, in the land of Canaan.

V. 30. The transference of the representation of the church upon the two sons of Joseph, wherefore Jacob's [death *del.*] place of burial is here treated of first.

V. 31. ("Bowed himself") Submission. "Bed" is an inferior part, as the footstool under Messiah's feet. "Foot-stool" is the world, and "bed" is heaven. See Gen. xlix: 26.

CHAPTER XLVIII.

Here it is first recounted how he bore according to promise the representation of celestial and spiritual things, into which the sons of Joseph now succeeded, as will be told below. Thus they were made the first-born, for the first-born is in itself what is inmost, *for* thence the other things succeed in order and are born.

V. 6. That any other sons should be Joseph's.* But he had none except these two.

"Ibi"=there, *missing in the text, is restored.*

V. 7. A prophecy concerning Messiah ['s birth *del.*], that he is born in Bethlehem.

It indicates that in the sons of Joseph would also be represented a living church which was dead but would revive in Bethlehem. The sons whom he should bear after these, if he bore any, would be different. But there were not born others, who *then* would not have *had* this representation transferred upon them, beyond these two sons. It was similar with the sons, Manasseh and Ephraim, who bore this, by whose names is signified saving faith.

V. 8. Since Rachel or the true church had died and been buried like Rachel in the land of Canaan, therefore Israel inquires "who these are," and when this was shown to him by Joseph, *there* then follow those things which are in the text, *viz.* that "he saw" them. Thus *there* is involved *here* that Messiah would be born in Bethlehem and a church rise again, which the two sons of Joseph accordingly represent.

**And not have any representation apart from him.*

Digitized by Google

V. 9, 10. Here Jacob is described, that he himself could not see these things, or understand that they were involved. But yet he saw in his mind somewhat that which he did not understand. Thus that which was inconspicuous to him he transferred upon the sons of Joseph.

V. 12. So Joseph now and the sons with him adored *his* father as God Messiah speaking, etc.

V. 13, 14. Israel before he died, transferred upon the sons of Joseph the representation of Israel, thus of the things more universal which are signified by Abraham and Isaac, hence the representation by him of the more interior church, and of the inmost one by Isaac and Abraham which had been transferred upon him, [and *del.*]

V. 15. "Abraham" is the inmost; "Isaac," what follows; and "Jacob," the third class.

V. 16. ("MY NAME") This [his name, for in itself it contains the prior ones, *and* therefore in the first place and prior [?] *del.*]

V. 17, 18. The reason is that the sons may be called Joseph.

By the laying on of hands the transference was made, for it signifies power confirmed by God Messiah.

V. 19. Thus was pronounced upon them the prerogative by which the transference was made. Faith, here saving, is here Joseph, which consists of two things, of inmost sight and of love. Manasseh on the left is the more interior sight, and Ephraim on the right is love.

"Seed" is love, which is "the fullness of the nations," for thence is born true faith which is actual and avails.

V. 20. In one to be regenerated Manasseh is prior; in one regenerated, Ephraim.

V. 21. Thus the representation of the more interior church came upon the sons of Joseph.

V. 22. "One part beyond the brothers," was his best. Thus by "sword and bow" is signified wrestling, as that by which the representation of Israel was made.

CHAPTER XLIX.

V. 1. He transferred upon the other sons the representation of the Jewish Church, and besides this discloses things to come, etc.

V. 2. "Israel" in the more interior sense, and "Jacob" in the exterior and at the same time in the interior sense.

Digitized by Google

Compare Num. xxxiii and notes, Art. 7634 and 7635.

V. 3. He speaks as Israel concerning faith which is "the first-born."

Thus "Reuben" signifies a true [?] faith and a polluted faith.

"Reuben the first-born, the strength and the beginning of virtue," for faith.

In other respects all are called first-born from faith and still more so those who are of the church, thus who are instructed. But when faith with them is becoming vastated, then the primogeniture ceases, as *did* Reuben's, and is transferred upon the nations, thus upon the sons of Joseph, from whom it was taken away by deceit by Jacob.

V. 4. Ps. xxii:

He speaks as Jacob concerning those who pollute faith.

[V] 5. They speak as the sons of Israel: because the works of charity thus of obedience are "the violent things," and the image of "a sword," and they are not efficacious; and they tire [?] out the enemy. But in this they incline rather to the sons of Jacob, with whom there was an external law separated from the internal law, thus rites without spiritual intuition. Wherefore Jacob says that "he does not want to come into their congregation," in which they thus "kill a male," that is the man or faith, and "hamstring a bull," that is the works of life which they worship in externals. This is *their* "grievous fury."

V. 6. "Complacito"=good-pleasure, *substituted for* ("proposito"=purpose)

This verse is explained in 4433, 4502*

V. 7. "Jacob," the Jewish Church; "Israel," the Church of the [na]tions.

[V.] 8. With regard to "Judah" he was allowed to say nothing but what was good, because the gaze of Israel was then held upon Messiah, who would be born of the stock of Judah, thus he was not allowed to mix what is profane with what is most holy.

In the single details Messiah is meant.

[Judah is the church; because, confession *del.*]

V. 9. Everyone awaited Messiah. Israel now sees Him in his mind.

Concerning "spoil," concerning "lion" and similar

*A. C. 4433, 4502.

Digitized by Google

things, see the Prophets, for Messiah is everywhere so described.

V. 10. They are expressions of the Ancient Church, signifying Messiah and the redemption of all by Him. His humiliation and passion is thus described in [Jeho *del.*] prophetic words.

V. 12. "Wine" is love, and "milk" is spiritual nutrition from love.

[V.] 13. "Coast of seas," where *there* are spiritual pastures and an abundance of all things. Thus seas with the Prophets, etc. "Abundance of all things," is of celestial things; "harbor of ships," is of things spiritual and of the corresponding natural ones, [Zidon Zidon *del.*] the former as to Israel, and the latter as to Jacob. "Towards Zidon," another boundary of the land of Canaan, thus idolatry. "Zebulon" is a society or a consociation, a composite man such as he is described. Zebulon is the kingdom of God in man; and is the kingdom of the world.

Compare Num. xxxiii and notes Art. 7634.

V. 14. Concerning the proprium which is such when from the proprium he wills to do good.

[V.] 14, 15. "Issachar is the mind, thus its loves and amenities. The human mind is a servitude which is "an ass;" "a bone," from valor. The "bundles" are burdens. Thus "he couches," and rests in "amenities," this as to Israel. But as to Jacob that "he will bend the shoulder to bear" and to make "tributes," which was the lowest and a hard servitude, as are cupidities, etc., for Issachar is reward. For they are the burdens of a mind, a servant of God Messiah.

[V.] 16, 17, 18. "Dan" is the prudence of the interior man, which also has a part among the tribes or the parts of the church. Prudence is likened to "a serpent," but as to Jacob it is astuteness which "bites the heel of the horse" or of the understanding, so that the understanding thus "falls backwards," which, when Jacob in the spirit saw, he says as in verse 18, that he may be helped so as not to fall.

Vers. 19. "Gad" is the justice of the more interior man. It is of intellectual faith. Man supposes it is his own, and does not believe he is ruled in singulars by God Messiah, as every man is wont *to believe* without Divine experience. These are fruits of intellectual faith, and

Digitized by Google

thus " a troop despoils." "He despoils the heel" when he is Jacob; in a sense similar to that in which nature despoils the heel, Gen. [iii: 15].

Vers. 20. "Asher" is blessedness which is the consequence of love or Issachar in the more interior sense, and in the interior sense.

Concerning Gad and Asher, see experience: Tome III at the end.*

By all these sons of Israel are meant the goods of the church, as Joseph is faith, but by the sons of Jacob are meant inferior and thus opposite things, and hence *those* contrary to true order, but they contain arcana of the church, and in the inmost sense arcana of God Messiah's kingdom which could not be easily perceived, as that Gad is justice, that Asher is joyousness coming from love, and that in the opposite sense he can give "the dainties of a king" although they do not live in order. This is an arcanum.

V. 21. It is liberty.

V. 22. It is true faith, thus the father of Ephraim and Manasseh.

V. 24. That "the strong one of Jacob" is from Ephratha. Psalm cxxxii: 5, 6, 7.

V. 26. "Brothers of Joseph" are the things which come from true faith.

V. 27. Is. 53: vers.: 12. Is. v: 29. Is. xxxiii: 23.

V. 28. "The blessing" of everyone is what is contained in the names.

V. 30. Concerning burial and the place of burial see previously.

"A field bought from the Hittite." The Hittite was a son of the Ancient Church from Noah, which had known all these things from revelation and from their ingrained disposition, *as* that it was a type, and how singulars looked to the kingdom of God Messiah. But because it was foreseen that this cognition was about to perish together with the disposition and natural cognition, Abraham was raised up so that the Ancient Church might be continued, but by

A reference to Nos. 1—148 of the Spiritual Diary, and in fact to No. 29, whose rediscovery was reported by the Rev. James Hyde. See N. C. Review, July, 1907.

Digitized by Google

the revelation of things similar to the former ones which had been known.

V. 31. Thus was finished the epoch of those who in the most universal sense represented the fathers of the church and the churches.

V. 33. "To gather up the feet," is that the natural ultimate perished.

("Gathered to his people.") A solemn expression, clearly involving resurrection.

CHAPTER L.

V. 1. Concerning the wailing not over one dead, but over one departing. Jer. xxii: 10, see DEATH.

EXODUS

CHAPTER VI.

V. 3. That He appeared to Abraham, Isaac, and Jacob as God the fulminator, not as Jehovah.

CHAPTER XIV.

V. 21. "Jehovah dried up the sea Suph through an entire night by a strong east wind," in the universal *sense*, means the inferior region in the world of evil spirits.

CHAPTER XV.

V. 15. "Edom" for those who were amazed by the fact that they had heard the sons of Jacob had crossed the sea Suph.

("Canaan.") In a bad sense. "Moab." In a bad sense.

CHAPTER XX.

V. 2. The law promulgated before all the people from Mount Sinai, whose beginning *is* that Jehovah God had led them out of the land of Egypt, from the house of bondage, that is, had delivered from falsities and cupidities. Thus regeneration is signified. *See* Deut. v: 6.

CHAPTER XXI.

V. 6. "Eternity" signifies the time to the end of life of anyone.

CHAPTER XXII.

V. 19. [A. V. 20] "*One* sacrificing to other gods should be

Digitized by Google

doomed," in the interior sense he who *does this* to cupidities and filthy loves, wherefore all *are* doomed.

CHAPTER XXXIV.

V. 10. After they had fallen thus, a new covenant which concerned the whole orb of lands was erected. Thus they would still represent *the* church of God Messiah if they had only observed in an external manner the following things.

V. 12-17. Namely that they should not become idolaters which was the primary *thing,* but that they should abolish all worship of the devil, as is evident, vers: 12, 13, 14, 15, 16, 17.

V. 15. 2*

V. 16, 17. 3

V. 18. 4

They should represent by the observance of the passover that which the passover signifies, see previously.

V. 19, 20. 5

These things, all and each, represent Messiah, His kingdom, faith.

V. 21. 6

V. 22, 23. 7

V. 24. 8

V. 25. 9

V. 26. 10

V. 27. Thus the new covenant *was* made.

Deut. x: 2, 3, 4.

V. 28. Deut. ix: vers. 24. See Exod. Chap. xxiii. 1 K. Ch. viii: vers. 9, 21 [Deut. ix *del.*]

From a comparison of these words with those of Deut. x: 2, 3, 4, it appears as if the ten prior words were written by God Messiah, and these words of a covenant were written by Moses, [nor is it indicated whether written anywhere else than upon the tables *del.*], but here it appears that these words were inscribed on the tables by Moses, thus it is evident an arcanum is in them.

The words of the decalogue could not have been inscribed by any other than God Messiah.

**According to 3 Adv. 4003 vers. 10—26 are what was inscribed on the second tables, and these marginal numbers 2—10 are hence the decalogue in a more external form. No. 1 should be found at V. 10 but has probably been written over by the notes.*

Digitized by Google

But [these *del.*] the words of this covenant were ***what were*** to be written.

V. 30. Moses now represented Messiah.

V. 31. Let it be seen whether Moses after the new covenant, and after he had withdrawn from the mount, still represents by the radiance of his skin the internal law, [which *del.*] and thus God Messiah. For the representation is still forthstanding. Although Moses had been made head of the people, God Messiah is the head of the true church, and the law itself in the supreme sense.

*When Moses had thus been made the head of this people and so might no longer represent God Messiah, thus the law in inmosts, but the law in interiors, in order that he might instil veneration into this people, a veneration which grew according to external miracles, therefore radiance was now granted Moses. But it was his skin which shone, a radiance which is a natural one from things interior, as may be amply evident. It would have been otherwise if it had been said that the faces shone. He thus signified the interior, but not the more interior, and still less the inmost law. See whether these things have reference to what was said Chapter xxxiii: 14, 15. Let it be seen what faces signify in this sense, when God Messiah is not in their midst.

CHAPTER XXXV.

V. 2. Thus they could represent Israel, in this that they had the kingdom of God in themselves, which is signified by the holy "seventh day." But the passover was truly the representative by which was represented all seven days, thus this continually.

V. 5. Art. 4417 and the following.

"Offerings," are in general the fruits of faith, of which ***fruits*** charity is the primary ***thing.***

Afterwards they had to represent the fruits of faith, as supplications from faith in God Messiah, by the offerings which they offered and indeed by the free will ones, thus as it were from piety and from faith. That they might still be received it was given to them to offer it spontaneously. For the singulars represented the Church of Israel.

V. 15. They should also further represent the works of

**The notes of this paragraph are cut by two intersecting lines.*

Digitized by Google

charity, or the fruits of faith, by acts which proceeded from wisdom, which is of faith because of God Messiah who gives faith.

V. 26. "Woman" is here mentioned, because the church is meant. "Wisdom" is of faith. Thus all are admitted.

V. 27, 28. Those brought more precious things who represented things more universal.

V. 30. By "Bezaleel" in the inmost sense is meant the heaven of God Messiah, and indeed the inmost, wherefore he is described as an angel, for such wisdom is infused by the angels of God Messiah.

V. 34. "Aholiab" was the same in the more interior sense. And the others who were taught and did the work are all the rest, as also the women, etc., as Chap. xxxvi: 1 by "by every male wise in heart," etc. *vers.* 2, 4. 8.

CHAPTER XXXVI.

Here and in the following the things *treated of* previously are resumed, in order that they may signify the work itself or the effect which is the complement. The prior things had their station in the will, but these in the act. [Thus they have been completed *del.*]

V. 8. Here all are meant together, as a border [?]

CHAPTER XXXVII.

These things follow in order. They are ascribed to Bezaleel, because in the inmost.

CHAPTER XXXVIII.

V. 21, 22. Here two are adjoined who are both in wisdom, and in intelligence, and in science, as in faith.

V. 24. ("Work of holiness.") Everything sanctified.

V. 25. The sum total of the offerings representing the fruits of faith by the "gold," the fruits of charity by the "silver," and the works of the low from internals by the "brass."

It is customary that all things should start from beginnings and be closed in a summary, for *then* all and single things look towards one and are concentrated *in it*.

CHAPTER XXXIX.

V. 4. These things are similarly circumstanced as the foregoing.

V. 32. These things represent that all and each referred

Digitized by Google

themselves to God Messiah, here also represented by Moses.

V. 43. [Moses saw *del.*]

Messiah saw it, for Moses had to do it after the pattern of those things which had been seen in the mount.

CHAPTER XL.

Thus the work was completed, and disposed altogether into its orders, and indeed by Moses, according to the command of God Messiah. Thus is understood that God Messiah disposes all and single *things* in order that He may represent the kingdom of God, that is Himself.

V. 14. That all and single things might be completed in the matters which concerned the church a high priest had to be put in charge who should represent Messiah, *hence* now Aaron and his sons. Thus the representative function of Moses was divided, but Moses performed the chief function of the high priest for he inaugurated Aaron, and *his* sons. Thus he remained the leader of the people [through representation *del.*]

V. 20. From the "testimony" or the law as from a centre all and single things were propagated. In the law is holiness, for the internal law is God Messiah.

V. 26. All these things Moses did, representing Messiah.

V. 31. See notes at Lev. Ch. I.*

V. 34. Compare notes at Lev. Ch. I.

V. 35. In order now that the tent of assembly with all which it embraced might be initiated, God Messiah appeared by means of a choir of angels, and appeared indeed as a cloud and a fire; according to the affections of the people which are "fires," and according to their rational, in a "cloud." Every presence of God Messiah is called "glory."

V. 36, 37. By the cloud's arising when they set forth is signified their life, for life is a journey. When the cloud arises, God Messiah is then as it were absent, and thus they are led through the desert towards heaven or the land of Canaan, but when the cloud abides around the habitation, they were not led, but everyone lived according to his own genius. "To journey," is active life, etc.

**A reference to the Adversaria.*

Digitized by Google

LEVITICUS

CHAPTER I.

V. 8. "Adeps intestinor[um] omnium"—the fat of all the intestines, *is substituted for* ("FIMUM"—dung, *in the text.*)

V. 14, 17. Obs[erve.] Obs[erve.] By "bird" is signified scientifics, thus doctrinals. "To wring off the head" and "burn upon the altar" is the things which are holy. "Blood" is the affection of truth. "The maw" and "the feathers" are useless things. "To cleave with the wings," is all superfluous things. Obs[erve.] Obs[erve.]

CHAPTER IV.

V. 12. Chap. vi: 3, 4, notes.

CHAPTER VI.

V. 6. See Notes.
V. 11. Vers. 22.

CHAPTER XIV.

V. 8. See Notes at Ch. xxi: 10.
V. 57. Obs[erve]

CHAPTER XVI.

V. 14. J. 18. N. 22, p. 9*

CHAPTER XVII.

V. 11, 14. That "blood *is* the soul of flesh" is stated four times.

CHAPTER XVIII.

V. 1. See Ch. xx Notes.

V. 5. "Statutes and judgments to be observed and done," that is the precepts which are signified by "judgments and statutes," as is evident. xix: 37, xx: 8, xxii: 31.

CHAPTER XX.

V. 5, 6. "SCORTATION," for sin of every kind.

CHAPTER XXII.

The formula employed in sacrifices,—"that it be made favor-

**This reference is in a vertical handwriting quite different from that of the other notes. See Gen. iv. 14.*

Digitized by Google

able," נסלח ; "to be well-pleasing," לרצן ; "that it be expiated," לכפר ; "for an odor of rest," ריח ניחוח Sacrifices are called OFFERINGS, OBLATIONS, BURNT-OFFERINGS, BREAD.

CHAPTER XXVI.

V. 36. "For the rest a softness of heart in the enemies' land," is terror. Among the curses.

NUMBERS

CHAPTER VI.

V. 24. Obs[erve]

CHAPTER X.

V. 13. N. B.
V. 29. Jud. I: 16.
V. 35. [Psalm lx *del.*]
V. 36. Ps. lxviii: 18.

CHAPTER XI.

V. 6. Deut. Ch: xvi: vers: 3. Notes.
V. 20-23, 34. N. B.

CHAPTER XII.

V. 1. Deut. Ch.:xxiv: vers: 8, 9.
V. 2, 3, 5. N. B.

V. 8. That Jehovah spoke with Moses, mouth to mouth and by vision, not by enigmas and images, that is, by similitudes, figures, types, representations, as visions are wont to be.

CHAPTER XIII.

"The mount of the Amorites," for the world of malignant spirits, and "Eshcol," where there were grapes, figs, and pomegranates, for the interior heaven. Deut. I.

V. 22. Jos. xv: 13 SEQ.

V. 24. That "Eshcol" signifies the interior heaven, see MOUNT.

CHAPTER XIV.

V. 2, 3, 4, 10, 14, 17, 19, 22. N. B.

CHAPTER XV.

V. 19. Anew.

Digitized by Google

CHAPTER XVI.

V. 32. Num. xxxi: 8-11 in[clusive]

CHAPTER XVII.

V. 27, 28. N. B.

CHAPTER XVIII.

V. 22. Obs[erve]

CHAPTER XX.

V. 5, 8, 10, 11, 12. N. B.

V. 20. See Deut. Ch.: ii: vers.; 1-8, vers. [39, 12 *del.*] 27, 29.

CHAPTER XXI.

V. 5, 6, 8. N. B.

V. 14. "Vahebum," *in place of* ("Vahebam.") Obs[erve]

V. 14, 15, 17, 18, 26-29. The style of the Ancient Church in the books of the ancients, in the chants and the proverbs.

V. 14, 15, 17, 18, 27-30. That in the books of the ancients, in the chants and the proverbs, is the style of the Ancient Church, and that the names of lands, provinces, cities, and the words signify things, is evident from these verses and from their books, chants, and proverbs.

V. 27. Deut.: Ch.: ii: [ve]rs: 24-end.

V. 28. Jer. xlviii: 45, 46.

V. 30. "We have shot at them; Heshbon is perished unto Dibon, and we have devastated unto Nophah, which is by Mediba," is among the proverbs of the ancients.

V. 33. Deut. iii: 1 to 12.

CHAPTER XXII.

V. 2. Deut. Ch. ii. vers.: 9, seq. and 29; about the Ammonites, vers.: 19 seq.

V. 3. Deut. Ch. xxiii: 2 to 7.

V. 5. Jos. xiii: vers.: 22.

CHAPTER XXIII.

V. 9. Deut. xxxiii: 28.

CHAPTER XXIV.

V. 4. 1 Sam. ix: 9, 11.

V. 18. Ezek. xxxvi: 3.

Digitized by Google

V. 19. Dan. ix: 26.

CHAPTER XXV.

V. 1, 2, 3, 5. N. B.
V. 12. ("NEMUEL"), *also* JEMUEL, *see Gen. 46: 10, Ex. 6: 15.*
V. 13. ("SERACH"), *also* ZORACH, *Gen. 46: 10 gives "Zochar."*
V. 15. ("ZEPHON"), *also* ZIPHION, *see Gen. 46: 16.*
V. 16. ("OSNI"), *also* EZBON," see *Gen. 46: 16.*
V. 23. ("PUA"), *also* PURAH, *see Gen. 46: 13.*
V. 24. ("JASCHUB"), *also* JOB; ("SCHIMRON"), *also* SCHIMEON, *see Gen. 46: 13.*
V. 38. ("ACHIRAM"), *also* ECHI, *see Gen. 46: 21.*
V. 39. ("CHUPHAM"), *also* Chuppim, *see Gen. 46: 21.*
V. 42. ("SCHUCHAM"), *also* Chuschim, *see Gen. 46: 23.*

CHAPTER XXVII.

V. 1. Num. Ch. xx: vers. 1 to 1[0]
V. 21, 23. N. B.

CHAPTER XXXII.

V. 1. Deut. Ch.: iii: 12 to [end] Jos. xx: 19.
V. 2-50. The journeyings and encampings of the sons of Israel in the desert, written from the mouth of God.
V. 33. Deut.: Ch.: iii: vers.: 1 to 20.

CHAPTER XXXIII.

V. 2. Obs[erve]
V. 50. Deut. iii: 29. Ch.: iv: *45* seq.

CHAPTER XXXIV.

V. 4. Ezek. xlvii: 19 to 20.

CHAPTER XXXV.

V. 14. Deut. iv: 42 seq.

DEUTERONOMY

CHAPTER I.

"The mount of the Amorites," for the world of the malignant spirits of today who would pass through; and "Eshcol," a river

Digitized by Google

where there were grapes, figs, and pomegranates, for the interior heaven, which is described V. 20-26. Num. xiii.

V. 39. See Notes.

CHAPTER V.

V. 2. "Covenant," for the law.

"Covenant," for the internal and the external law.

V. 6. The law promulgated on Mount Sinai, whose beginning is "that Jehovah God had led them out of the land of Egypt, out of the house of servants," that is out of falsities and cupidities, by which *leading* is signified regeneration. Ex. xx: 2, seq.

CHAPTER XI.

V. 12. "The land where Jehovah seeks thee, where His eyes are continually from the beginning of the year to the end," for eternity.

CHAPTER XVII.

V. 16. "The king shall not multiply horses, he shall not lead back the people to Egypt to multiply horses, because Jehovah has said ye shall not return by this way any more." Here manifestly by "Egypt" and by "horses" are signified the sciences which seduce man, or by which he seduces himself.

Thus "Egypt" for science; "horses," similarly.

CHAPTER XXIII.

V. 3. "A Moabite and an Ammonite shall not come into the congregation of God, not even to the tenth generation, to eternity," for the profanation of faith.

CHAPTER XXIX.

V. 17. Willingness "to serve the gods of the nations" is perhaps "the root producing gall and wormwood."

CHAPTER XXXII.

V. 7, 8. "To remember the days of eternity, to understand the years of generation and generation, to ask the father and the elders; when the Most High would give the inheritance of the nations, when He would separate the sons of man, He will set the bounds of the peoples according to the number of the sons of Israel," for the Ancient Church before the flood, and the Ancient Church after the flood which are "the days of eternity" and "the years of generation." "Nations" are the Ancient Churches. See the Text.

For *the fact* that the "Most High" or God Messiah has dis-

Digitized by Google

posed the more interior things of man, which are "the bounds of the peoples," from the things which are of the extension of faith, "that is" according to the number of the sons "or tribes" of Israel. See NATIONS.

V. 10. "He found him in the land of a desert, in an emptiness or a waste of howling, in a solitude," for that God Messiah thus found the Ancient Church; and reformed or created it anew.

V. 11. "As an eagle excites her nest, keeps moving herself upon her young, expands her wings, takes him, bears him upon her wing," for the new creation of the Ancient Church.

V. 14. "Butter of cattle and milk of the flocks with the fat of lambs," for the celestial things of faith of interior, more interior, and inmost *kinds*, which *latter* are "the lambs" or innocences. "With the fat of rams of the sons of Bashan, and of he-goats," for the innocence of the more interior and of the interior kinds, "With the fat of the kidneys of wheat, to drink the blood of the grape, the pure wine," for the innocence of inmost, more interior, and interior spiritual things.

V. 15. Arc. Cel. [no. 409 *del.*] no. 4832 explains that it is the false of evil,

"To make," for to create anew.

V. 42. "Blood of the slain and of captivity," for the punishment of hell, and the vastation of the inferiors.

CHAPTER XXXIII.

V. 4. "Moses commanded a law, the inheritance for the congregations of Jacob," for the tribes or the things which are of faith.

V. 6. Is. x: 19.

V. 8. Exod. Ch.: xvii: 7; Num. xx: vers.: 13.

V. 9. Simeon is not *mentioned.*

V. 28. Num.: xxiii: 9.

"Fountain of Jacob," for the things which are of the Ancient or representative Church, as also the Word of God Messiah of the Old Testament.

CHAPTER XXXIV.

V. 1. Num. Ch.: xxiii: 14.

V. 6. Num. xxiii: 28.

Digitized by Google

JOSHUA

CHAPTER III, IV.

Observe that mention is made of "the ark," "the ark of the covenant," "the ark of Jehovah," "the ark of the testimony."

CHAPTER IV.

V. 21. "The morrow," for all time to come.

CHAPTER V.

V. 13. Obs[erve] well.

CHAPTER VI.

V. 8. Jer. L: 15.

CHAPTER VII.

V. 7. Genes. xv: 16.

CHAPTER VIII.

V. 20. Gen. xv: 16, 17.

CHAPTER XIV.

V. 6. [Num. xiii *del.*] Num. xiii: 30 and foll[owing] chap.
V. 15. Jos.: xv: vers. 13 to 19 incl.

CHAPTER XV.

V. 14. See the Notes. No. 4643 to 4646 incl[usive].
V. 16. Jud. 1: vers. 10 to 66 incl[usive].
V. 17. Jud. iii: 9 and 10.

CHAPTER XVIII.

V. 14. "KIRIATHAIM," for the more interior *things* of those who place justice and salvation in works. Jer. xlviii: 1, 23.

CHAPTER XXIV.

V. 3, 14, 15. Obs[erve]
V. 17. Exod. xxviii: vers. 21.
V. 26. Genes: xxxv: vers. 4.

Digitized by Google

JUDGES

CHAPTER III.

V. 15. 2*
V. 31. 3

CHAPTER IV.

V. 4. 4

CHAPTER V.

THE PROPHETIC SONG OF DEBORAH
V. 19. ("Canaan"), a prophecy.

CHAPTER VI.

V. 11. 5

CHAPTER IX.

V. 6. King.
V. 22. 6

CHAPTER X.

V. 1. 7
V. 3. 8

CHAPTER XI.

V. 11. 9

CHAPTER XII.

V. 8. 10
V. 11. 11
V. 13. 12

CHAPTER XV.

V. 20. 13

CHAPTER XIX.

V. 15, 18. "No one inhabiting," is predicated of the vastations of cities; "no one passing through," of the vastation of roads; "no one gathering," of the vastation of field or harvest. Jer. ix: 9, 10, 21 [A. V. 10, 11, 22]

**This series of numbers 2—13 refers to the thirteen judges who judged Israel. There is, however, no 1 which should have been at iii: 9 to denote Othniel.*

Digitized by Google

I SAMUEL

CHAPTER I.

I. Chron. xxix: 29. Wherefore the book is *the work* of Samuel, Nathan, and Gad.

V. 24. Ch. x: 3, xvi: 20.

CHAPTER II.

V. 1. THE PROPHETICAL *saying* OF HANNAH. "Of Hannah."

V. 30, 31. "The man of God to Eli," that it was the saying of Jehovah that his priests should be to eternity, but he says, far be it from me, but that the seed should be cut off," from which it is manifest that eternity does not regard person, but the truth of the matter.

CHAPTER III.

V. 3, 13. "Eli" for the external; "Samuel," for the internal, church.

CHAPTER IX.

V. 4. Such are the contingencies, which are today in place of miracles.

CHAPTER X.

V. 2, 3. Contingencies similarly, but here predicted.

Ch. i: 24, xvi: 20.

CHAPTER XV.

V. 23. ("Teraphim.") in a bad sense.

CHAPTER XVII.

C. xxv: 29.

CHAPTER XXV.

V. 1-8, 17, 25. "NABAL"—foolish,—for the perverted external of the Church and the Word; "Abigail," for the internals *of these.*

II SAMUEL

CHAPTER I.

V. 19. A PROPHETICAL *saying.*

Digitized by Google

CHAPTER VII.

V. 13, 14. I King viii: v. 16-20, notes; and concerning the temple, notes. There at verse 10.

CHAPTER XX.

V. 18. A PROPHETICAL *saying.*

CHAPTER XXII.

V. 3. Cons[ult] the notes. A PROPHETICAL *saying.*
V. 51. II Sam. vii: 13-16.

CHAPTER XXIII.

V. 2, 3. Cons[ult] the notes. A PROPHETICAL *saying.*

CHAPTER XXIV.

V. 6. "HODSHI," the land of inferior things.

I KINGS

CHAPTER I.

II Chron. ix: 29, xii: 15. xiii: 22. xvi: 11. xx: 34. xxvi: 22.

CHAPTER V.

V. 5. Cons[ult] Deut. Ch.: xvii: 14 seq.

CHAPTER VI.

V. 2. That the pattern *was* from David, 1 Chron. xxviii: 11 seq.

CHAPTER VIII.

Concerning the great altar, II Chron. iv: 1.

CHAPTER XI.

V. 7, 33. "Chemosh," god of the Moabites, for those who love and worship themselves as an idol. See Jer. xlviii: 7, 13, 16.

CHAPTER XVII.

V. 1. 1*
V. 6. 2
V. 14. 3

**This series of 1–9 denote the miracles of Elijah.*

Digitized by Google

V. 22. 4

CHAPTER XVIII.

V. 38. 5

CHAPTER XIX.

V. 8. [6 *del.*]

II KINGS

CHAPTER I.

V. 10. 6
V. 11. 7

CHAPTER II.

V. 8. 8
V. 9. 9
V. 14. 1*
V. 21. 2
V. 22. Explained *Arc. Cel.* No. 9325.
V. 24. 3

CHAPTER III.

V. 20. 4

CHAPTER IV.

V. 7. 5
V. 17. 6
V. 35. 7
V. 41. [8 *del.*] 9

CHAPTER V.

V. 3. [10 *del.*] 10
V. 27. 11

CHAPTER VI.

V. 5. 12
V. 17. 13
V. 18. 14
V. 32. 15

*This series from 1–16 denote the miracles of Elisha.

Digitized by Google

CHAPTER XIII.

V. 21. 16

CHAPTER XVI.

V. 5. Is. viii: 1 to 5.

CHAPTER XIX.

V. 21. A PROPHECY. Is. xxxvii: 22.

V. 37. "The sons of Sennacherib, king of the Assyrians, fled to the land of Ararat, after they had slain him," signifies a curse below, from which man is purged, for ב from בנב is to sweep, to cleanse, also at the same time *Ararat is derived* from light, also from east or current. Is. xxxvii: 38.

CHAPTER XXIII.

V. 25. Obs[erve]. Obs[erve].

I CHRONICLES

CHAPTER V.

V. 3. OF REUBEN.

CHAPTER VI.

V. 1. LEVI.
V. 34. OF AARON.

CHAPTER VII.

V. 1. OF ISSACHAR.
V. 6. OF BENJAMIN.
V. 13-14. OF MANASSEH.
V. 30. OF ASHER.

CHAPTER VIII.

V. 1. BENJAMIN.

CHAPTER XVI.

V. 18. ("Canaan"), for heaven.

CHAPTER XVII.

V. 8. A PROPHETICAL *song* concerning the truths of faith of the church in the inmost sense.
V. 17. A PROPHETICAL *song.*

Digitized by Google

CHAPTER XXII.

V. 10. See the notes.

CHAPTER XXXIV.

V. 14, 30, 31. Obs[erve].

CHAPTER XXXV.

V. 18. Obs[erve].

ESTHER

CHAPTER III.

V. 1. "The AGAGITE" was Haman.

JOB

CHAPTER IV.

V. 9 [20] "To be bruised from morning to evening," for temptations, concerning which "from morning to evening" is predicated, also for vastation, in order that the new man may arise.

CHAPTER IX.

V. 9. "ORION," for good, and indeed that which has been turned into evil, as the good angels into bad. Amos v: 8.

"PLEIADES," for truth which has been turned into falsity, thus for the angels who fell, and from the series in this verse it is seen whether truth and good does not seem to be *meant* simply by the Pleiades and Orion. Amos v: 8.

PSALMS

PS. XI.

V. 6. "Cup" is retribution or, as elsewhere, revenge. "The portion of a cup" is punishment.

PS. XVIII.

V. 3. [A. V. 2] Cons[ult] II Sam. xxii, notes.

Digitized by Google

V. 11. [A. V. 10] That "cherubs" are guards that nothing profane should touch anything most holy. Ps. lxxx: 2 [A. V. 1], xcix: 1. Ezek. xli: 18-20.

PS. XXXI.

V. 21. [A. V. 20] "Jehovah hides them in the recess of his faces from the elations of man, he conceals them in the tabernacle from the strife of tongues;" for from the love of self which is of "the elation of man," and from discord or hatred, which is "from the strife of tongues."

PS. XXXV.

V. 13. Inmost love is described.

PS. XL.

V. 8. [A. V. 7] "In the volume of the book it was written concerning God Messiah," that is, in Moses and the Prophets.

V. 10. [A. V. 9] "To evangelize justice in the great congregation," for God Messiah that He was made Justice, and preached what is Justice.

V. 11. [A. V. 10] "He hid not mercy and truth in the great congregation," for in the universe, both in heaven and on earth, through the Word and implantation.

PS. LVII.

V. 5. [A. V. 4.] "To couch with the soul in the midst of lions, the sons of man are inflamed, their teeth are a spear and darts, and their tongue a sharp sword." "Sons of man," for rational things, the intellectual things of truth and good; "teeth," for natural things; "lions," for filthy loves.

PS. LXXVIII.

V. 2. N. B.

'To open the mouth in a parable, to speak enigmas from antiquity" concerning God Messiah, His doctrine through parables, and that interior things would be opened.

V. 16. "The high God," for God Messiah.

V. 24. Exod. 16: vers.: 13.

V. 27. Exod. xvi: vers.: 13, notes.

PS. LXXIX.

V. 9. "To expiate sins for the name's sake," for, on account of glory, and from mercy.

Digitized by Google

PS. LXXXIX.

V. 4. [A. V. 3] "To make a covenant with the elect *one*, to swear to David," for God Messiah.

PS. XCV.

V. 1. Cons[ult] Exod. xvii: vers. 7, the notes there.

PS. CV.

V. 6. ("Seed of ABRAHAM") *At* 1 Chron. xvi: 13 one reads "of Israel."

PS. CXIV.

V. 5. The representative church removed, and an interior one in its place.

PS. CXXI.

V. 1. "To lift up the eyes to the mountains, whence help comes." "Mountains," for the heaven of God Messiah where the angels *are*.

PS. CXXXII.

See expl[ained] at Num. Ch. X: vers. 36.

PS. CXXXIX.

V. 21, 22. "To hate the haters of Jehovah with extreme hatred," for evils in self, and in general the things which the regenerate *man* hates.

ECCLESIASTES

CHAPTER VII.

V. 25. Obs[erve].

CHAPTER XII.

V. 2. "Cloud," a state of sadness.

Joys from the external senses.

[V.] 3. "Watchers" are the hands and arms. "Males of strength," the feet, the loins. "Grinding-mills," the teeth. "Those looking through windows," the eyes.

[V.] 4. "Doors," the lips. "The voice of a grind-mill," sound and speech.

Digitized by Google

"A little bird," sound. "Daughters of song," the ear, which is made flaccid.

Vers. 5. Fear with old men. "The almond," white locks.

"The locust," the scapulae, the bones, the skin. "Those mourning," etc., sadness.

Vers. 6. "Cord," the vital humor. "Bowl of gold," the blood.

"Pitcher," the heart.

SONG OF SOLOMON

CHAPTER I.

Let it be seen whether these are amatory *words* written down according to the mode of the ancients, or whether they are parables. If according to the mode of the ancients, there have been drawn thence [many [?] poems [?] *del.*] very many allegories, and at the same time things have been collated by which the church has represented itself as beloved. But there occur many similitudes with *too* many confused details to make it appear that anything purely prophetical could be in them. In the meanwhile there can obtain also very many [expres]sions [?] of the church, which must be thus more suitable to a poet, because [in]serted in the allit[erat]ion or series of things. While so, they are never[theless] poetical, written [not]withstanding by the aforesaid [?] ancients.

These things are written down in imitation of the ancients; in whom they see nothing else than certain plays *of style,* which they have admired, and with which they entertain others, for the expressions of the ancient poets appear even to-day as flowers, on account of admiration and veneration for antiquity, in imitation of which they are led.

ISAIAH

In Isaiah, from beginning to end, pairs *of expressions* occur, which refer namely to things celestial and spiritual

Digitized by Google

and are so expressed in part, in general, and in things more general that everywhere a celestial marriage is there represented. For in inmosts they relate to God Messiah and to the Church, and in such a way that the kingdom of God Messiah is presented in singulars in an image; as in the series of a verse, so in the phrases, yea even in the words. From these things it is sufficiently evident that it is divine.

CHAPTER I.

INVERTED order *is treated of* in verses 1 to 16. It treats specifically of the Jewish Church, and its departure from the Ancient, thus from true faith; but generally of all in the universe who recede and place worship in externals, alone; thus concerning INVERTED ORDER.

V[er]s: 1 to 16. Concerning the church, that it has receded from the doctrine of true faith, which is of the internal man, to what is contrary, and indeed to mere rites and the works of the law, thus to the external man, so that they have perverted order utterly, and have receded from God Messiah to the enemy of the church.

V. 2. "The heavens and the earth" are all in heaven, or on earth, for the church is in both.

"Educated sons," are the ancient churches which are being continued among the descendants of Jacob.

[V.] 3. Those have been made worse than brutes who are carried by a natural instinct to the representation of the kingdom of God Messiah, but the man of inverted order tends to the contrary.

[V.] 4. Inverted order is described,—that they look towards the earth and exterior things, and not towards heaven and superior ones.

[V.] 5. This is the punishment, which is correspondent, thus they fall entirely downwards, that is, everything becomes "sickly."

Vers. 6. The same is further described and amplified. "Wounds" are spiritual things which are here expressed naturally.

[V.] 7. These things are to be understood spiritually. "Solitude" is ignorance of all things. "Fire" is every evil cupidity. "Ground," is a field, or everything celestial. They will be devoured by cupidities. "Strangers," are all things in man which do not look to the truly spiritual man, but downwards.

Digitized by Google

[V.] 8. "Daughter of Zion" is the true church, thus faith. [They s]lay this represen[tative] [of their church and f[aith] *del.*]

[V.] 9. 10. Those were inhabitants of "Sodom and Gomor[rha" who] perished from an [entirely] inverted [order.] [With] the rest [there was] a cer[tain] cognition of celestial truths [which] could still be excited so that they might understand.

[V.] 11. That *their* w[orship] consists in [mere] external [rites] which are of no account without internals, [and un]less from internals, they *are* [not in] their own order.

[V.] 12. Rites separated from [faith] in God Messiah [and without] it, were [never] commanded, but that thus they might be in[form]ed from externals, [as to what] they signified.

[V.] 13. All [these] things are "an abomination," and [hence] also the [Sab]bath, without the co[gnit]ion of the kingdom of God [and of] God Messiah.

[V.] 14. They are a burden, [for] they are troubles, [because] they recede from God, and thus [can]not be lifted upwards.

[V.] 15. [Here] is described what their prayers are like, when they place justice [?] in externals, for they then pray for nothing else than things which are [con]trary to the kingdom of God, which is signified by "their [hands] being full of bloods."

Specifically, it treats of the church before Messiah's advent, [which] was ritual and significative; generally, of all who place worship in externals alone.

V[er]s. 16 [to] 20. How order might be restored, and indeed through externals, and in fact by the removal of evils, and by good behaviour, thus by the works of justice, for the man who lives in the opposite order is not instantly led back to faith, but first to obedience to the law, and to actions of good, afterwards from these to works of charity, and so to fruits of faith.

[V.] 16. The removal of evils, which is "to wash oneself," etc.

("Cease to do evil") *is* the law.

[V.] 17. Then that they do good, and obey the precepts of the law.

V. 18. "Go ye," that is, live ye thus. "Let us reason," signifies in the text that they must be reproved and even

Digitized by Google

racked and censured, thus that they must undergo temptations, and so may receive charity and faith. Nothing more could be said to them, because then they might not have understood, [nor] could *their* sins then have been wiped away.

When the order is "the blood," verse 15, to which is contrasted [another *del.*] the order which is purity.

[V.] 19. Thus they will be happy and will enjoy celestial love, celestial joy.

[V. 20]—24. He comes thus to [these things of e]xternal men, from [ver]s: 10-19, thus from the Ancient and faithful [Ch]urch [to the] perverse and idolatrous *one.*

V. 20. "The sword" is the enemy's or the devil's, by whom they would be consummated, *and* thus perish.

V. 21. "The harlot" is [ev]ery [per]verse church, for she has reced[ed] from faith who was the celestial [b]ride, [the An]cient Church; thus "the faithful [citiz]ens" are those of whom it is [pre]dicated that they are "full of judgment" but of a perverted *kind.* She was [cal]led also "a murderer," from blood.

V. 22. "[S]ilver" is all [under]standing of truth and good; "[wi]ne" is affection; "waters" are profane things. Thus holy things [mix]ed with profane ones.

V. 23. "[Pri]nces" are [he]r heads vers.: 5 and 6. Hence [en]ds [?] are meant, it [see]ms. They have thus been turned [into things] contrary to justice [and] judgment.

[V. 24 to 2]8. It treats here of the [proph]etical *saying* by God Messiah, [and ind]eed of all the faithful in the entire circuit of lands, as well of those [who forme]rly had been of the representative church, as of those who are of the church [rest]ored. That they have been redeemed is *meant by* "consolation," about which *in* [ve]rs. 24, and *by* "vengeance," for according to the custom of the Jewish Church He has here spoken to [all] who represented similar things, *saying* namely that [id]olaters should be cut off, and that then they would be glad, seeing that there is not such consolation and vengeance for those turned into the opposite sense. From the sight of a t[ota]l v[engean]ce [ari]ses [conso]lation.

V. 25. Justice will be imputed and "the dross" and "the lead" will be removed.

V. 26. "Judges" and "counsellors," are judgment, or

Digitized by Google

the understanding of truth and good. "Counsellors" are the loves of good, whence *comes* fidelit[y].

V. 27. Thus they are redeemed. "Judgment" is conscience, and the Last Judgment.

V. 28. "A breach," the punishment from an evil conscience.

Vers. 28-end: hell and its degrees *are* described.

[V.] 29. "Shame" is ascribed to those who are in a lighter hell, for the intuition of th[eir] haughtiness, and of their hatreds causes shame, etc.

"The oaks," is the loftiness of the animus. "Gardens," are desires.

V. 29, 30. "Gardens," for evil loves and desires.

[V.] 30. Shame is still continued, with application to "the oak" and to "the garden," as previously.

"An oak flowing down," for haughtiness which fell.

[V.] 31. "The strong," or strength, is the justice of one's own works, which will receive the fire of damnation, as "stubble;" and the works themselves as "sparks" which are of wickedness from hatred.

They will be burnt. It is infernal fire, that is, the torment of conscience, while hatred against God Messiah Himself, Very Love, continually hovers before them.

"Fire, tow, sparks, to burn," for evil desires and cupidities.

CHAPTER II.

Concerning each advent of God Messiah, specifically concerning the last one for judgment.

[V.] 2. "The mount of Jehovah" is Zion, thus God Messiah in the supreme sense; in the inmost *sense,* His kingdom. The church will be formed from "the nations," and thus the kingdom will be the adhesion of peoples. So also the Jews when they are numbered among the faithful "nations."

"Mountain," for the true worship of God Messiah, for faith, thus for God Messiah.

[V.] 3. They will go to God Messiah Himself who is "Zion" and "the law," or from whom *is* the law. "Jerusalem" is His Word.

("Mountain"), for the doctrine of the true faith, wherefore it is also called "the house of Jacob." Therefore other doctrines are called "hills."

Digitized by Google

[V.] 4. "Judgment," specifically the last. Hatreds will perish and they will form a vineyard, for they will plow a field and will plant a paradise. Thus there will be eternal peace and tranquillity.

The things which are of the field, as "mattocks and sickles," into which are changed the things which are of war, stand for the true doctrine of faith in God Messiah, thus for His Church and Kingdom.

The things of war as "spears, swords," are those opposite to peace, and thus to the true Church and Kingdom of God Messiah.

V. 5. An exhortation to the Jews that they go at the same time and number themselves among the faithful nations.

[V.] 6. "The house of Jacob," specifically his descendants, because they are called "thy people." "The east" is where there is magic, thus it stands for magic and idolatry. "Philistines," similarly, because their f[alsifica]tion and id[olatry] was never entirely extirpated. Of themselves they were [worshippers], of the devil by a python, etc. "Sons of strangers," these are those who are called the interdicted, thus the Canaanites.

"East," for the evil.

[V.] 7. "Silver," falsity; "gold," malice; "treasures," all things thence. "Horses" are [reasons, *del.*] phantasies. "Chariots" are the things which these horses drag, and in which they trust.

[V.] 8. "Idols" are everything which in itself is celestial; and the loves of self and the world are *so* called. They are "a work of the hand" because they bow down to themselves; "fingers," *when* in particulars; and "hands," *when* in generals.

[V.] 9. "Depression, humiliation, and dismissal," are adoration, thus within man.

The verses up to 20 concern their terror in the Last Judgment.

Vers. 10. Their fear leaping forth from their hatred is described, when they see God Messiah coming in divine glory.

V. 10, 19, 21. "To enter into the rock" for to humble oneself, to lay aside pride.

"Dust," for the dejection of pride; a humiliation from fear.

Digitized by Google

Vers. 11. The more God Messiah is exalted, the greater the fear, and the dejection; because with great disdain they appraised themselves as [becoming *del.*] powerful above all in the universe *as* the sole men over the whole world, and *as* spirits after death over all the heavens, although God Messiah alone ought to be exalted.

Vers. 12. It is haughtiness, or the love of self, which reigns paramount and perverts man, for it is determined in the man *himself* and is abstracted from the general *weal.* "Magnificent," therefore, is one who wishes to be similar to God; "lofty," is haughty. "Uplifted" and "humble" are in a lower degree.

[V.] 13. "Cedars of Lebanon" are societies of such, namely the first *ones* in the greatest degree. "Oaks of Bashan," in a lesser degree.

"Cedar of Lebanon," for haughtiness or the love of self.

("Oak"), for haughtiness.

[V.] 14. Similarly as also *V.* 15. But "the cedars of Lebanon" and "oaks" are consociations in things most general. "Mountains' and "hills," are lesser one, thus principalities. "Tower" and "wall," are still smaller ones, as prefectures.

("Mountain"), for haughtiness and the love of self.

V. 15. "Tower," for haughtiness.

"Fortified wall," for confidence of self from haughtiness.

[V. 16.] 15. "Ships of Tarshish," are wealth. "Images" are cupidities and desires of the world, because the images were of gold and silver.

"Ships of the ocean or of Tarshish," for the love of the world.

"Desired images," for pleasures.

[V.] 17. The conclusion of the foregoing.

[V.] 18. "Idols" means to love these things, because a man thus worships himself; and when *it is* riches, he worships himself in them, as at vers. 20.

"Idols," for the love of self and the world in general, and for the things which are derived thence.

[V.] 19. The second conclusion. Concerning the Last Judgment.

[V.] 20. "They will hurl" *them* "forth" from terror, because vanquished thus. They are called "moles" and "bats," or gods of the night, because *they are* in the caverns of the rock, as is evident from the following, verse 21.

Digitized by Google

"Silver idols" are phantasies; "gold idols" are pleasures.

"MOLES," for the lowest cupidities, as for avarice, whereas "bats," for interior *ones*.

"BATS," for cupidities of the animus, and phantasy.

Vers. 21. Pertains to the following, and by "man" there is meant a wise one, because there is in his "nose" a "spirit" which is estimated.

[Cha]pter III.*

Vers. 22 [Trem. iii: 1] ("For how much is he estimated.") A wise one will be scarce.

"Man," for wisdom and intelligence. xxiv: 6.

"BREATH," for wisdom and intelligence. Gen. ii: 7.

CHAPTER III.

CONCERNING THE PERVERSION OF THE LAST TIMES.

Does this relate to the end? Do 12, 13, 14, 16 where it is called "people" then *relate* to Ch. iv: 1, 2, 3? The intermediates contain the things which look to folly.

[V.] 1. [Trem. 2] "Jerusalem," as before, is the house of God. "Judah" is everyone in the house of God, thus the faithful or faith, to whom it has been given to know what the kingdom of God Messiah and what faith are from the Word, but who have lapsed, as was said before. "The rod of bread" is [the staff *del.*] the power of willing good, for bread is Messiah. "The rod of water," is the power of understanding truth, thus is the spiritual.

("ROD and STAFF") Thus both instrumentalities.†

"Rod of bread and of water," for the power of being wise and of understanding.

"Rod of water," for the power of understanding from a spiritual gift.

***V. 1-3.* [Trem. 2-4] The gifts of wisdom and intelligence, set forth under various names.**

[V.] 2. [Trem. 3] He is called "strong" from faith which is strength. Thence "the warrior" overcomes the enemies, or evils. [Judg. *del.*] These things regard love, whence bravery in the warfare. "Judge and prophet" is he who acts from judgment and intellectual sight, thus from truth. Thus these things regard the intellect. "Diviner and old man;" the former, one who acts from an

**The 3rd Chapter in the Tremelius version begins here.*

†These words in a vertical handwriting, see Gen. iv: 14.

Digitized by Google

end which is good, thus the kingdom of God Messiah; the latter or "old man," one who acts from principles of truth which loo[k to] an end.

"MIGHTY man and warrior." POWER and MIGHT, for the celestial things in man.

[V.] 3. "Prince over 50" is the inmost, the soul, very saving faith itself. He *was* formerly the head and "the honor[able] of faces." "Faces" are what have been created up to these *things*. "Faces" are all the inferior facul[ties] as to the affections. "Counsellor," is the more interior mind, whence is counsel. "Skilled crafts[man]," this is the work of charity and of worship in externals, and is called craftsman from work. "Intelli[gent] in eloquence," that is, learned, *for* "eloquence" is doctrine. Thus man receded from faith, from the inmost to externals. So now the wise one, *see ii: 22,* has been deserted.

1. ("LEARNED IN MUSSITATION") . . . 2 ("SKILLED IN INCANTATION") *are* with another translator, *namely Tremelius,* 1. "skilled craftsman," 2."intelligent in eloquence."

[V.] 4. "Children" are those who act from the imagination. They will be prin[ces]. "Those who make sport," are they who act from the external senses. These will dominate.

V. 4, 5. [Trem. 5, 6] "CHILD, CHILDHOOD," for folly.

[V.] 5. [Trem. 6] A description of insanity, that one oppresses the other, and the singulars continually disagree [under] such a prince, nor is there a ne[ighb]or and a friend, because one thing *is* against the other, ene[mies] among themselves. So in a society, "the child," or the fool, or the imagination, *is* against "the wise one" or the understanding; or "the base," against "the honored."

"OLD MAN, ELDER, OLD AGE," for an intelligent one, *and* is opposed to "child," which *means* a foolish one.

[V.] 6. "Ruina"=ruin, *of Tremelius, substituted for* ("offendiculum"="stumbling-block")

That there may be agreement they s[nat]ch at whatever *seems* probable to the rational mind, as it wishes to persuade it[self] "The house of the fat[her]" is the intellectual mind, in which are fallacies. "A garment for thee," that [which] is true to it. This agree[ment] is accepted as a princ[e or] as faith, as they believe. It [is]

Digitized by Google

that "h[and]," under which it must be in order that they should n[ot] fall apart from disagreement.

V. 6, 7. **[Trem. 7, 8] "GARMENT, VESTURE," for intelligence.**

[V.] 7. The wise or [in]terior man speaks to the insane inverted exterior one, as to w[hy] he wishes to constrain them, s[ince] no affection of truth is given without the intelligence of truth, [for] intelligence is the garment of love. Thus he refuses [to be as] "a prince."

[V.] 8. Because he is inverted, which is "to fall" [or] to be ruined. "Jerusalem" is [the more interior and "Judah" the [in]most of man *del*] [love] and "Judah" is faith.

[V.] 9. "The stubborness of fac[es]," is the inverted [state] of order as to interior things. "[Sodo]m," is works [which] fl[ow] from cupidities, wherefore curs[ed].

[V.] 10. But contrariwise [with] the faithful one.

The faithful one bears the fruit of the works, because faith.

V. 10, 11. **[Trem. 11, 12] "HANDS." When they are attributed to an impious *one*, they stand for the things which are engendered from his imaginary forces. *His* actions are attributed to a pious or good *one*.**

[V.] 11. ("The impious") must be opposed.

[V.] 12. [Trem. 13] How he has fallen. *This* follows from the foregoing.

"Female," for cupidities.

V. 14. **[Trem. 15] "Vineyard," for the truly intellectual and celestial mind.**

[V.] 14, 15 [Trem. 15, 16]. A conclusion [with regard to] the church of the two last times, as to how they oppressed the wis[e one] of the former and the fait[hful one of the la]tter time.

"People" is the wise one, "poor" is the faithful one.

"PEOPLE," the things which are of the understanding of truth and good.

"POOR," for the faithful one.

[V.] 16. [Trem. 17] "Daughters of Zion," [are] the churches, which p[rimi]tively at the [ti]me of each advent of God Messiah were a[mong [?] the na]tions [?], *or else infants*, but in time d[ecli]ned. Thus is desc[ribed] what they became in [the end].

16. In general, concerning the perversion of the church,

Digitized by Google

as to the heart or love, which is "arched as to the throat;" *and* as to the understanding, which is "winking the eyes;" *and* as to the fruits of faith or the works of charity, which is "to walk." Thus it enjoys the perverted nature of these things. "Shackled by the feet" is p[er]ver[sion].

"Daughters," for those who are instructed in the doctrine of the true faith.

The state of those who decline thence is described *here* in various *terms*.

V. 17. "To shave the crown," is to remove their more interior things which thus refer specifically to the things just preceding as to the life of faith from love and understanding, and in general to these *words* at the beginning of the chapter, *namely* "that he will take away the rod of bread." "To lay bare the secret parts," is all the foul natural loves, thus the exterior things [of them.] Now are taken up specifically the things which are meant in general in verse one by "removing the rod of bread and water."

[V]ers. 18, 19, 20. These are the more interior things of wisdom and faith, expressed thus by "ornament" which has reference to the ornament of [women *del.*] priests. From the Hebrew text the signification is made evident.

V. 18-24. **[Trem. 19-25] "The various ornaments of the daughters," for the spiritual gifts of those who are instructed in the doctrine of faith.**

[Ver]s. 21. *These* are the interior adornments.

Vers. 22, 23. These are the exterior [the singular *del.*] or general adornments which are compared to various garments.

V. 24. [Trem. 25] The state will be entirely changed. "Aroma" is grace from faith, in place of which the contrary *exists*. "Girdle" is agreement from love and charity. "A twined work" is the hair in beautiful order, thus the decorum of interiors. "The robe" is the exterior or vesture. "Burning in place of beauty," in general, that all love and charity and goodness, from which is beauty, perish; and that *beauty* will depart when there are loves which are hatreds or "burnings."

"Aroma," for the beauty and the felicity from a true love, to which is opposed "putrefaction."

Digitized by Google

"Girdle," for love which holds all and single things in a lovely and joyous harmony.

Nakedness of the head or "baldness," for folly.

"Burning," for the same things *as i*: *31*, and for the deformity thence arising.

V. 25. [Trem. 26] "Sword" is the [my]stic sword, thus enmity. "[St]rength" is self-confidence, which is [n]ull in every [sp]iritual combat. "Warfare" is continual where there is hatred within and without one's self.

"Man," for wisdom and intelligence Is. xxiv: 6.

V. 26. [Trem. 27] "[D]oors" or gates are the [tow]nship or the city, for at the gates the judges sat and the people came. "To sit [on] the earth," is in the hearts, for thus the church is bewailed and as it were buri[ed].

"Gates," for the approach of things celestial and truly spiritual into the human mind.

CHAPTER IV.

V. 1. [Trem. iii: 28] In the last times there will be intellec[tual] faith, and no chari[ty] or affection of good [from] faith. Thus all a[ct] like [de]ad women. By "seven" are [me]ant all. [Al]l are dead. "One man" in the more [int]erior sense is intellectual faith, to which they wish to adjoin themselves as wives, in the [inmost *del.*] supreme sense *it is* Messiah from whom they wish to be named and thus be His in the Last Judgment. To serve is signified by "to eat bread," and by "their garment" if only a man command them. "To take away the reproach" is the blessing of Joseph, see the name of Joseph, *viz. "son of a fruitful woman," Gen. 49:22.*, thus not dead *women.*

"Women" considered it a supreme disgrace and a curse if they were not married; also on account of the representation that thus they did not constitute the kingdom of God Messiah.

This *disgrace was* on account of the kingdom of God Messiah and the expectation of Him, thus that they could have no offspring, whence *they were* termed dead.

"To eat their own food and put on their own vesture," means, to serve.

V. 2. [Trem. 1] "[Spr]ig of Jehovah" is saving faith; and "fruit of the earth," charity and its works.

"Sprig," for saving faith, thus for God Messiah as the tree of

Digitized by Google

life. But it is said "a sprig," because among the survivors or the residue. See OFFSHOOT.

"Fruits of the earth," for the works of charity which are called the fruits of faith.

"EARTH," for the truly human mind where faith *is* as a "sprig" and whence *are* the fruits of faith.

V. 2, 3. [Trem. 1, 2] "RESIDUE," concerning good and truth which remain in the human mind and are called remains. vii: 22.

V. 3. [Trem. 2] The justice and holiness of Messiah will be imputed [to him]. Thus he *will be* alive.

"The REMAINS" in the vastated human mind are called "a prop" *at vi: 13.*

"Enrolled for life," for the things which are of faith in God Messiah.

V. 4. [Trem. 3] [Al]l are unclean, thus they gush with "blood." By imputa[tion or "the spirit of judgment" purification takes place]. Similarly "the spirit of expurgation" is innocence.

"To WASH," for to expiate, to redeem, thus to take away sins.

"EXCREMENTS," for evils of every kind born from the love of self and the world.

"Bloods," for all those things which slay faith in God Messiah.

Vers. 5 [Trem. 4] "The habitation of Mount Zion," is intellectual faith. "Its convocations" are goodness of the will, thus love. For intellectual things [yea *del.*] thus truths are convoked, and constitute the voluntary, *and* are together in the will. [Storm-cloud *del.*] "Cloud" and "smoke" refer to the intellectual in which imputation, if alone and not covered, would perish. "The splendor of a fire and of a flame" refers to the will [or] its love, which will be "by night" because good in the will is like night, but is yet called "[glor]y" since [chari]ty [comes] through [impu]tation.

"Mount Zion," for the kingdom of God Messiah, described as "habitations" and "convocations," which together constitute His kingdom.

"By day," for too much heat in natural things, hence for cupidities.

"A flaming fire and a splendor," for the love of God Messiah, who "protects" His kingdom on earth and in heaven, from so-called cold.

"By night," for cold in celestial things.

Digitized by Google

"Glory," for the entire kingdom of God Messiah, because God Messiah Himself *is* glory.

V. 5, 6. [Trem. 4, 5] The kingdom of God Messiah is described by "habitations, convocations, cloud, smoke, splendor of fire, glory."

"CLOUD and smoke," for protection from "heat," or for a defense from evils, lest they inflow into the kingdom of God Messiah.

[V.] 6. [Trem. 5] Thus the more interior *degree* of man will be protected from the cupidities and pleasures of the exterior man, that these may not in consequence burst in. For the internal man is thus protected against the bursting in of the external man, etc.

This is the conclusion, for the beginning is at Is. Ch. ii: v. 2, 3.

"Heat," for cupidities which wish to reign.

"INUNDATION," for a curse. Thus "a retreat" and "a hiding place" from the "inundation," or from the condemnation.

"RAIN and an inundation thence," for a curse and the condemnation thence.

CHAPTER V.

Concerning the church of both times, its planting and its destruction.

V. 1. "The horn of a son of oil," is the Royal Divine Essence, etc.

Here the Divine Essence of Messiah speaks to the Human *one*, which is "the beloved," *and* also its son, and "a vineyard," for it was planted through regeneration.

"Beloved," for God Messiah.

"Song," for prophecy. So-called from the harmony in the kingdom of God Messiah.

("Vineyard"), for the true church of God Messiah, and for the true faith.

Vers. 1: 2. It is the discourse of the Divine to the Human Essence. "In a horn" is in strength, thus *in* faith. "A son of oil," is the son of the king.

V. 2. It is called "vineyard" on account of [its] wine, signifying the blood of Messiah; *but* previously *called* a paradise, *and* is thus the church. "Noble vine" is every faithful *one*, in early times specifically, yet also instantly after *His* advent. "A tower" in the vineyard is like a mountain on earth.

Digitized by Google

"VINE," for spiritual and celestial goods. Is. vii: 23.

"Tower," for the intelligence of spiritual and celestial matters, thus for heaven.

"WINE-PRESS," for wisdom.

"Grape," for goods fructified from charity, to which wild-grapes are opposed.

V. 2, 4. "Wild-grapes," for evils of the merely natural man, which he however supposes to be good. Opposed to grapes.

V. 2, 5. "HEDGE," for the protection of God Messiah through the presence of love, thus also "wall," for the presence of intelligence.

[V.] 4. Nothing was ever omitted, but it successively degenerated.

[V.] 5. These things were manifested in the Jewish Church, in singulars, in that errors, heresies, perplexities, falsities, succeeded.

"The EATING UP" of the vineyard, for the loss of true faith.

"THE TREADING DOWN" or TRAMPLING UNDER FOOT, for the contempt and loss of true faith.

[V.] 6. Similarly.

"Not pruned or hoed again," for EATEN AWAY, TRAMPLED UNDER FOOT, DESOLATION.

"DESOLATION," for the loss of true faith.

"BRIER," for the evils of the natural man, which dominate.

"Rain from the cloud," for the blessing of spiritual and thus of celestial *things*.

[V.] 7. "House of Israel" is the Ancient and the new Church of the nations. [Isra. *del.*] "Judah" is faith. See in another codex the Hebrew text, though there could hardly be any divergence.

"Plant of delights," for the things which are of love in faith, whence the inmost delights.

"Delights," for the inmosts of love which is of faith in God Messiah. See the Hebrew word, in which *is involved* salvation or felicity with joy.

"JUDGMENT," for the things which proceed from true intelligence; "Justice," for those, from wisdom. *See. V.* 16, 21.

"Justice" for the things which proceed from the true faith, thus from wisdom. *See V.* 16, 23.

"Clamor," for external words without internals.

Vers. 8 in connection with the following. Now the song is turned into a very woful one; though the description is

Digitized by Google

still drawn from a vineyard, for it now stands open and unguarded, thus occupied by evils.

V. 8. "Field" for the doctrines of faith which is sown in a base land.

"Land," for the merely natural mind, when desolation is ascribed to the human mind.

V. 8, 9. "House," for doctrines which are erected in a desolate land, or upon the sand.

Vers. 9. Thus occupied *by evils* it is being effaced. Its sterility [yea vastation *del.*] is described vers. 10.

"Desolation," for the loss of the understanding of truth and good.

V. 10. Concerning its sterility, that it puts forth nothing of good.

Vers. 11. The life from wild grapes, namely from the heresies and the works of an evil faith, from which they are infected [with diseases *del.*]

"Morning to twilight," for the light of intelligence and the flame of wisdom declining into folly and insanity.

"Wine from which is drunkenness," for natural joys from which they are insane. *See V.* 6, 12, 22.

V. 11, 22. "Drunkenness from wine," for the insanity of man from the dominion of cupidities.

Vers. 12. The joy thence is described. Thus they are separated from God Messiah.

"Musical instruments," for base pleasures of various kinds, as "the harp, the viol, the tabret, the pipe, with wine," thus for pleasures separated from more interior things.

("Wine"), for pleasure.

[V.] 13. The consequent destruction and vastation. A deficiency of all things. These refer to the foregoing, that *there is* no rain.

"Science, to know," for intelligence.

"Hunger," for the penury of celestial; whereas "thirst" for the penury of spiritual *things*.

[V.] 14. The end is hell into which they descend glad and with an animus, for they desire it above all.

"Sepulchre," for the very lowest of man, the merely corporeal, hell, thus death. It is said "to dilate its mouth" because they are thus carried through a spacious way.

"Multitude," for truths which *are said* to perish and die when

Digitized by Google

"descending into the sepulchre with tumultuousness," is predicated *of them.*

[V.] 15, 16, 17. *These things* look to the humiliation of others who, from terror of their evil, repent, and thus adore God Messiah. From the following, as at vers. 26, it is manifest that the nations will be adjoined and the gospel preached to them.

V. 15. Increasing ignorance is described by "the plebian man" and "the eyes of the lofty which are depressed." xlii: 16.

"A male," for the thought of the intellectual man.

"A PLEBIAN man," for science and reasoning.

"Eyes of the lofty," for the understanding of good, thus for the true judgment of the human mind.

V. 16. ("Judgment") For truth.

"The Most Holy Strong God," for God Messiah.

("Justice"), for love. *See V.* 7.

V. 17. Others shall come into heaven in their place. The called shall be expelled thence.

"Lamb," for innocences concerning which "feeding" is predicated, that is, enjoying felicity.

"SOJOURNERS," for those who will accede to the kingdom of God Messiah.

Vers. 18 and 19. A description of those who are in intellectual faith, and of their understanding, how it doubts about all things and is seduced. Vers. 18, *this* in general. Vers. 19, because they do not see Messiah and His coming is so long delayed, on this account they judge otherwise.

V. 18. "Cord of vanity and thick cord of a cart," for the series of thoughts, whence evils.

V. 19. "The counsel of the Holy One of the Israelites," for the things which are to come, thus for both advents of God Messiah.

Vers. 20. They pervert all things by their understanding. They judge good to be evil; darkness, light; hatred, love; which is "bitter into sweet."

"Good," in general for truth as well as for good.

"DARKNESS," for falsity; "LIGHT," for truth; "bitter," for evil; "sweet," for good.

Vers. 21. They think they are the most intelligent, of which they are persuaded from their cupidities.

"The wise *in* their own judgment," for those who strive from their own forces of intelligence. It is also predicated of them that "they are intelligent before their own face."

Digitized by Google

They suppose they understand truth and good from themselves. They are said to "understand before their own face." *See V. 7.*

Vers. 22. Their drunkenness is described. "Heroes" and "strong ones," are those who vaunt themselves about their own forces, their intelligence, and prudence. Thus it is human [wisdom *del.*] intelligence or erudition vaunting itself from futilities.

("Wine"), for insanity. *See V. 11, 12.*

Vers. 23. They p[ostulate] the contraries as [truth when *it is* falsity *del.*] they pronounce [truth] and good *to be* [fals]ity and evil; from a c[ertain] cupidity or drunken[ness] they pervert the world.

"To absolve the wicked for the sake of a reward, and to judge away the justice of the just," for all things which are of the love of self and the world. These are "the rewards."

"The justice of the just," for the fruits of faith and the actions of charity. *See V. 7.*

Vers. 24. Thence [it comes] now that their futilities [are] consum[ed] as va[in fo]rces. "Fire" is cupidity o[r love] of [self *del.*] the world. "Flame" [is] the love of self. "Root" is [all] such evil arising thus. "Blossom" is the imagination. "Dust" is the rational of those who despise man in comparison with self.

They who spurn and reject the doctrine concerning the internal man, thus concerning faith and God Messiah, and remain only in externals, are said "to be devoured as stubble by a tongue of fire," and "to fall from the flame as parched grass." "Tongue of fire" is reasoning from externals alone.

"To be consumed by the flame as parched grass," for the understanding of good which fails.

"A root," for the good which is actually given by God Messiah to man. Putrefaction is said to be in that root, or it *is said* to be consumed, when he remains in externals only, just as when a "blossom," namely "truth," departs into dust.

The understanding of truth departs as "a blossom into dust," when exteriors are separated from interiors.

[V.] 25. "Mountains" are [their] elat[ion] of animus from these lov[es]. They are then smitten, [and become] like corpses." They stin[k] in "the streets," everywhere unbu[ried].

"People," for the perverted church, also for the intellectual

Digitized by Google

things of the human mind after they have been perverted. *See* vi: 5, 9, 10.

"Mountains," for truths. vii: 25.

"Corpse," for evils of affections as well as of persuasions, when they have become adulterated or perverted.

"STREET," for truths and celestial things which are articles of faith, when faith is represented by a city; or for the things which are divisions into genera and species in the human mind, when the mind is represented by a city.

Vers. 26 to 30. It is a [descrip]tion of the church, on which account it is assigned "to natio[ns from] afar," and it is said, vers. 27, that "it will not slumber [nor sleep]," which words in the inmost sense are applicable to [the church], and in the supreme sense to God Messiah, for it is [shortly] stated that "it will roar against Him," and [then] that "He will look down [upon the earth] and lo," —mere [ignora]nce.

These are representatives —— ———

Vers. 26. "A flag" is a co[hort] of chasti[sing] and punishing spirits.

"Flag," for the calling and convocation of the nations to faith in God Messiah, the former *faith* having degenerated.

"Nations from afar," for those who receive faith in God Messiah, thus for the new and true church which succeeds, the former having degenerated, in the universal *aspect*, around each advent of God Messiah, thus, in the singular *aspect*, for every regenerated man.

"Afar" and "extremity of the earth," for those who are very far from faith, thus from the cognition of faith. xiii: 5.

"TO WHISTLE," for the signal of convocation, here of the nations to faith.

"Earth," for faith and the cognition of faith. *See V.* 8, 30.

Vers. 27. It is a description of [their f]ear, because they never had food for the journey, and had [not] ev[en] "shoes."

"Not to slumber and not to sleep," for to watch in faith and in the expectation of God Messiah as *did* the virgins who watched. The same as, "not to be weary."

"The zone of the loins is not loosed," for *one* watchful in faith, and thus in the expectation of God Messiah, from *among* the wayfarers, or the sojourners.

"The latchet of the shoes shall not be torn away," for watch-

Digitized by Google

fulness in faith, and thus in the expectation of God Messiah. So said from those sojourning, who signify the more interior life.

[V.] 28. "Arrows" are the things which are of faith, wherefore s[harp] "Hoofs of horses" are truths. "Wheels," similarly.

"Sharp ARROWS," for the efficacy of the affection of truth and good.

"Bent BOWS," for the very affection of good and truth; "bent," for supreme watchfulness.

"HOOFS of horses," for sciences from the intelligence of truth and good, in which are just so many truths.

"Horse" and riding, for intelligence of truth and good.

"CLIFF," for firmness and constancy of truths.

"WHEELS," for the faculty of understanding spiritual and celestial truth and good.

"WHIRLWIND," for the promptitude and the firmness of the faculty of understanding and grasping truth and good.

Vers. 29. Similarly [as] the foregoing, for all things redeemed are "the spoil" from hell.

"LION," for the doctrine of faith, thus for faith and for God Messiah, "Lion" for the Ancient Church, and "young lion" for the interior or so-called new Church.

"SPOIL," for the doctrines of faith, because the spoil was of gold and silver, thus the things which are cognitions and receptions of truths and goods. ix: 3.

V. 29, 30. "The ROARING of a lion," for preaching and the doctrine of faith which smites the infidels.

Vers. 30. The roaring [of the sea] is described. It treats lastly of total ig[norance] and of the an[xie]ty thence when they would come into inf[irmities] and diseases. Ultimately [the light] grows dark.

"SEA," for the abundance of spiritual things which are of the doctrine of faith. Its "roaring" is a powerful preaching.

("Land"), also for the intellectual mind. *See V.* 8, 26.

("Darkness"). For stupor in things truly spiritual and celestial. *See V.* 20.

"Straitnesses," for evil conscience which exists when truths are disclosed.

"RUIN," for desolation.

CHAPTER VI.

It treats here specifically of both [states] of the represen-

Digitized by Google

tative church, the first of which [was] the state of the An[cient] Church from Noah to A[braham] and from Abraha[m to] Moses; *but* the second [or state of *del.*] from M[oses or] the promulga[tion] of the Law [to] the advent of God Messiah, which is the [epoch] of the Jewish Church. After that time the Jewish Church has remained in a similar [state]until today. Similar things oc[cur] also in the most universal state of the church, and in the universal and singular *aspects thereof.* But here specifically concerning the [repre]sentative Church, *both* Ancient and Jewish, which see.

V. 1. "The high and elevated throne" is God Messiah. He is in supremes, thus in inmosts, for he who is in inmosts is in the centre, where *are* the very height and loftiness itself. "Temple," is specifically the Jewish Church; but generally, the universal heaven.

"A THRONE, high and elevated," for the Divine Majesty.

"Temple," for the heaven and kingdom of God Messiah, in the universal and singular *aspects.*

V. 1, 5, 8, 11. "Lord," for God Messiah. ix: 7. xxix: 13. xxxviii: 16.

V. 2. "The Seraphim," are the [ange]ls of God Messiah, corresponding to that [chur]ch, [thus] guards, and [so] called because [affe]ctions are signified, [for] affections ruled the [me]n of the old church [and [not] as yet faith in the understanding *del.*] [These] or the angels are not [pu]re, on which account "wings," [wh]ich are spiritual things "covered the faces," that [is] the more interior things, and "the feet" [the le]ss interior or [ex]terior things. "Flights" [are] spiritual things, of the king[dom or] "throne," a preachi[ng] thus of God Messiah. "Six Wings" apiece are three states, together six, of the church.

"Wings," for the power given to angels.

"Face," for the interior evils of man.

"Feet," for man's exterior evils, such as the loves of one's own body and of the world.

"To FLY, FOWLS," for reasonings or false thought.

V. 3. The triplication, is to [sig]nify the three distinct essences of the trinity. "Fullness of glory," that there is nothing in the whole world which does not preach the king[dom] of God.

Hence when the tabernacle was covered with smoke, it was

Digitized by Google

called "glory." "Glory," for the Gospel, for the acknowledgment of God Messiah from true faith, thus for God Messiah Himself. *vis.*

V. 3, 12. ("Earth"), for heaven and the human mind.

V. 4. From tremor to [ac]tion and a [to]tal one in the voice [?] so that by their v[oice] *there was* a [motio]n of "the posts." By that [voice] is signified [truth], because from the holy [word]s of sanctity. "Sm[oke]" is the ignorance of [these] times, for [these things] were represen[tati]ons of more interior things, as the [pro]phet here represen[ts] the leaders, primates, and [pro]phets of the Jewish Church; who were "uncl[ean]," and were unable to look to God [Messi]ah.

"The POSTS of the thresholds of the temple," for the inferior heaven, thus for the inferior part of the human mind, thus for the inferior mind.

"Thresholds," for entrances into heaven, and into the human mind, thus for entrances in their own degrees.

("House"), for heaven and for the human mind; for the *things* which are of the intellectual mind specifically.

"Smoke," for the understanding of truth and good, thus for the *things* which are of the doctrine of faith in man. It is called "smoke," because there are obscure things in the human mind.

V. 5. "King," for God Messiah.

V. 5, 7. "LIP," for thought from which is speech. "Of polluted lips," for uncleanness of thoughts.

V. 5, 9, 10. "People," *See* v: 25.

V. 6. A ritual [test]ification. "A coal [from the alt]ar," because *directed* to the affections. "From the altar," that is, a usual rite of the church. [Else]where by other rites it is represented that iniquities were taken away, as *for instance* by the many rites of expiation, *but* here by a coal, because affection *is meant.*

"Forceps," for the means whereby man may be sanctified.

"ALTAR," for God Messiah.

V. 6, 7. "COAL," for sanctity. "Coal from the altar," for sanctification.

V. 7. "MOUTH," for the same things that lips signify.

V. 9. This is of the re[prese]ntative Jewish Church, *namely* that they should not understand, *and* was a safeguard to them, lest anyone's [understa]nding be ruined. Ignorance excuses, and al[so] no understanding likewise.

Digitized by Google

For they were [filthy] within, and otherwise profane things would be mingled with holy ones, which is irremediable.

"To hear" corresponds to the understanding; and "to see," to cognitions or to science.

"To hear," is to be taught from exteriors about interiors, or from externals about internals. Thus "ears," V. 10.

"To see" and "to see with the eyes," is to be instructed about internals from externals.

V. 10. "Heart" is affection; "ears," here, science; "eyes," understanding; wherefore "not to be healed," means if they were healed and *then* relapsed that the case would be without remedy.

Heresies are from this cause also.

"The heart growing fat," for a dullness in understanding those things which are of faith.

"HEALTH," for spiritual life.

V. 11. Faith is taken away, and also knowledge, because they would condemn.

"Towns," for the things which are of the intellectual mind in general.

"Region," for the understanding of the human mind.

V. 11, 12. ("Man)" for the same, *viz. wisdom and intelligence*, also for the truth itself.

[V.] 12. [And t]hus in order that the ignorance be complete. For the longer the human ra[ce] is propagated [the] more it is consumed by hereditary sin propagated or augmented through [actualities.] In order that they may be saved, there is therefore an increase of ignorance even unto devastation.

V. 13. ["A tenth part"] is a small one. Thus by "stock" or marrow, is meant in SUCCESSIVES. ["The seed"] is what is inmost in things simultaneous. That which is middle, is central — —

What is simultaneous is like that which is successive, associating itself to the inmost head.

That "tithes" remain in the vastated mind, means the *things* which are holy and of God Messiah.

REMAINS in the vastated human mind are called a "prop." iv: 3.

("Eating-away"), for the loss of the understanding of truth and good.

("Oak"), for the mind vastated on account of haughtiness.

Digitized by Google

"Hard wood," for the mind vastated by the world and by avarice.

CHAPTER VII.

The infestation of the church by two enemies and its [rescue and purchase by the promise concerning God Messiah *del.*] purchase by the promise concerning God Messiah, etc.

V. 1. "Against Jerusalem" there arise two enemies; the one, an idolater born; the other, an idolater made.

V. 2. "The house of David" is *that* of Messiah. Ephraim was of the allies of the enemies. They are said "to have staggered" because in regeneration which is "Jerusalem."

"Ahaz," *was* such; as *are* all.

"House of David," for the truly human mind. "The paternal house," V. 7, similarly.

("People"), for reasoning and imagination. *See V.* 17.

"Trees of the forest," for various affections arising from phantasy, through similitude.

"Forest," for the natural mind.

"Wind," for reasoning and imagination, through similitude.

V. 3. ("THE UPPER FISH-POOL, BY THE HIGHWAY OF THE FULLER'S FIELD") are the ways by which they go who are first persuaded, thus by sciences and reasons.

"The extreme AQUEDUCT of the upper fish-pool," for the boundary between the natural mind and corporeal *things*.

"Dike," for the boundary between things natural and corporeal.

"Fuller's field," for the body or corporeal things.

V. 4. "A smoking brand," for the passions of the body or the phantasies from them.

V. 5. "Ephraim" is those who have departed from the true faith.

V. 6. Thus they wish to substitute another king, because they do not want God Messiah.

V. 6, 13. "To fatigue," is to beset and assail the things which are of faith, that is of faith in God Messiah.

V. 8. That they will thus perish. They will come under leaders, they will perish under fathers, and will, at the same time be held captive by those who have nothing of love or good.

Digitized by Google

V. 9. To resist the enemies there must be faith which is strength.

V. 11. A prophecy concerning Messiah's advent.

"DEPTHS," for terrestrial and corporeal things.

V. 14. xi: 10, 12.

V. 15. What "butter" and "honey" are, *see* Job xx: 17.

"BUTTER," for charity and love, or for the celestial things of faith.

"HONEY," for delightfulness and pleasure which are in the understanding of spiritual and celestial things. Thus "honey and butter," for the things which are of faith. See SWEET.

"To eat," is to teach; is to be taught, V. 22. See TO FEED.

V. 16, 22, 24. ("Earth"), for the understanding of truth and good.

V. 17. ("People"), for truths. *See V.* 2.

V. 18. ("To whistle"), for the signal of the convocation of those things which destroy truly intellectual things.

"A FLY," for falses of the imagination, arising from the sciences.

"BEES," for falsities of reasoning.

V. 19. "VALLEY," for the things which are more special and as it were inferior in the human mind.

"ROCK," for the truth of faith.

"SHRUB," for the efflorescence of a good affection in man.

"Praised Trees," for the things which are of a good affection.

V. 19, 20. Remains are described.

"Desert places" for the desolation of the human mind which desolation is described with the rest.

("Desolation.") It is also called abandonment. The remains of the desolate human mind are described.

V. 20. "Hair of the head," for the superior natural things of the inferior mind.

"Hair of the feet," for the inferior ones; "beard," for the middle ones which "will be shaved with a razor," *that is*, consumed so that no inferior human whatever may exist.

"Feet," for corporeal things.

V. 21. "Heifer of the herd," for natural truths which confirm spiritual ones.

"Two cows," for spiritual truths and goods. *See V.* 25.

V. 22. "Milky," for intellectual truths.

("Butter"), for the essentials of faith.

"Remaining," see iv: 2, 3.

Digitized by Google

V. 23. "Vine," see v: 2.

V. 2, 3-5. ("Brier"), for falsities arising from confused and destroyed truths, within which there is indeed something of truth. ix: 18.

"Bramble and bramble-bush," for cupidities arising from destroyed affections of good, within which something indeed of the good inheres. ix: 18.

V. 24. ("Arrows"), for the affection of truth, to be destroyed. ("Bow"), for the affection of good, to be destroyed. Similarly "bows smashing" *at* xiii: 18.

V. 25. "Mountain," see Is. v: 25.

"Ox," for natural truth serving spiritual *truth*.

"A small cow," for the affection of good.

CHAPTER VIII.

V. 1. "A GREAT VOLUME," for man's memory, also for prophecies.

"Human STYLUS," for the things which are inscribed in the memory, also those *written* by prophets.

V. 3. Ch. x: 6.

"To go in unto the prophetess," means to join fitly together those things which will come concerning the kingdom of God Messiah.

"To go in unto her," is to write down these things.

"Son," for the things which are prophetically conceived with regard to the kingdom of God Messiah, as also *those* which *are* infixed on the memory.

V. 4. "The child before he knows how to say my father and my mother," for those who are ignorant of God Messiah and of His kingdom.

"The opulence of Damascus," for spiritual riches, q. v. *See* x: 14.

"The spoil of Shomron," for the celestial things of faith.

"The SERVANT of the king of Assyria," for cupidities and phantasies, for the natural things of the mind.

V. 6. "Waters of Shiloah going gently," for spiritual truths which are pacific because from celestial love.

"JOY," for spiritual and celestial things.

V. 6, 9, 11. ("People"), for those instructed in faith, *but who* have receded ix: 9, 13 [Schm. 8, 12], x: 6.

V. 7. "Most strong and ample waters;" "Assyrian king;" for reasonings from cupidities.

"The glory of the king of Assyria," for the pleasures of cupidities.

Digitized by Google

V. 7. 8. "Waters going above all banks," for an abundance of reasonings in the mysteries of faith.

V. 8. "To inundate," for abundance; as also "to reach to the neck."

"Breadth," for all and the whole.

("Earth"), the same as faith.

V. 9. "Far off places of the earth," for the things which are distant or disagree from faith.

V. 14. "A stone of dashing against, *Trem.*, or of stumbling, *Schm.*, and a rock of offense," for scandalization from faith, and from God Messiah. Similarly "snare and noose;" and "many stumble and those falling are smashed," V. 15.

("House"), for the understanding and will, also for both of faith.

"Rock of offense," for scandalization.

V. 15. "To be broken to pieces," is to be damned. See xxviii: 13.

"The snared are captured," for infernal punishments, which correspond to their evils. They set snares for themselves xxiv: 17, 18; xxviii: 13.

V. 16. "To seal the law and bind the testification," means to hide so that it may be revealed at its own time.

"DISCIPLES," for those who are of the faith.

V. 16, 20. "WITNESSES, TESTIFICATION," for conscience and the internal law.

"The LAW among the disciples," for the internal law.

V. 18. "Sons or offspring," for those persons and things which are from faith.

"Signs and portents," for the things which infidels marvel at, as the more interior things of man.

V. 19. "PYTHONS and SOOTHSAYERS," for the enticements of cupidity, and of phantasies and false reasonings born from these and the sciences. For the latter, *See* xix: 3. "They chirp and mussitate."

V. 20. "Spark of light." for the love of truth.

V. 21. "Oppressed by difficulties," for temptations.

"HUNGRY," for those who desire the cognitions of truth and good.

"To be enraged," for the ultimate of temptation.

"Kings," for the understanding of truth and the will of good.

"Gods," for cupidity.

V. 22. "Earth," for the human mind, and its understanding and will, for cupidity. *See* V. 8.

Digitized by Google

"Straitness and oppression," for annoyance arising from the oppression of cupidities.

V. 23. Chap. ix, *i. e. it begins here in the Tremelius version and in the Authorized Version.*

CHAPTER IX.

V. 1. [A. V., Trem. 2] "To walk" is to live. xxx: 2.

"Darkness," for the ignorance of truth and good in a state of temptation, also for those who live in no cognition of the Gospel.

"Great light," for the understanding of spiritual and celestial truths.

"The land of lethal shade," for the plenary ignorance of truth, as with those who had no cognition of faith, thus for the mind in which there is such ignorance of truth and good. It is called *Schm.* "the shadow of death."

"Splendor of light," for the understanding of truth from the desire or love. xviii: 7 [4]

V. 2. [A. V., Trem. 3] "Nation," for those who receive the Gospel, and are affected by love of it. xi: 10-12.

"Gladness," for delightfulness and felicity resulting from the cognition of God Messiah.

"HARVEST, REAPER," for love from which is gladness. By similitude.

"Spoil." See v: 29.

V. 3. [A. V., Trem. 4] "The yoke of *his* burden, for the lowest, or corporeal, cupidities. "The rod of *his* shoulder," for inferior cupidities. "Sceptre of the oppressor," for the dominating reason. So also for the diabolic crew of the similar degrees whom Messiah conquered.

V. 4. [A. V., Trem. 5] "The COMBAT of the combatant," for the fight of temptation. "The vesture rolled in the slaughter," for natural things full of the filth of sins or infected with the filth of crimes; since "slaughter," like blood, means all sins. xxvii: 2, [xxvi: 21]. "To go away into burning, the fodder of fire," for deliverance from temptations through fire or grief, or by the sorrows in temptations.

V. 5. [A. V., Trem. 6] "Child and son," for Messiah, who is described there.

"Shoulder," for the supreme power.

"Marvelous or admirable," "Counsellor;" "Strong God," xii: 2; xiv: 13; "Fortitude;" "Most robust strong one," x: 20 [21]; "Father of Eternity," "Prince of Peace;" for God Messiah.

Digitized by Google

"Prince," for the supreme power in heaven and earth.

"Peace," for Him and His kingdom, thus for heaven.

V. 6. [A. V., Trem. 7] "The throne of David," for the kingdom of God Messiah.

"Judgment and Justice," for God Messiah, thus for very intelligence and wisdom.

V. 7. [A. V., Trem. 8] "Lord." see vi: 1, 5, 8, 11.

"The WORD," for the doctrine of faith, for faith, thus for God Messiah.

V. 8, 12. [A. V., Trem. 9, 13] "People," see viii: 6, 9, 11.

V. 9. [A. V., Trem. 10] "Brick work," for doctrine, which in their sense, *the sense they took it in*, would not cohere.

"Cut stone," for a doctrine of faith from scientifics, thus an artificial one.

"SYCAMORES," for a tree, not of life, but of death.

"Cedars," for the tree of life and the celestial paradise from those who are of inverted order, thus termed love of self and the world.

V. 10. [A. V., Trem. 11] "Foes," for cupidities and phantasies which destroy the human mind.

("East"), for the things within which there is more of natural human, as reasonings. "From the west," for those in which there is less of natural light, as scientifics and sensual things or the sciences and natural things.

"TO DEVOUR WITH THE WHOLE HEART," for to blot out man's spiritual and celestial things.

V. 11, 16, 20. [A. V., Trem. 12, 17, 21] "An extended hand," for punishment x: 4, xiv: 26.

V. 13. [A. V., Trem. 14] "Tail," for the ultimates of wisdom and intelligence, as imagination, *and* a quasi prophetic vision, which they pervert, wherefore he is also called "prophet, V. 14.

"BRANCH," for the things which are derived from intelligence.

"RUSH," for the things which are derived from imagination and the natural sciences.

V. 13, 14. [A. V., Trem. 14, 15.] "Head," for the more interior things, principles of the remaining things, for the wisdom and intelligence of the mind which are called "old man" and "honorable" *respectively.*

V. 14. [A. V., Trem. 15] "Prophet," for prophetic vision, which is therefore perverted.

V. 15. [A. V., Trem. 16] "PREFECTS," for the primary things of the human understanding. They are also called, *Trem.* "leaders," "conductors."

Digitized by Google

V. 16. [A. V., Trem. 17] "YOUNG MAN," for the things which are born and become adolescent from intelligence of good and truth.

"ORPHANS," for those truths in the human mind which depend on and are protected by a certain principal truth.

"WIDOW," for those affections which depend on and are protected solely by God Messiah.

"Hypocrite," for falsities.

V. 16, 17. [A. V., Trem. 17, 18] "To go away into minute dust, in an uplift of smoke," means to blot out good with evil, *and* falsity with truth, thus for desolation, and an ignorance of all things.

V. 17. [A. V., Trem. 18] "Fire," for the love of self and the world.

"Brier," see vii: 23: 5.

"Thickets of the forest," for those things in the natural mind, to which something of truth and good inheres x: 34.

V. 18. [A. V., Trem. 19] "Earth," for the human understanding.

("People"), for truths in the human mind.

"Obscuring through smoke," for the ignorance of truth and good arising from cupidities.

"Fodder of fire," for truths as it were burnt up and desolated through cupidities.

"No clemency unto a brother," for no intrinsic charity, which is "clemency," towards truths and goods, and for no charity towards the neighbor.

V. 19. [A. V., Trem. 20] "To cleave to the right and yet be hungry, and eat to the left and yet not be satiated, and their eating severally the flesh of their arm," for an intrinsic and an extrinsic disagreement from love of self and love of the world. "To cleave to the right and to eat to the left," is to break bread from the inverted order of life; is to love in inverted order, that is, *to love* oneself. Thus everywhere disagreement. "To hunger and not to be satiated," is never to be content and to enjoy no peace. "To eat the flesh of the arm," is to cut apart from hatred at the same time, that is, the neighbor; and signifies intrinsic and extrinsic hatred arising from the love of self.

"To eat the flesh of the arm," for intrinsic from extrinsic hatred, against self and the neighbor.

CHAPTER X.

V. 1. "Iniquitous STATUTES," or decrees, for the laws of the ex-

Digitized by Google

ternal man alone or separated from the internal.

"ANNOYANCE," for the things which hold man in bondage. "To write annoyance," is to prescribe these statutes which are not of liberty or of the internal man, but which are of bondage or of the external man.

V. 2. "The weak," or the feeble, for those who are afflicted or as it were broken by spiritual temptations, and who acting from their conscience no longer perceive with themselves anything of strength. To these are opposed those who seem to themselves strong. xi: 4. xv: 3.

"The poor," for those who in spiritual and celestial things, believe they understand and are wise about nothing from self, *and* therefore possess no such spiritual riches from themselves, but that faith is given them by God Messiah. To these are opposed the rich or those who seem wise to themselves. xv: 3, 4. xxv: 4.

("Widow"), for affections which have no patronage from the forces of one's own understanding, and from proprial counsels in all sorts of difficulties, but trust solely in God Messiah.

"ORPHANS," for innocences, who believe they can understand nothing and have no ability from themselves, but trust solely in God Messiah as their father who understands and has ability as to all things.

V. 3. "The day of visitation" for the Last Judgment, when the faithful and the unfaithful are to be judged.

"The day of vastation about to come from afar off," for the day of condemnation of the unfaithful. See DESOLATION, CONSUMMATION. It is also called PRECISION, EXCISION, CONSUMPTION.

"Afar-off," for the last days when there is judgment.

V. 3, 16. "Glory," for the might and spiritual opulence of the unfaithful *as* also for the imaginary wisdom arising from the love of self and the world. It is also called, V. 18, "the glory of the forest."

V. 4. "To be bowed," is to be held in bonds.

"THE BOUND," for those, so-called, who are in hell because in the life of the body cupidities held them bound or captive as slaves.

"To fall," for to be killed.

"To KILL," for the dead in hell, whom the loves of self and the world killed, or who killed themselves.

"An extended hand," see ix: 12, 17, 21 [11, 16, 20]

V. 4, 25. "Wrath," for punishment.

Digitized by Google

V. 5. "Staff of indignation and rod of wrath," for the given power of punishing and for damnation.

V. 5 to end. Concerning the punishment of "Ashur," a description of modern Babel, that it will perish.

V. 6. ("Hypocrite,") for those who confess God Messiah by mouth, and deny by heart.

("People.") See viii: 6, 9, 11.

"To spoil the spoil," as similarly, V. 13, "to plunder the most instructed," for to take away truth and good from man.

"To tear apart rapine," is to rend apart the things which were spoiled.

"Trampling under as the mire of streets," means to hold as the most contemptible and vilest, as the infernal crew *regard* truth and good.

"MIRE of streets," for the most contemptible and vilest.

V. 7. ("Nations"), for truths and goods, thus for human minds within which was the intelligence of truth and good.

V. 8. "Princes," for cupidities arising from love of self and the world which are called KINGS.

V. 10. The idols of diverse name in the text, the minor gods or gods of nothing,—for the things which are derived thence, for confidence in self and the wealth of the world, *as* also in one's own science and prudence.

V. 12. "The fruit of an insolent heart," for an exercise and act of pride.

"Adornment and elation of eyes," for reasoning that seems wise to self, from a phantasy of pride.

V. 13. "Wisdom," for insanity; and "prudence," for folly.

"Prudence," for the delirium of the imagination.

"To move away the bounds of peoples," is to destroy the conclusions of truths or applications. "People," the faithful, *or truths.*

"To cast down the inhabitants, is to destroy cognitions of truth.

"Most powerful," for altogether impotent from self.

V. 14. "Opulence," see viii:4. "The nest of opulence of peoples," for the hidden treasures of spiritual things.

"Abandoned eggs," for celestial arcana.

("Earth"), for the spiritual and celestial things of the mind.

"To flap a wing," means to be able to nourish, and for, to speak.

"To open the mouth," for imagination and the reasoning impelled thence.

"To CHIRP," is to think.

Digitized by Google

V. 15. "AXE; SAW," for the instrumental or dead cause by itself.

"A shaker," for the living power.

"A rod," for the dead cause by itself.

"Staff and wood," for dead power and matter.

V. 16. "Fat," for those who think they possess supreme wisdom.

"Leanness," for supreme foolishness or insanity, because for the privation of all spiritual and celestial food.

("Fire"), for the punishment of cupidities. The expression used is "similar to the ardor of fire."

V. 17. "Light of Israel," for celestial truth.

"Holy," for celestial things.

"Flame," for the punishment of wisdom arrogated to self.

("Bramble"), for cupidities.

("Brier"), for falses.

V. 18. "Glory of the forest," for the pride of one's own phantasy or reasoning.

"Glory of the fields," for the imaginary good of pride.

"From the soul or spirit unto the flesh," that is, from the interiors of the perverted man to his exteriors, or to things corporeal and mundane, thus as to all his appetite.

V. 19. "Tree of the forest," for the things in the natural mind which are good or have something of good.

"That a child might write these," for supreme spiritual paucity and poverty.

V. 20. "To rest on," is to trust, *thus* for confidence. xxvi: 3, xxx: 12.

V. 20-22. The remains in the vastated mind are called "remains of Israel" and "house of Jacob."

V. 20, 24, 26. "To smite," is to punish. "Smiting or stroke," for punishment. The crew of the devil is "the smiter," xiv: 16.

V. 21. "Most robust strong *one*." See ix [5] 6.

V. 22. "The sand of the sea," for a great number.

V. 22, 23. "Consummation," "precision," "desolation," will take place in the human mind, thus in the church.

V. 23. ("Earth"), for the human mind, the church, heaven.

V. 24. "To smite with a rod and to carry out a staff," for punishment.

"Rod," for punishment.

V. 24, 26. The destruction of the Egyptians in the sea Suph in its own sense involves the same as the ruin of the Babylonians.

V. 25. "Consumption," for a greater vastation.

Digitized by Google

V. 26. "Staff near the sea," for great punishment.

V. 27. "The burden to be removed from the shoulder, and the yoke from the neck," for deliverance from evils and punishment after temptation.

"Fat," *Schm.* or "oil," *Trem.*, for love and felicity.

V. 33. "To clear away or rip a branch violently," for the temptation and torment of man, by which evil is torn away.

"The tall in stature, and *what is* high," for pride or love of self.

V. 34. "Thickets of the forest," see ix: 18 [17].

"Magnificent, great," for God Messiah xii: 6, xix: 20.

CHAPTER XI.

V. 1. Notes at verse 10.*

"A wand," or little branch, "from the cut-off trunk of Jesse," for God Messiah.

"A sprout arising or efflorescing from roots," for Messiah who was born or arose when the faith of the Ancient Church perished, thus from roots.

V. 2. "The SPIRIT of Jehovah," for Jehovah, *as* also for the Divine or God, *which is* the Holy Spirit. See Cherubs.

"The spirit of wisdom and intelligence;" for divine wisdom or wisdom itself, and for divine and Very Intelligence, *thus* for God Messiah.

"The spirit of counsel," for the Divine Providence, thus for God Messiah.

"The spirit of might," for omnipotence, thus for God Messiah.

"The spirit of science," for omniscience and providence, thus for God Messiah.

V. 2, 3. "The spirit of fear or of the reverence of Jehovah," for Love itself, thus for God Messiah.

V. 3. "ODOR, SMELL," for the acceptable and grateful One Himself, wherefore it is attributed to God Messiah, thus it is of love, concerning which just before.

"The aspect of eyes," for the external man.

"The hearing of ears," for speech and a simulated external eloquence.

V. 3, 4. "To snatch," for to judge and to teach.

V. 4. "To avenge," see v: 7.

"Feeble," see x: 2.

"Rectitude," for truth proceeding from love.

"The miserable," those who through temptations are made

*½ *Adv. p. 25.*

Digitized by Google

HUMBLE and MILD, thus for true piety, that is, *the piety* of true faith.

("Earth"), for the desolated mind.

"The rod of the mouth," for the doctrine of faith, by which the impious dominate.

"The spirit of lips" for the divine force of the doctrine of faith which damns an impious *one*.

V. 5. ("Girdle.") For the things which are of love, and of His life,—from wayfarers.

"Girdle of loins," for the things which are of His love, thus of God Messiah. "Girdle of thighs," also of loins but in a different word, for the things which are of truth.

"Faith or truth," for the things which are of truth, in faith. xxxviii: 18.

V. 6. "Wolf," for savage and fierce. It is opposed to "lamb" or innocence.

"PANTHER," or PANTHER CUB, for impurity or spotted and at the same time cruel; to which is opposed "kid," or purity of heart or mind, thus sanctity.

"CALF HEIFER," for charity which proceeds from faith, to which "young lion" is opposed.

"Young lion," in the contrary sense, for the opposites to charity, from rapine. "The lion," V. 7, similarly, in general for the things which are contrary to faith and which wild beasts together signify.

"Fat thing," or fat cattle, for the things which are contrary to faith. Those who do not want to understand the doctrine of faith.

"A little child shall lead," for those who are without fear.

V. 7. "The cubs of the cow and the she-bear," for the works of charity and of the opposites to charity.

"She-bear," for evil works which are opposed to charity and the fruits of faith.

"To feed together," is to be together and to live together; see the explication at the end. Here "to eat grass," signifies the same, namely that then together they would hear the things which are of the doctrine of faith, but that evil spirits or evils would still not wish to understand.

V. 8. "INFANT," for the innocence which is of true faith or of charity. "Suckling," like milk, for supreme innocence. "One removed from milk or weaned," for the proximate innocence, thus for true faith.

"Asp's hole," for the supreme astuteness of the devil's crew.

Digitized by Google

"Den," for the craftiness of the devil's crew.

"SERPENT," for evil spirits, also for evils in general. They are specifically called "asps, basilisks, vipers," according to the differences of malice and deceit or poison; "asp" for the worst, "viper" for evil. Thus "the suckling's amusing himself upon the hole of the asp or basilisk," is to fear nothing at all from evil. So also "the weaned one's casting his hand upon the den of the viper."

V. 9. "To affect with evil," is to destroy faith and the felicity thence born.

"To CORRUPT," is to destroy the things which are of faith.

"Mount of sanctity" for faith itself, heaven, the kingdom of God Messiah, thus for God Messiah Himself.

"Earth," for heaven and the kingdom of God Messiah.

"Waters cover the sea" for celestial, and thence spiritual things, which so subjugate evils, "the sea," that these avail nothing.

V. 10. vii: 14.

"Time," in general, for the time of God Messiah's advent xii: 1, xiii: 22.

"Root of Jesse," for the things which are in faith unto God Messiah.

"QUIET," or "rest," for peace, the kingdom of God Messiah, and for God Messiah Himself. He is called "a glorious rest."

"Glorious," for the glory of God Messiah in His kingdom.

V. 10-12. "Nation," see ix: 3 [2]

V. 10, 11, 16. "People," for those who receive the doctrine of faith, *who were* called nations previously.

V. 11. "The second time," or secondly, for the second time of the advent of God Messiah, that is, into glory.

"Isles of the sea," *Schm.*, or "maritime regions," *Trem.*, for the lands of the nations, thus for the nations, who will accede to the kingdom of God Messiah.

V. 11, 16. Concerning the remnants of the nations who accede to the kingdom of God Messiah.

V. 12. "From the four shores of the earth,"—from all places which are and have been, thus from every heaven.

V. 13. "ENVY," or emulation, for the hatred and the cursing of those who are instructed in the doctrine of faith, against those who are not instructed. Of the Jews against the gentiles, and of the instructed gentiles against the rest.

V. 14. "To TEAR APART, fly upon the shoulder, introduce the hand," is to punish, to chastise.

Digitized by Google

"At the west," for those with whom there is only natural lumen ~~lux~~, or the sensual, in the doctrine of faith.

V. 15. "To DOOM," is to destroy.

"Tongue of the sea of Egypt," for sensual things which are the extremes in the doctrine of faith, here, "the river into seven."

"To wave the hand," to exercise divine power by dissipating falses in the doctrine of faith xix: 16.

"RIVER, STREAM," for false doctrine from sensual and natural things that introduce themselves into the doctrine of faith.

"The wind of the stream," for imagination and ratiocination in the doctrine of faith, arising from sensual and from natural things which want to dominate.

"Smiting the stream of Egypt into seven," for to dissipate falses in the doctrine of faith, from the first time of creation to the last, thus in all *times*, see also SEVENTY.*

"To hold the journey in shoes;" is to live, *that is* "to hold the journey," without any peril of harm and damnation.

V. 16. "WAY, WAYFARER," for the leader and conductor of spiritual and celestial things, thus for God Messiah.

"Land of Egypt," for false doctrine from sensual and natural things.

CHAPTER XII.

V. 1. "Time," see xi: 10.

"Rod of wrath, to be enraged," means to be punished.

"To CONSOLE," is to be delivered from evil.

V. 1, 4. "To confess," for the confession of faith and celebration and praise from it.

V. 2. "Strong," see ix [5] 6.

"SALVATION," for God Messiah, *as at* V. 3, and thus for man's regeneration.

"Strength, . . song," for God Messiah.

"To CONFIDE," for faith without fear.

"JAH," for God Messiah, because all in all.

V. 3. "Waters with joy," for spiritual and thence celestial things.

"JOY," for celestial things in spiritual things.

"Springs," for the doctrine of faith, or doctrines.

V. 4. "To call or proclaim the NAME," is to confess and acknowledge the things which are of faith and which are of the kingdom of God Messiah, thus Him.

**Under* SEPTUAGINTA *in the Index Biblicus; see Jer.* xxix: 10; *6000 years are said to have elapsed since the founding of the world. Obviously, this is what is referred to by the expression "in all times."*

Digitized by Google

"People," for everywhere on earth and in heaven.

"Works," for the marvels of faith, which are called the works of Jehovah.

"To mention," is to preach the Gospel.

"High," for the Supreme.

V. 5. "To sing psalms," is to preach the gospel. "To give out a clear voice and to chant," V. 6, the same.

"EXCELLENCE," for the Divine. xxiv: 14.

"EARTH," for the universe, on earth as in heaven. xiii: 5.

V. 6. "Great," see x: 34.

"In the middle," means in them and among them.

CHAPTER XIII.

V. 1. "Burden," or labor, for a prophecy concerning man's vastation and his deliverance then. xvi: 1. xvii: 1. xxii: 1. xxiii: 1.

V. 2. "To lift up a signal upon an eminent mountain," is to preach the gospel or faith from heaven, thus from "a mountain."

"To put forth a voice," is to preach.

"To shake the hand," is to preach the gospel, that is, God Messiah.

("Gates"), for the same *as iii:* 27, and for those who from love have faith, here "to enter the gates of the willing," that is, *those* of the faithful.

"DOORWAY," for the true faith and heaven xxvii: 1 [xxvi: 20]

"The willing," for those who from love profess faith.

"To be offered willingly," for those who from love profess God Messiah.

V. 3. "Sanctified *ones* . . mighty *ones*," for those having faith and the angels.

"Wrath," simply for punishment by which there is a summons to faith.

"To EXULT," for those happy from faith in God Messiah.

("Excellence"), for the celestial.

V. 4. "The voice of a multitude," for various doctrines of faith. "A tumultuous voice," for wranglings.

"Mountains *and* a wide people," for the true doctrines concerning faith and the things thereof.

"Kingdoms of the congregated nations," for various doctrines of faith.

"Nations," for various heresies.

V. 4, 13. "Armies," for all convoked in heaven and on earth who fight for faith. It is called "a warlike army."

Digitized by Google

V. 5. "Afar off," see v: 26.

"From the extremity of the heavens," for those in heaven who are very far away from faith.

"Instruments of indignation," for the modes and the evil spirits whereby men are punished.

V. 6. "Vastation," for man's punishment and temptation. xvi: 1.

V. 6, 9, 13. For the time of both advents on earth and in heaven, as also in the individual man. It is called "the fierce day" on account of the punishment of the evil *or of evils*.

V. 7. "Relaxed hands," for stupor and at the same time fear.

"Liquefaction of the heart," for terror.

V. 8. "To BE DISTURBED," is to conceive sorrow, in the beginning of temptation.

"TORMENTS and pains will seize," for the spiritual torture of conscience, thus in temptation.

"The pain of one travailing," for the supreme pain of conscience in temptations, for supreme affliction in temptation. xiv: 31 [3]

"To be astounded concerning the neighbor," for the affecting of whatever is in the human mind with sorrow, thus one towards the other.

"Inflamed face," for the remembrance of sin, appearing in the face, and thus inflaming the whole man, in temptations, for the excitation of interior evils in man when he is being tempted.

V. 9. "Anger and wrath," for every temptation, which is also called punishment. xiv: 6.

("Earth"), for the minds of men and spirits.

"The land, a desolation," through the temptation of human minds and spirits.

"Sinners," for sins which are dissipated through temptations.

V. 10. "CONSTELLATIONS of the heavens," for the reasonings of the mind; "stars" for these from sensual things.

("Heavens"), for the minds of man.

"Stars," for reasoning in general; whereas "constellations" in particular are either Orion or Arcturus, or the Pleiades; thus for reasonings from sensual things.

"Light," for natural truths, and *that* arising from sensual things.

"Sun," for charity which is of the will and for the love of faith. It should be called "dark" when it does not appear. "The light of the moon," for the understanding.

Digitized by Google

"Moon," for the intellectual mind which does not put forth light, that is, does not understand truth. xxiv: 23.

V. 11. "WORLD," for the universe, both heaven and earth, thus for all things of man's minds. xviii: 6 [3].

("Visitation"), for the convocation of all to faith.

"Malice," for hereditary evil; "iniquity of the wicked," for the evil acquired through actuality.

"VIOLENCE," for all savageness and inhumanity from the love of self and the world xxv: 4.

V. 12. "More precious than refined gold and *that* of Ophir," for rare and hence precious.

"Man or אנש," for *one* to be regenerated through temptations; and "man or אדם," for *one* to be regenerated through clemency, thus for the faithful.

V. 13. ("Heavens"), for spirits. "To commove the heavens," for the punishment of man's more interior things, and "to smite the earth," for *that* of his interiors.

"To COMMOVE," for the straitnesses of temptations. xiv: 3.

"Earth," for the inhabitants of the earth. "To smite the earth," for man's interiors punished through temptations.

V. 14. "A doe, a dislodged roe," for beautiful and lovable reasoning, wandering in things spiritual and celestial xxviii: 15 [9]

"No one collecting or congregating," for wandering without a leader.

"CONVOCATION," for the calling of all to faith.

"Earth," for various erroneous doctrines concerning faith.

V. 15. "To fall in forces," or decrepit; for true principles long since acquired.

"Consumed," or decrepit, for old truths.

"To be transfixed," for those who first succumb in temptations, but are soon elevated.

"To fall by the sword," is to be vastated or that truths intermingled with falsities are rent asunder.

V. 16. "The little ones or infants," for recent truths.

"TO BE SMASHED BEFORE THE EYES," is to be cut apart, concerning truths with which falsities are commingled confusedly.

"Eye," for the internal sight.

("Houses"), for the intellectual things of the mind.

"Female," for good affections of the mind. Here "to be vitiated," means to be vastated.

V. 16, 18. "Children," for truths recently taught.

V. 17. "Silver," for truths.

Digitized by Google

V. 18. "Bow," see vii: 24.

"Fruit of the belly," for truths in their conception.

"Little sons," for the things which are born from conceived truths.

("Eye"), for phantasy.

V. 19. ("Ornaments"), for the glory of the world and pride.

"Kingdoms," for false doctrines which dominate.

("Excellence"), for the glory of the world.

V. 20. "Not to be inhabited for a generation," means to be blotted out to eternity.

"To pitch a tent," for religious worship.

"Shepherds," for preachers.

"Flocks to couch down," namely, to be taught in the doctrine of faith.

V. 21. "Wild beasts to couch down," is to be taught falses and lies or things contrary to faith. "Wild-beasts," for false doctrines.

("Homes"), for the natural mind.

"Noxious animals," for false doctrines.

"SCREECH-OWL," for phantasy in both sciences and doctrines, which vastate minds.

"SATYRS," for foul cupidities.

"TO DANCE," is to enjoy cupidities.

V. 22. "THE IIM," or wild beasts, wood or island birds; for the state of the damned as to phantasies and reasonings. xxxiv: 4 [14] Jer. 1: 39.

"Island birds," for wild phantasies.

"PALACES," for the natural mind and its wild pleasures.

"Great serpents." These are whales. For foul cupidities.

"Pleasure temples," for minds which are charmed solely by things sensual corporeal and the pleasures arising thence.

"Time," in general. See x♦:10.

"Days," for both advents of God Messiah.

CHAPTER XIV.

V. 1. "Mercy," for to regenerate man from love after punishment and temptation. See xxvi: 10.

"To elect," is to receive into grace from pure mercy.

"Earth," for true faith.

"Sojourners," for the nations who will accede and for the works of charity.

"House of Jacob," for the natural mind obedient to the intellectual and the celestial *ones*, also for actual charity.

V. 2. ("People"), for the things which are of faith.

Digitized by Google

"To lead to a place," is to reduce to obedience.

"Land of Jehovah," for the truth of faith.

"Servants," for imagination and reasoning obedient to intellectual things.

"Maid-servant," for cupidity subjugated and obedient to the will of the celestial mind.

V. 2-4. "Exactor," for cupidities which have dominated over the intellectual and celestial things of the mind. Hence "service," V. 3, 4 is their dominion. Specifically, V. 4, for the love of self.

V. 3. "To bestow rest," for acquired liberty.

"Bread." *and* "commotion,"—see xiii: 8.

V. 4. "The lust of gold," madhebah in the text, an unusual word, for the love of the pleasures of the world.

V. 4-21. "King of Babel" means the devil, and perhaps others, as specifically the Jews, V. 21, 22.

V. 5. "The staff of the wicked," for the faculty of reasoning perversely in the doctrine of faith.

"The sceptre of the dominating," for the quasi regal power of cupidities.

V. 6. "Anger," see xiii: 9.

"Nations," for evils which have been dominated. They are called "congregated nations.

"To persecute," is to enjoy felicity. xxx: 16.

V. 7. "To rest," is to live without fear of punishment.

"Tranquil," is to be safe from all peril of harm.

"Earth," for heaven and the kingdom of God Messiah.

"To resound with song," is to enjoy felicity.

V. 8. "Fir," for the natural mind and its pleasant life.

"Cedars," for the celestial things of the mind.

"To lay down," is to cease from bringing evils and injuries upon man.

"Cutter," for evils which bring on injury.

"Sepulchre," similarly *to V. 14*, for corporeal things. "The sepulchre" is said "to be commoved," when corporeal things surge up into the reasonings of the natural mind.

"Devoid of life," for sensual things which dominate.

"Leaders of the land," for natural pleasures or cupidities of the natural mind. Thus for those whose souls are natural, subjected to a corporeal soul.

"To surge from the thrones," for corporeal things from which pleasures surge into the phantasies and reasonings of the natural mind.

Digitized by Google

"Kings of the nations," for those who enjoy a corporeal soul, thus for merely corporeal pleasures.

("Nations"), for corporeal pleasures, and for those who enjoy these alone.

V. 10. "INFIRM," for those who are endowed with no life.

V. 10, 12. ("Weak") for those who are devoid of all life; called "those made infirm."

V. 11. "To be led down into the sepulchre," is to die entirely.

"Pride," for the love of self and of the world at the same time.

"Din of viols," for pleasures.

"The intestinal worm is spread under thee, and the worm covers thee," is to die and be tortured by evils, thus for hell.

V. 12. "To fall from the heavens," for the inverted man into which the internal *man* has been changed.

"Heavens," for celestial and intellectual things. The same when "cut down to the earth," namely to the natural and the corporeal.

"LUCIFER," for the natural mind obedient to the human mind; whereas "aurora," for that mind, and "heavens," for its celestial and spiritual things. Thus for the Ancient Church and the primeval state of spirits.

"Aurora," for the spiritual and celestial mind, dominating over the imaginations and delightfulnesses of the natural mind.

"Earth," for natural and corporeal things.

V. 13. "Heart," for those who enjoy a corporeal soul.

"To ascend into the heavens," is to lift oneself above all, and to want to be worshipped as God Messiah, thus to possess spiritual and celestial things, to dominate over the human mind.

"Constellations," for intellectual things. "To exalt the throne above the constellations," that is, to want to dominate over intellectual things.

"Strong God," see ix: [5] 6.

"To exalt the throne," is to want to dominate.

"The mount of the congregation," for the supreme heaven.

V. 13, 15, 19. "Sides," for what is vilest. It is the circuit which signifies what is vilest or the corporeal in those who are of inverted order. Similarly "stones of the pit," V. 19.

V. 13, 26, 27. ("Congregated nations"), for the evils of the natural man.

V. 14. "Heights," for more interior and inmost things, and for the Supreme, thus for God Messiah.

"Dense cloud," for intellectual and celestial *things*, called thus

Digitized by Google

by the devil who wishes to ascend above the inmost heaven.

V. 15. "Sepulchre," for hell.

V. 15, 19. "Sides of the pit," for infernal punishments. "Stones of the pit," V. 19, for the same.

V. 16. ("Male"), for one seeming mighty to himself.

"To commove the earth," means to disturb the intellectual and celestial things of the mind.

("Earth"), for the human mind, thus for truths and goods.

("To smite"), see x: 20, 24, 26.

"Kingdoms of the earth," for truths and charities, also for the doctrinals of faith.

V. 17. "To dispose the habitable world into a desert," is to desolate.

("World"), for the true man.

"Towns," for the truths and goods of the human mind. "To destroy towns," is to vastate. "Town," see vi: 11.

"The bound," for the things which are of the more interior mind, which natural and corporeal things dominated and perverted. Hence "not to loose the bound for home," is not to grant them liberty.

"House," the truly human mind.

V. 18. "Kings of the nations," for truths and goods of the minds.

"To fall down gloriously," means the same *as xiii: 4, namely,* to fight in spiritual and celestial things with glory. It is men who are willing to fall down in war, and who fall down as martyrs.

"Glory," for victory in spiritual warfare.

"Home," for truth and good.

V. 19. "To be cast away from the sepulchre," for the lowest hell, because merely corporeal.

"A sprout to be abominated," for those things which are born from merely corporeal things.

"The garment of the slain," for merely corporeal things.

"The slain," for natural minds who are condemned because they lead an inverted order *of life.*

"Transfixed by a sword," for those who enjoy a natural soul, and are condemned.

"To DESCEND." Descent takes place from goods to evils, from truths to falses, thus from heaven to hell.

"Stones of the pit," for the lowest hell, the same as "the sides of the pit." This comes from the order by which the vilest, thus the corporeal, things are rejected to the sides.

Digitized by Google

"A trodden down corpse," for what is vilest, thus the merely corporeal.

V. 20. ("Earth"), for the natural man rightly subordinated. "To corrupt the earth," is to be perverted, that is to destroy the natural mind since it is viler than the ferine mind.

("People"), for natural truths. "To kill the people," to pervert entirely.

"Seed of evil-doers," for the vilest or merely corporeal evils.

V. *21.* "ANCESTORS," for merely corporeal evils from which are born the evils and falses that are called "sons."

"Lest those surging up possess the land by hereditary right," that is, lest merely corporeal evils surge into the natural mind, and through actualities fix root, and thereby become hereditary.

"The habitable world," for all things of man. Its face," for the whole man. "To fill it with towns," in an evil sense, means to occupy the whole man as the Canaanites *occupied* the promised land, thus to fix a root and thence to produce new evils, or a ferine forest.

V. 21-22. "Sons," for evils and falses born from merely corporeal things.

V. 22. "TO RISE UP AGAINST," is to fight and conquer.

"Name," for all.

"Residue," for all that is perverted.

"GRANDSON," for evils produced further from evils as parents or ancestors.

V. 22, 23. "Jehovah of hosts," hence, *see xiii: 4, 13,* for God Messiah.

V. 23. "THE BITTERN," for those who live in dense shadows, under the earth, thus remote from the light. That thick darkness is called "the hereditary possession of the bittern," from *a word signifying* TO BREAK OFF ABRUPTLY, for their light is broken off abruptly. *It means* also those birds which are in midnight, and those which are in "pools of waters."

"Pools of waters," for those things which have become fetid from merely corporeal pleasures, and thus have extinguished all celestial light.

"To sweep away with the drag-net of perdition," is to damn totally, and so to blot out.

V. 24, 26, 27. "Counsel," for the decree of God Messiah. xix: 12, 17.

V. 25. "To break," is to vanquish and conquer.

("Yoke, burden"), see x: 27.

Digitized by Google

"Earth," for the heaven of God Messiah, and the truly human mind.

V. 26. "Earth," for corporeal things.

"Extended hand," see ix: 12, 17, 21 [11, 16, 20]

CHAPTER XV.

V. 2. [A. V., Trem. xiv: 29] "The rod of the smiter broken," for the finishing of the punishment, thus for deliverance from temptation.

"The root of the serpent," for hereditary evil, wherefore "basilisk," for cupidities or actual evils; "flying fiery serpent," for inflamed thoughts or imagination lusting for nothing but pleasures.

"Fruit," for the things born from hereditary and actual evils.

("Flying"). Also for a noxious inclination.

V. 3. [A. V., Trem xiv: 30] "FIRST-BORN," for the good seed and the first fruit which has been inseminated in human minds by God Messiah.

"Feeble," see x: 2.

"To couch securely," is to be safe from all peril of harm or death.

"To slay by famine," is to be subdued so that corporeal and natural voluptuous things are no more desired.

"To slay the root by famine," is to subdue hereditary evil.

"Residue," for the things which are evil from hereditary evil.

"To kill," is to castigate and blot out sins.

V. 3, 4. [A. V., Trem. xiv: 30, 31] "Poor," see x: 2.

V. 4. [A. V., Trem. xiv: 31] "The HOWLING of the gate," means to be affected with sadness.

"To cry," is to mourn.

("Gates"), for reasoning from natural things in the doctrine of faith.

"Town," for intellectual things alone.

"Company," for the many things which infuse intellectual *things.*

V. 5. [A. V., Trem. xiv: 32] "LEGATES," for those who consult the Word of God Messiah concerning the true doctrine of faith.

"Nation," for those who have only intellectual faith.

("People"), for the faithful.

CHAPTER XVI.

V. 1. [A. V., Trem. xv: 1] ("Burden"), see xiii: 1.

"Ar," for Moab.

Digitized by Google

"By night," for the Last Judgment, when *there is* vastation, from the darkness and the cold.

"Vastation," see xiii: 6.

"Cut out," for the ultimate of vastation.

V. 1-9. [A. V., Trem. xv: 1-9] As to what Moab signifies, see also the notes at verse 1, etc., *i. e. 4 Adv. p. 34.*

V. 2. [A. V., Trem. xv: 2] "Heads," for the interiors of the natural mind.

"Baldness on the heads, and a cut-off beard," for the total laying waste of the interiors of the natural mind; which is of haughtiness.

V. 2, 3. [A. V., Trem. xv: 2, 3.] "Weeping," for supreme sadness corresponding to the gladness of a proud one. "To descend with weeping," is to be affected with supreme sadness as to sensual things.

V. 3. [A. V., Trem. xv: 3.] "To be girt with sackcloth," for humiliation through contempt, corresponding to the elation of the proud one.

"Roof," as also head, for the interiors of the natural mind.

("To howl"), for the sadness of the proud one in hell.

V. 4. [A. V., Trem. xv: 4] "To cry so that the voice be heard and to vociferate," for the supreme plaint of the proud one, in punishment corresponding to his dances.

"Tedium of life," for the punishment of the proud one corresponding to his gloating.

V. 5. [A. V., Trem. xv: 5] "To cry out with the heart," is to be affected with a grief corresponding to the pleasures of the proud one.

"Bars," for continued grief. "Unto Zoar," or unto corporeal things, in which is the pleasure of a proud one.

"Three-year-old heifer," for the vastated natural mind, so named from the third day or the time of the Last Judgment. For the natural mind in an evil sense, for the allurements of its cupidities, to which there answer just as many species of grief. Similarly xxvii: 12 [v. 10]

"Hill," for the interiors to which the wailing penetrates.

"To ascend with weeping," for grief ascending towards the interiors of the natural mind.

"To bellow with a crashing clamor," for the interior grief of a proud one.

V. 6. [A. V., Trem. xv: 6] "Waters of Nimrim," for the imagination and the glad reasoning thence of a proud one. Their "desolations," for the privation of gladness or of amenities.

Digitized by Google

"Desolations of waters," for the privation of the delights of the natural mind.

"To be DRIED," is to be deprived of all amenity of life.

"HAY," for that fodder which formerly fed the proud one.

"TENDER GRASS," for the delightfulnesses of the life of the proud one, which insinuated themselves later.

"Greenness," for the proud delightfulness of the mind in general, furnishing fodder.

V. 7. [A. V., Trem. xv: 7] "To HIDE," for the things not yet vastated which are interiorly hidden.

"To carry out into the valley Arabum," for to consume totally, more than "into the desert," thus for the last of the vastation of the proud one.

V. 7, 9. [A. V., Trem. xv: 7, 9.] "Residue," for the things not vastated.

V. 8. [A. V., Trem. xv: 8.] "The outcry of the bounds of Moab will circle about," for wailing wandering through the entire mind of the proud one.

V. 9. [A. V., Trem. xv: 9] "Waters," for the filthy spiritual things of the proud mind.

"Waters full of blood," for the cruelty of the proud mind, that it has destroyed faith.

"Waters of DIMON," among the things said of Moab. It is said by a certain one that the waters of Dibon and Dimon are the same.

"Lion," for the destroyer. So "to escape the lion," is *to escape* vastation.

V. 10. [A. V., Trem. xvi: 1] "Lamb," for the residual faith in Moab, *that is* in him who worships God Messiah for the sake of self glory, which he aims for through worship. He is called "lamb," from the love of faith.

"Ruler of the earth," for God Messiah. "Earth," for the universe, both heaven and earth, thus for faith.

("Desert"), for desolation through temptations.

"Mountain of the daughter of Zion," for saving faith, so named from love.

V. 11. [A. V., Trem. 2] "Stray bird," oph, for intellectual faith without love, thus for mere thought or science.

"A cast away nest," for intellectual faith alone which is like a nest without chicks or the fruits of faith.

"Moabite daughters," for the doctrines of faith when they worship God Messiah merely on account of the glory of the world

Digitized by Google

and *for the sake of* a certain pleasure after *this* life similar to the worldly *kind.*

V. 12. [A. V., Trem. 3] "To enter into counsel," is to meditate and deliberate justly.

"To make judgment," is to deliberate and conclude justly.

"Night," for intellectual faith without love, thus for cold and "shade." Thus there is no genuine light from its own sun.

"MIDDAY," for saving faith which shines from love.

"Outcasts," for those *who are* miserable through temptations. "To hide the outcasts," for love towards the neighbor, where "outcast" is the neighbor.

"Not to surrender the strayer," means not to despise the wanderer, but to lead him into the way of faith which is the work of charity, that he may teach the doctrine of true faith. xxi: 14 similarly.

V. 13 [A. V., Trem. 4] "Lies or evil speeches," for the adorhelp. xxxii: 2.

"Waster," for the devil's crew which vastate man, thus for the persecution of faith or of the faithful.

"To PRESS," for to persecute them or the things which are of faith.

"Trampler," for those who spurn faith and disavow the doctrine.

V. 14. [A. V., Trem. 5] "To establish the throne with benignity," for the kingdom of God Messiah through love. "To sit upon the throne," is to be strengthened in faith.

"Tent of David," for the true worship of God Messiah.

"Judge and provider of right," is to have faith in the understanding and to exercise *it* in the will.

V. 15. [A. V., Trem. 6] "Lies or evil speeches," for the adoration of God Messiah for the sake of self glory and worldly things, and also for pleasure in them, which is natural.

V. 16. [A. V., Trem. 7] "That Moab howled in Kir-hareseth," *is* because it treats of those who put judgment in the Law.

V. 17. [A. V., Trem. 8] "Lords of the nations," for the loves of self and the world.

"Plants," for the fruits of faith.

"To wander through the desert," for those who have nothing of charity; *or* who in their life act nothing from charity, but from love of self and the world.

"OFFSHOOTS are torn away," for worship in externals without love. The things which are born from the love of self are dry, possessing nothing of celestial life.

Digitized by Google

"To traverse the sea," is to undergo damnation, thus to die or be dead, as are the works of the law without charity.

V. 18. [A. V., Trem. 9] "To irrigate with a TEAR, and to deplore with weeping," for true Love's commiseration, that is, God Messiah's.

"Summer fruits," for the works from intellectual faith, as it were of charity, thus not from charity.

"Harvest," for the expected salvation from the intellectual riches of faith *which are* similar, as to external form, to the fruits of charity.

"Gladness from fruits and harvest," for celestial felicity.

V. 18, 19. [A. V., Trem. 9, 10] "The failing and ceasing of the shout of joy," means not to obtain felicity, and *for* the privation of celestial or divine love in their works. It is thus described with the same signification,—"The GLADNESS and exultation *from the fields* is intercepted, and in the vineyards there is no SINGING, no VOCIFERATION is made, the trampler does not TRAMPLE the wine in the lakes."

"Vine of Heshbon," for intellectual doctrines alone, the love of self reigning. "Vine of Sibmah," similarly, with the love of the world, in order that there be a favoring of one's own pride.

V. 19. [A. V., Trem. 10] A comparison is made with the gladness from the harvest, and from the spoil of victory. "Gladness," here, for the felicity from the cognition of God Messiah in thought. "Exultation," from love, for felicity active from the love of God Messiah, thus from saving faith, xxiv: 8. xxix: 19.

"Vineyards," for the human minds themselves, thus in the Church.

"To sing," for truly celestial joy.

"Vociferation," for inmost gladness, or for celestial joy.

"Wine" for celestial or more interior joy, which is of the human mind. "To trample the wine," is to enjoy felicity.

V. 20. [A. V., Trem. 11] "They strum the VISCERA or intestines as a harp," for inmost grief, or that of true love, that is of God Messiah. His love is called a "harp," because there is nothing in Love Itself which is not harmonious.

V. 21. [A. V., Trem. 12] "Height," for the worship of him who supplicates from intellectual faith and at the same time from love of self.

"Sanctuary," for the worship of intellectual faith without celestial love, thus with God Messiah as it were absent.

V. 22. [A. V., Trem. 13] "The Word," for preaching.

V. 23. [A. V., Trem. 14] "Three years," for the time of the

Digitized by Google

first creation to *that* of the last, for the whole time of the new creation to the last *time*. They are called "mercantile years," because all will then bring in their wares or works. From these they are to be judged, because they are in the disposition.

"Glory," for the things which are of the love of self and the world.

"That he has left" the haughty one's "few things," although he enjoys intellectual faith. They are then "less," because he has extinguished the light of truth.

CHAPTER XVII.

V. 1. "Burden,' see xiii: 1.

That "the town will be the heap of a ruin," for the totally vastated intellectual things of the mind with those who are signified by "Damascus."

"The heap of a ruin," for total vastation.

V. 2. "Abandoned towns," for the works of false faith. Thus for the reasonings of the natural mind.

"Flocks," for reasonings collected from sensual and natural things.

"To lie down," to be instructed, persuaded, and thus put in safety.

V. 3. "The fortifying from Ephraim ceases," for the defense from true intelligence.

"The kingdom of Damascus and Syria," for wisdom conjoined to intelligence from natural things.

V. 4. "The fat of the flesh is emaciated," for the things in the natural mind which contained good and are vastated, for the loss of spiritual and celestial things in the natural mind. "Flesh," for natural and sensual things.

V. 5. "The reaper collects the grain," is to adduce or conclude goods, *which are* "grain."

"To lay ears in the valley," is to teach about truths, from the senses of the body. "The arm reaping the ears," is to wish to understand one's own good works.

V. 6. "In gleaning when the olive is shaken, two or three berries at the top of the highest branch, four or five on the branches of the fruit-bearing tree itself," for the remains of love and of the understanding of faith.

"Olive," for the love of faith. "Berry," for the fruit of faith. "Two or three," for few; "four or five," for some. "Top of the highest branch," for the inmosts of the mind; "branches," for

Digitized by Google

the understanding of the truth of faith. "Fruit-bearing tree," for the fruits of faith.

V. 6, 9. The remains of piety with those who trust in good works, described.

V. 7. "Holy One of Israel," for the one regenerating and justifying.

"Maker," for the creator of the new man, that is, for God Messiah.

V. 8. "Altars," which are "the work of man's hands," and which "their fingers made," for false piety by which they trust in their own forces in regeneration and sanctification, and so derogate from the merit of Messiah. Therefore the works are not good, although they appear good before men's eyes.

"Grove," for the worship of the heavens, thus of the works of false piety. "Open-air statue," for the worship of another mediator than God Messiah.

V. 9. "Robust towns," for the doctrines and works of false piety.

"Abandoned shrub," for false piety in which *there is* nothing celestial. Hence without true juice.

"Highest branch," for the few remains of faith.

V. 10. "God of salvation," for God Messiah.

" Rock of fortifying," for faith, thus for God Messiah who alone gives faith and regenerates man. "Rock," for intellectual faith; "fortifying," for the true faith.

"To plant most pleasing plants," for the things which are of love with delights in faith.

"Extraneous," for the things not of true faith, here what is proper to man, brought in for justification.

"Extraneous twig," for those who are not of the true faith, here that they ascribe to themselves the merit of justification.

V. 11. "To plant," is to reform and regenerate man.

"Morning," for the new creation to which "morning" is properly attributed xviii: 3 [xvii: 14]

"To cause the seeds to effloresce in the morning," is to regenerate assiduously so that the man is like the tree of life.

"Heap of harvest," for works not of faith or without faith.

"Day of sickness," for the Last Judgment. It is also called *a day* of "death-bringing grief," because the faith implanted in the man has degenerated through the fact that the man attributed the merit of justification to himself.

Here also, for the time of temptation.

Digitized by Google

V. 12. xviii *marking the beginning of that chapter in the Tremelius version.*

"Many peoples making a din and a tumult," for the multitude of those who put justice in works without faith.

"A wide people," for the things which are of the doctrines concerning faith.

V. 12, 13. [Trem. xviii: 1, 2] "Seas and strong waters" for the dominion and the abundance or multitude of those who put justice in works without faith in God Messiah. Their "tumultuousness," for the dominion of such a religion. "Nations," for the multitude of those in heaven and earth who put justice in works.

V. 13. [Trem. xviii: 2] "To chide," is to be tempted.

"To flee as far away as possible," means not to resist temptation, *the case with those* who attribute the forces to themselves.

"To be shaken as the chaff of mountains before a wind," is to succumb most easily to every sort of spiritual temptation. *A comparison drawn* from the lightness of a feather and of the wind.

"A wheel before the whirlwind or wind," for the facility of succumbing to temptations, because it occurs with a din.

V. 14. [Trem. xviii: 3] "Evening time," for the same, *the time of God Messiah's advent*, with respect to the unhappy; for the time of temptation, of obscurity, and of the Last Judgment, for the impious.

"Terror," for the state of the impious at the time of the Last Judgment.

"Morning," see V. 11.

"To trample down," is to despise and reject faith utterly.

"To tear apart," is to attribute to self the merit of justification, and thus to derogate from that of Messiah.

CHAPTER XVIII.

V. 1. [Trem. 4] "Shadowy land of the mouth," for a people and a mind or understanding instructed in faith but utterly blinded in spiritual and celestial things through various pleasures. Thus those who from their ingenuity live solely in darkness.

"Rivers of Ethiopia," for various pleasures of the body.

V. 2. [Trem. 5] "To send legates across the sea," is to entice many to enjoy pleasures.

"Implements of rush," or sedge-like ones, for enticements to pleasures, *drawing* almost spontaneously to them.

"Surface of waters," for those who are only in corporeal things.

Digitized by Google

"Swift messengers," for those who will preach God Messiah at the last time.

V. 2, 7. [Trem. 5, 10] "A nation distraught or dragged and made bald," for those who are persuaded by others, which is "dragged," and those who live in ignorance of the faith in God Messiah, which is "made bald." In the more interior signification it is called "a formidable" or rather "a respectable nation."

"From this place and further," for everywhere, thus those who are in earth and heaven from the first time to the last.

"A nation destroying all things, not marking out but trampling under," for those who are utterly ignorant as to what the truly spiritual and celestial is, or what heaven and faith are.

"Earth," for the intellectual mind.

"Streams," for profane and idolatrous worship, into which they are born and educated, or about which they are persuaded.

V. 3. [Trem. 6] "To raise up the flag of the mountains," for the convocation of all to the Last Judgment. So also for preaching throughout the universe. "Flag of the mountains," for the preaching of faith.

"To SOUND ON THE TRUMPET," is to convoke and to preach faith in God Messiah, and His glory, at the time of the Last Judgment.

V. 4. [Trem. 7.] "Place," for those instructed in the doctrine of true faith.

"Serene summer upon the splendor," for love and intelligence, or for love illuminating the understanding, "splendor" see ix: 2 [1], of the primeval and of the medial church.

"Dense dew," for much blessing.

"Summer of harvest," for the fecundity of faith.

V. 5. [Trem. 8] "To educate the grape," is to regenerate man's will.

"To blossom" is to understand truth and good from the blessing of God Messiah, in regenerating.

"To cut off with lopping knives the switches or luxuriant branches," for the time before perfect regeneration. "To remove and amputate the light branches," similarly.

V. 6. [Trem. 9] "Birds," עיט , "of the mountains," for various thoughts about faith, excited by the pleasure of the body.

"Beasts of the earth," for pleasures and their cupidities which rule the will.

"To winter," *Trem.*, is to live the life of death, indulging pleasures only.

V. 7. [Trem. 10] "To bring an offering," for to confess faith in God Messiah.

Digitized by Google

"To the place of the name of Jehovah," for the things which are of faith.

CHAPTER XIX.

V. 1. "Burden," see xiii: 1. ("To commove"), similarly to *xiii: 10.*

"One sitting upon a dense cloud," for human intellectual things obscured, thus upon a cloud. Otherwise a bright cloud.

"Idols of Egypt," for natural scientifics, thus for human wisdom in the mysteries of faith, and reasonings at the same time. Hence the divine worship they fashioned for themselves which *is* properly "idols."

V. 1 to end. "Egypt," wisdom which was perverted and then restored.

V. 2. "To FIGHT, each against his brother," for controversies, *thus* doubts of each of them himself, and of all among themselves; for discords among themselves and in one's self.

"Each against his friend," for discord among things related.

"Town against town," for the discord of many matters together, thus of doctrines.

V. 2, 14. "To commingle among themselves," is to confuse and excite to strifes.

V. 3. "To hearken to a spirit in his midst," is to infatuate the understanding or render it foolish.

"Absorbing a counsel," is to take away all prudence and understanding of truth.

"SORCERER," for delirium in the matters of faith, and thus in worship.

"Pythons," for oracles of natural matters, in which they have faith.

"Pythons and soothsayers," see viii: 19.

V. 4. Ch. xx: 4.

"To shut up into the hands of lords ruling harshly," for cupidities.

"A rigid king who dominates," for the love of self or the world.

V. 5. "To destroy waters so that they do not inflow into the sea," for spiritual truths so that they do not inflow into reasonings, nor celestial things into their spiritual things.

"Sea," for spiritual things within inferior things.

"River," for truly spiritual things inflowing into man's rational things.

"To be dried," properly for the deficiency of influx of superior

Digitized by Google

spiritual things, that is, of celestial with spiritual ones, into inferior things.

V. 5, 7. "Arid," that in which there is no celestial life or love of God Messiah. "To grow arid," for the privation of celestial things in man's spiritual things.

V. 6. "Determining the rivers back," for inferior spiritual things or scientifics and reasonings thence, introducing themselves into superior or intellectual things, in another spirit; for phantasy from cupidities, suggested by the sciences, introducing themselves into intellectual things.

"To dry river courses with dikes," to close the vein or influx.

"To exhaust and dry brooks," is to extinguish intellectual things by the influx of things contrary.

"REED and sea-weed," for those reasons which are of the inferior mind, thus for the first perception, or ideas. "They will languish," that the ideas of the first perception of truth are totally debilitated and cease.

V. 7. "Green grass along the river banks," called "papyrus," for true reasoning born from truly spiritual things. "*This* in the mouth of brooks," for spiritual things or truths absorbed or closed, as previously.

"Grain of brooks," for cognitions of celestial matters born from truly intellectual things or from the understanding of truth and good.

V. 8. "To mourn and fret," for inability to be affected with grief.

"Fisher," for those who do their utmost to investigate truths in inverted order, that is, through sacrifices and natural things; and for the desires of investigating. Similarly "they who cast a hook into brooks," that is, *into* truly spiritual things. Similarly "to stretch out the net of fishers upon the surface of waters."

"Brooks," for superior spiritual things.

He would stretch out the net of fishers on the surface of waters," is to wish to enter into spiritual and celestial truths through phantasies.

"Surface of waters," for inferior spiritual or for rational things.

V. 9. "TO BLUSH," is to desist with shame, is to abhor self when they perceive the filthy things contrary to nature. Almost the same at xx: 5. xxiii: 4. xxiv: 23.

"Artisans of lines," *Trem.*, but it must be "artisans of nets of a dark color or multicolored," for those who fit together reason-

Digitized by Google

ings about celestial things, being excited by cupidities which they favor thus.

"Weavers of white," that is "nets," for those who from scientifics fit together reasonings about spiritual and celestial truths.

V. 10. "Those making a receiving vessel," *Trem.*, or "gain," *Schm.*, from fish caught by nets, for those who conclude anything spiritual and celestial by introducing scientifics soiled by cupidities.

V. 11. "Princes of Zoan," for those who make search into spiritual and celestial truths from scientifics. Called also, V. 13, "princes of Noph."

"Wise men of Pharaoh," for those who defile celestial truths by reasoning from the love of self and the world. This wisdom is called "foolish, fatuous, furious, inflamed," like that of "brutes." "Son of wise *men*, of most ancient kings," for the wise men or wisdom of the Ancient Church they utterly perverted, from a perverse order of life and wisdom.

"Counsel of the counsellors of Pharaoh," for folly, see xiv: 24 26, 27.

"Son," for those who are adherents.

V. 13. "To the extremity of the tribes," means from the first to the ultimates of their religion or doctrine about divine worship. "Tribe," therefore, for the articles of doctrine.

"ZOAN," of Egypt, the land of Egypt, of which is predicated a wisdom that has been perverted but is restored.

V. 14. Delirium in the cognition of spiritual and celestial things.

"A most perturbing spirit," for the confusion of intellectual things. When scientifics are heaped into spiritual and celestial things, then the angels, that is God Messiah through the angels, does not govern intellectual things so readily. Hence confusion.

"To wander," is to be delirious in the arcana of faith.

By "Egypt" is signified the science of both spiritual and natural matters. By "commingling in his midst a spirit of perversities," is signified to pervert and falsify them.

V. 14, 15. "Work," for reasoning about celestial things.

V. 15. "There exists no work which the head or tail does," for the confusion of firsts with lasts, or in the doctrines of faith. "*And* no work which the branch or rush does," for the confusion of those things which are derived from the understanding of truth and good.

Digitized by Google

V. 16. "Woman," for fright, because of a varied affection.

"Wave the hand," see xi: 15.

V. 16, 17. "Fright," for a quasi natural accusation in the life of the body, in temptations and after death in their souls as an accusation joined to terror.

"Fear," for the loathing of those things which are of true faith.

V. 17. "Land of Judah," for the doctrine of faith in God Messiah.

V. 18. "Five towns," for all heresies arising from the sciences excited by pleasures or loves of self and the world, because there are five senses as leaders. "Five," for all, inasmuch as they derive origin from the five senses of the body.

"Canaanite, discourse," for the understanding destroyed.

"To swear," is to loathe.

V. 19. "Altar," for the worship of God Messiah.

"Statue," for the true worship of God Messiah from intellectual faith which is ruled by celestial love.

"Boundary," for classification and perfection.

V. 19, 20. "Land of Egypt," where *there was* "an altar," for the intelligence of good and truth, thus for the true worship of God Messiah. Thus "Egyptian," for intelligence from natural things copulated to the intelligence of faith which holds the more interior things.

V. 20. "Sign . . . TESTIMONY," for God Messiah.

"To cry unto Jehovah," is to adore God Messiah, from faith in Him.

"Oppressors," for evils.

"Preserver . . Saviour," for God Messiah. ("Magnate"), see x: 34.

"To RESCUE," is to be saved and thus preserved from evils. xx: 6. xxxi: 5. xxxvi: 14, 15, 18, 20.

V. 21. "SACRIFICE, offering, and vow," for external, internal, and inmost worship.

V. 22. "To affect with a stroke," means to punish and tempt.

"To HEAL," is to save.

V. 23. ("Way"), for communication; thus the correspondence of one with another through God Messiah who is the way, which is expressed by "to pass back and forth."

V. 23, 24. That "Ashur" with "Egypt" will be converted to Jehovah, and that Ashur is thus a good affection.

V. 24. "In the midst of the land," for those who are in the inmosts.

Digitized by Google

V. 24, 25. "Blessed," for the blessed who are in the kingdom of God Messiah.

Jacob called Israel,—wrestler. Israel *is called* "the blessed" and "the inheritance," *because* in inmosts. Afterwards Ashur and Egypt *may be so named.*

V. 25. "Work of hands," for the understanding of truth and good.

"POSSESSION," for wisdom, thus for the inmost angels.

CHAPTER XX.

V. 1-end "Cush," *Schm.*, is "Ethiopia," *Trem.* Thus Schmidius.

V. 2. "To loose sackcloth from the loins," is to put off the interior man, namely charity, "loins," and thus be presented naked.

"To draw off the shoes from the foot," is to put off nature, as it is said, and not to follow its laws, which however even brutes are accustomed to do. ("Foot"), the external and thus natural man; "shoe," his garment.

V. 3. In the universal *sense*, for marvelous things.

"The sign of the third year," for the mark of the last time of the new creation, *which is* "the third year."

V. 4. "To denude the buttocks," for the baseness of works against nature.

V. 5. "The thoroughly terrified do blush," see xix: 9, for to abhor themselves, when they see themselves naked, that is, bereft of the leadership of natural laws, thus that they were worse than brutes.

V. 5, 6. "The view or expectation" of "help or protection," for trust in another.

V. 6. "Island," for natural and corporeal things, from which the interior man is separated, *it being* there a tract jutting out into the sea.

("To rescue"), see xix: 20.

"TO ESCAPE," is to be delivered from infesting evils, or punishments.

CHAPTER XXI.

V. 1. ("Burden") see xiii: 1.

"Desert of the sea," for the vastation of the last time. "Sea," for the cognition of spiritual things in general; "desert," for the privation of it.

"A whirlwind from the desert into the south," for the doctrine of faith, *which is* vastated when the law is opened. "Whirl-

Digitized by Google

wind," for every perverted doctrine of faith, kindled by the loves of self and the world.

"A formidable land," for a vastated mind, for the vastation of faith.

V. 1, 2. "Moaning, that it cease," for salvation and preservation from infernal punishment.

V. 2. "VISION," for prophecy concerning the last time.

"The perfidious one acts perfidiously," for those *persons* and *things* which vastate man and pervert the cognitions of truth and good. The same in the supreme degree, xxiv: 16. Similarly and indeed for those who vastate spiritual things, xxxiii: 1.

"The waster vastates," for those *persons* and *things* which vastate, or pervert faith.

V. 3. "The loins are filled with sickness," for the sadness, "sickness," of love.

("Torments"), for the great grief of love.

"To hear," for the things which are past and present.

V. 3, 4. Supreme mourning is expressed by "the torments of one travailing," by "to be contorted," *by* "to be disturbed," *by* "to be terrified from horror," *and by* "bitterness and no consolation." xxii: 4.

V. 4. "Most desirable TWILIGHT," for the morning of the last time.

V. 5. "To set the table," for the celestial feast of the last time, *which is* "to eat." "To drink," for intelligence, or the love of faith.

"To see," for the things which will come.

"Princes to rise up," for evil *persons* and *things* which rise up against the church.

"To anoint the shield," is to prepare darts or reasonings against the doctrine of true faith.

V. 5, 6. "Let the watchman watch," is to announce the gospel concerning the advent of God Messiah. Wherefore visitation as preceding *it* is described, V. 12.

V. 6. "Set a watchman, let him declare what he has seen," is to visit the world and preach the advent of God Messiah.

V. 7. "CHARIOTS," for the things which pertain to the doctrine of faith. "Chariots of asses," for the things which are of the natural mind, *as* natural things and the sciences, and serve to illustrate those doctrines, *viz.* the doctrine of faith. "Chariots of camels," for the things which convey. "Camel," for the precious things which faith conveys.

Digitized by Google

"To attend most attentively," is to visit the more interior things of men.

V. 8. "To cry," is to announce.

"Mirror," for heaven. "A lion in the mirror," for God Messiah's angels in heaven.

V. 9. "Chariots," for the doctrine of true faith and the things thereof.

("Male"), for the more interior man.

"Babylon falls," for the perverted doctrine of faith, which perishes when the doctrine of the true faith comes.

"Graven gods," for all false doctrines which they fabricated for themselves, being impelled by the love of self and the world.

"To smash upon the earth," is to blot out.

V. 10. "A THRESHING," for saving faith and the advent of the kingdom of God Messiah.

"Threshing floor," for the doctrine of faith.

"To announce," for the preaching of the gospel about the advent of God Messiah into glory.

V. 11. "To cry from Seir," is to announce the Last Judgment from heaven.

V. 11, 12. "WATCHMAN," for the watchman or the angels.

"Night," for the perverted doctrine of faith, the thick darkness of the mind, the cold of love, and hence for the last day of the unhappy.

V. 12. "Morning," for the light of intelligence and the flame of wisdom, thus for saving faith, *and* for the third day of the blessed.

V. 13. "Arabia," *its* quality, that *it is* also Kedar.

"To pass the night in the woods in Arabia." "Woods," for erroneous doctrines about faith; "Arabia," for opulence in cognitions of things spiritual and celestial; "to pass the night," is to live notwithstanding in thick darkness, the shade of truths, and in cold.

"To bring waters to the thirsty," is to instruct in faith, or about celestial things, those who are oppressed by thirst or in penury; *thus*, for the work of charity.

"To meet the strayer," see xvi: 12, "with food," is to exercise the works of charity, is to console in temptations, namely the poor, and to lead the wandering back into the way, by works of charity.

V. 15. The reasons why they stray away are described, *namely* that they cannot sustain spiritual fights.

"Sword," for the arms of a spiritual fight with which they are

Digitized by Google

girt. "Outstretched sword," for such a fight continued. xxii: 2.

"Bent bow," for imminent death in the fight of temptation.

"War," for the fight or war of spiritual with natural things; as also of celestial things with cupidities, that is, *the war* of goods; as in temptations.

V. 16. "A mercantile year," for the whole time of the new creation.

"Glory fails," is to help what is natural and mundane.

"Javelin-throwers," for those who wrangle, for heresies, *or* falses in doctrine.

"Mighty *ones*," for learned disputes. xxviii: 6, almost similarly.

CHAPTER XXII.

V. 1. ("Burden"), see xiii: 1.

"Valley of vision;" for reasoning, "valley," concerning the arcana of faith, "vision;" cupidity dominating.

"To ascend," is to reason above one's self, or about things that are more interior.

("Roof"), for the more interior things of the mind, for celestial things, thus for the arcana of faith.

V. 2. "Tumultuousness," for dissensions. Thus spirits.

"Town," for the reasoning mind. It is called "full of tumultuousnesses," "a roaring town," and "an exulting city," because a reasoning *in which* cupidity dominates.

"Not slain by the sword," see xxi: 15, for those who do not succumb in a spiritual fight nor lay hold of falses, *and* thus are not "slain in war."

V. 3. "Leader," for the truths and precepts of God Messiah.

"Strayers away," for those things which are led into error or perverted.

"The bound," for truths entangled in falsities through reasoning because they are held in bonds by cupidities. Hence "the bound," for truths which thus flee far away.

"To use the bow," is to fight in spiritual things, and defend one's self.

"To flee," is to be hidden and to perish.

V. 4. Supreme mourning is expressed by "bitterness" and "no consolation." See xxi: 3, 4.

"Daughter of the people," for faith.

V. 5. "VEXATION," for the straitness and temptation of those who only reason about faith.

("To trample under"), see xviii: 3 [xvii: 14]

Digitized by Google

"Perplexity," for perturbation.

("Valley of vision"), therefore, for their reasoning. *See V. 1.*

"The destruction of the wall," for the destruction of the principles in the doctrine of faith in which they trust, "the wall."

"A vociferation to the mountainous places," for a supplication, "vociferation," to God Messiah.

V. 6. "To bear the quiver," for the things which contain arrows in spiritual war or temptation.

"Chariots of men and horsemen," for the implements of spiritual war that reason uses in fighting spiritually in the doctrine of faith.

V. 7. "Valleys or choicest depths," for the principles of a doctrine reasoning about more arcane things.

"Two horsemen," for reasonings in divine things; "chariots" here, for doctrines and principles assumed by the reasoning.

"They place horsemen at the gate," for reasonings or ratiocinations at the entry of *things* more interior.

V. 8. "To OPEN or take off the covering of Judah," is to take or carry away somewhat the things which veil or cover intellectual things, the cognitions of faith, or the doctrine of true faith.

"To look into," is to perceive somewhat.

"Arms of the house of the forest," for the *things* which protect faith, which are generals, as hope, charity. They are called "forest," because reasonings are intermingled.

V. 9. "CHINKS of the town of David," for the things that reasoners in the doctrine of faith make provision for, but which do not cohere to them.

"City of David," that it is faith.

"Waters of the lower fish-pond," for those spiritual things which are "collected" from things natural and corporeal.

V. 9, 11. "To collect," is to reduce into a certain doctrine.

V. 10. "Houses," for the parts of any doctrine. "Houses of Jerusalem," for these things about faith. "To enumerate houses," is to reduce the doctrine of faith into articles.

"To fortify the wall from torn-down houses," is to confirm the principles of doctrines about faith from certain parts of the true doctrine.

V. 11. "To make a receptacle between two walls," is to collect the things which are of the doctrine of their faith, out of principles assumed from Divine Writ and from natural things. "Walls," are principles assumed from both sides; "receptacle," collections of spiritual and celestial matters.

Digitized by Google

"Old fish-pond," for the things which are collected from the literal sense of the Word.

("To look into"), for the intuition of faith.

"Former . . artisan," for God Messiah, also as the Word.

"Afar off," for those who are very far distant from faith and the cognition of it. xxx: 27. Similarly xxxiii: 13.

V. 12. "To call to weeping and wailing," is to punish and to tempt.

"To call back to baldness," is to bring back to shame that he knows nothing from natural things.

"To recall to the girding of sackcloth," for shame and contempt for those things he fabricated by reasoning with regard to spiritual things.

V. 13. "Gladness and joy," for joy from corporeal and worldly things.

"To slay oxen," is to be glad from corporeal things.

"To slit the neck of cattle," is to be glad from natural things.

"To eat flesh," is to live by genius and be glad from corporeal things; is to enjoy pleasures. "To eat" is to believe the things which acknowledge nature alone.

"To drink wine," is to be glad from worldly things alone.

"To die tomorrow," a formula of speaking with those who acknowledge no ressurrection.

V. 14, 18. "To die," for a damnation which corresponds to that natural faith, V. 18.

"A helper who has charge over the house," for the rational mind which has charge over the ideas of imagination and memory.

V. 15. seq. By "Shebna" the leaders of the representative Church *are meant*.

V. 16. "To cut out a sepulchre," for those who from natural things deduce cognitions of spiritual and celestial things and so ascend from self.

"To station the sepulchre on high or aloft," is to ascend into the cognitions of spiritual and celestial things through natural ones, thus from themselves.

"To station the habitation in a rock," is to instruct from themselves about the things which are of faith, is to wish to be instructed from self in the doctrine of faith.

V. 17. "To clothe," is to adorn with many gifts of nature. *This* concerns the rational mind, but the same words also signify other things, which see, as "to cast down," "to turn away."

Digitized by Google

V. 18. "To TURN with a revolving as a spear upon a land of broad spaces" is to permit reasoning to be led astray by natural into spiritual *things*, where is the "land broad of spaces," *or having* abundance or supply.

"SPEAR," is to drive about into the world, thus into the delirium of reason.

"THE RACE-COURSE of glory," for the mundane life; "glory," described V. 13.

"The house of the Lord," for the rational mind.

"Lord," for the intellectual mind, *receptacle* of truth and good.

V. 19. "To be propelled and driven from a station," concerns the office and function of administration, thus the privation of dominion over man's intellectual things.

V. 20. "Servant," for the truly intellectual mind and its will.

V. 20-end by ELIAKIM, son of Hilkiah, *is meant* the leader of the Church of the nations, and God Messiah in the supreme sense.

V. 21. "To strengthen with a belt," for the things that connect the mind's rational things.

"To deliver domination into his hand," for the truly intellectual mind dominating over the rational, and thus over its offices. In the supreme sense, for God Messiah.

"Father," for the truly intellectual mind and the will. In the supreme sense, for God Messiah.

"Inhabitants of Jerusalem," for the faithful and for the articles of faith.

V. 21, 22. "House of Judah," for the doctrine of faith.

V. 22. "To place upon the shoulder," is to give into the power *of*.

"KEY of the house of David," for the will, thus for the charity of the intellectual mind, *the receptacle* of truth and good. By that will the door of inferior things is opened and shut. In the supreme sense for God Messiah, because for Love Itself. Heaven is opened by a key. It is also said that God Messiah alone can open the human and angelic mind to heaven *for* whomsoever He pleases, and admit them into heaven according to all their variety. For the heavens are distinguished into degrees, and each into genera and species, and this with indefinite variety, as into many or fewer, simultaneously or successively, *and* into varieties of their states. The varieties are thus infinite. "Rock," is saving faith to which that power is given, in accordance with God Messah's saying that nothing is impossible for faith. "Key of the heavens," is to deliver from the pit whomsoever he wills,

Digitized by Google

and to send down to the pit those whom He wishes; thus from good pleasure to transfer all animuses, *and* men similarly.

"When he opens, no one closes, and when he closes no one opens," for absolute power which is that of God Messiah, of Love Itself. In the more interior sense concerning the human will upon inferiors, even unto fruits or effects when man is ruled by God Messiah.

V. 23. "A firm place," for Love Itself, and thus for charity.

"Throne," for the royal power of God Messiah.

"The glory of the paternal house;" for all the Divine, and love *which* is "the paternal house."

V. 23, 25. "Nail," for the burden which He sustains, thus for the power of governing all things in the universe, even bad spirits, which power is given to God Messiah.

V. 24. "PRODUCE," for all things of the glory of God Messiah.

"Return," for the divine things of God's kingdom.

"Instruments of cups," for divine truths. "Instruments of the least *quantity*," for all and single things in the universe, for felicities. "Instruments of skins," for divine goods.

V. 25. "Day," for an entire time, and *for* many years.

"Amputated nail" and "cut-off burden," that the annoyance of governing the universe will be taken away when there is a peace of all *things*.

"Burden," for the power of governing the universe.

CHAPTER XXIII.

V. 1. ("Burden"), see xiii: 1.

"THE DOMESTIC," for those who scrutinize the Word of God Messiah and who are instructed. "Newcomers," for those who though not teachers scrutinize the Word of God Messiah but are instructed by others.

"Land of the Hittites," for the interior sense of the Word of God Messiah, concerning which "to reveal unto her," that is unto the literal sense, is predicated.

What the "Kitthim" bring, namely wares, that they are cognitions.

V. 1, 4. "Ships of Tarshish," for all those things from the sense of the Word which favor their loves, and indeed from the literal sense. That which they bring, in the spiritual sense, is cognitions. *See* V. 6, 10, 14.

V. 1-end. "Tyre" and its wares, for cognition.

V. 2. "Merchant of Zidon," those who derive profit from the literal sense of the Word in order to favor cupidities.

Digitized by Google

"Strayers," for those who scrutinize natural things, and from the Word those which favor.

"Sea," for the cognitions of spiritual things from natural things which favor cupidities.

"To fill," is to cognize and know many things.

V. 2, 4, 6. "Wares of Zidon," Canaan's first-born son, for cognitions.

V. 2, 6. "Dwellers of an island," for natural things which introduce themselves *as* evils into the doctrines from the literal sense of the Word of God Messiah.

V. 3. "The produce of many waters," for things drawn and collected from the literal sense of God Messiah's Word, and from natural things, sciences, and phenomena. "Many waters," various cognitions about spiritual and celestial things.

"Seed of Sihor," for things sterile and confused, *as those just mentioned.* It is called "harvest of a brook," *meaning* these things are vain.

"Merchandise of nations" similarly to *V. 2.* "Nations," the wicked and the unfaithful.

V. 4. ("To blush"), see xix: 9.

"The sea speaks," for cognitions as previously.

"Fortification of the sea," for the more interior sense of God Messiah's Word.

"Not to travail," for not to be faithful in spiritual things, or not to conceive the fruit of faith. "Not to bear," therefore is to bear nothing effectively, nor to put forth the works of charity.

"To educate young men," is to form an understanding, or the intelligence, of truth and good. xlix: 21 similarly.

"To take away virgins," to form good affections. "Virgin daughter," for the Ancient or primitive Church; see V. 12.

V. 5. "*As is* the rumor from Egypt, *so is* the rumor from Tyre;" that as are the natural sciences and the reasonings from natural things, so also are *those* from the literal sense of God Messiah's Word.

V. 7. "Feet," for the outmosts of the Word, thus for the letter or the words called "from the preceding days."

"Preceding days," for the ancient times when from externals they understood internals. For the time of the Ancient Church. Thus they deduce from the preceding state, namely the sense of the letter which they perceived, but according to their present state.

"To sojourn at a distance," is to teach, to learn, and to live, *in a manner* dissenting greatly from the primitive Church.

Digitized by Google

V. 7, 12. "To exult," for gladness from the conclusion of spiritual things favoring cupidity, from the literal sense of God Messiah's Word.

"Tyre, the crowning *city*," for the intellectual things of the Ancient Church.

"Merchant princes," for the teachers of the Ancient Church.

"NEGOTIATOR," for the disciples of the Ancient Church.

V. 8, 9. "Counsel," for God Messiah's previdence and providence.

"Honored ones," for the intelligent.

V. 9. "Pride of glory," for every sort of perverted love, "pride," and its fatuous human.

V. 10. "Brook," for the spiritual or intellectual *things* of truth.

("Ships of Tarshish"), in a better sense, when they bear gold or celestial good, and silver, *are* then called *as* here "daughter of Tarshish," which is for the Ancient Church.

"No zone any more," for no love, thus no chastity, for a zone was the sign of chastity.

V. 11. "To extend the hand upon (the sea)," *for against* the acquired cognitions of spiritual things, *acquired* as previously *indicated.*

"To extend the hands upon kingdoms," for against the doctrines acquired from the literal sense of the Word favorably to the things which are of cupidities.

V. 12. "Oppressed daughter," for the true Church *but* perverted.

"Virgin daughter," for the Ancient and primitive Church.

"To arise," is to scrutinize the interiors of God Messiah's Word.

"To cross over," is to scrutinize the more interior things of the Word.

"Rest," for peace, or life without the fear of punishment.

V. 12, 14. "Fortifications," for principles with regard to spiritual and celestial things assumed from natural things favorably to the loves.

V. 13. "The land of the Chaldaeans," for old erudition, the science of the old nations which was called wisdom *and* whence *came* fables and the like which signified spiritual and celestial things, of which however they did not have the cognition.

("People"), for the intellectual.

"TO FOUND the land of the Chaldaeans into a desert place," or "for barbarians," is to pervert it entirely into idolatry, *for* the perversion of doctrine *is called* "a desert and a barbarous place."

Digitized by Google

"Exploratory mirror," for various speculations concerning spiritual and celestial things.

"To dispose into a ruin," is to pervert altogether, or to turn into vain and fabulous and thus idolatrous things.

V. 14. "To be vastated," is to be blotted out and annihilated.

V. 15. "The days of one kingdom, seventy years," for the whole time in the things that are perverted are vastated or blotted out.

V. 15, 16. "To be delivered over to oblivion," is to be blotted out, annihilated and in this sense vastated.

"SEVENTY," for the time and the entire space of time in which that which is perverted is blotted out, which years are called "the years of one kingdom."

"Meretricious song," for the remembrance of any life after death, in an evil sense.

"Harlotry," for the perversion of old wisdom.

V. 15, 17. "Years," for time.

V. 16. "To take and play the harp," is to commemorate that it be heard everywhere.

"To circle about the town," is to make mention everywhere on earth, thus "town," for the whole orb of lands.

V. 17. "To return to profit," that is, *to what is* meretricious, is to pervert the wisdom of the ancients.

"To scortate," is again to pervert the doctrines, hence *it is* worse after vastation when harlotry returns.

"Kingdoms of the earth," for the universal world, also that of spirits. "Surfaces of the earth," for the universal earth where men are, because in the surface.

V. 18. "Ware" for those things which have been made idolatrous or fabulous and yet draw *their* origin from those things which are more interior. "Ware sanctified to Jehovah," for ancient fables in which were hidden more interiorly celestial things, thus for their more interior things.

"To be sanctified," is to be restored to the previous purity. It is then called "the ware of Jehovah."

"To be put back into the treasure," for not to be borne into a hidden secret place.

"To eat to satiety," is to be taught according to the state of their mind, which is delectable to them.

"A strong covering," for the interiors of those things which were fabulous and contained in *their* interiors celestial things which could serve as a covering of celestial things.

Digitized by Google

CHAPTER XXIV.

The vastation or annihilation of natural and corporeal things which had dominated over spiritual and celestial ones is described in various terms and ways as by *the words in* vers. 1, 3, 4, 6, 7-12, 16, 22, 23.

V. 1. "Surface of the earth," for the universal orb of lands, thus for men and spirits.

"Inhabitants of the earth," for all, both spirits as well as men.

V. 1, 3-5. "Earth," for every man and spirit, thus for perverted natural minds.

V. 2. ("People"), for those things in the natural mind which serve the principles of any doctrine concerning spiritual and celestial things.

("The chief"), for the principles of perverted doctrines or heresies, or for primary heresies.

"Servant," for those things in the natural mind which wait on the primary precepts of heresies.

"Maid-servant," for cupidities which serve the predominating *ones*.

"MISTRESS," for primary or predominating cupidities of the perverted natural mind.

"Buyer," for those who learn; "seller," for those who teach.

"To lend, lend on interest," for those who teach; "to borrow," receive on interest," for those who learn.

V. 4. "Habitable world" for men and spirits. They are called "dwellers of the habitable world."

"The lofty of the peoples of the earth," for those who are in natural science, thus supposing themselves most learned.

("People"), for similar spirits and men, *as at V. 2.*

V. 4, 7. ("To languish"), is to be vastated.

V. 5. "To transgress laws," is to live against the order of nature, worse than brute animals.

"To change statutes or decrees," is to live in interiors and in externals against the order of nature.

"To make void the perpetual covenant," is to live against the order of life and nature. "Covenant," for all law of both the more interior as well as the interior man. "Perpetual covenant," for the law decreed from eternity, thus for order itself,

V. 5, 6. "Inhabitants," for the principles of the natural mind.

V. 6. ("Man"), see ii: 22.

V. 7. "The must will languish," for the essentials of life, which are of love and charity.

Digitized by Google

"Vine," for life from love, thus for the things which are of love.

"Glad of animus," for the joy of true love.

V. 8. "The joy of tabrets," for celestial things in general, thus for all.

"The joy of the harp," for spiritual things or delights, in general,

"The din of those exulting," see xvi: 19, for more interior and inmost celestial joy.

V. 9. "With a song that they drink not wine," for joy from inmost harmony or love. "To sing," V. 14, similarly. "To drink wine," is to enjoy celestial and spiritual joy; for gladness from natural and mundane things alone. "DRINK," for inferior spiritual and celestial things which are the delights and delightsomenesses of the natural mind.

"Drink to be bitter," for grief from inferior spiritual things.

V. 9, 20. ("Drunkenness"), for similar things *to xix: 14*.

V. 10. "The vacancies of the city," for the mind where no truth appears.

"House," for truth. "A house to be closed so that it be not entered," is to be deprived of the cognition of truths and of the perception of the same.

V. 11. "Wine," for spiritual joy.

When doctrines born from pride are signified by "city," then "the streets" without, mean sensual things which have seduced, and "the roofs," the interiors of the natural mind or the things which invest truths or lead to truths.

"Gladness," for natural delightfulness from spiritual things or the cognitions of truth. "Gladness growing belated," for all delightfulness from inferior spiritual things growing cold.

"Joy of the earth," for the delightfulness of the natural mind from inferior celestial things.

V. 12. "The remnant in the town," for the residue after the vastation of the natural and corporeal things of the inferior mind.

"Gates," for the approach to both minds, namely for the approach of spiritual and celestial things.

V. 13. "Middle of the land," for the inmost and more interior things in the reasonings and ideas of the natural man, for there is always some truth left over.

("People"), for the remaining truths in a man after vastation.

"The olives of a destroyed olive-tree," for the spiritual residues from love, or for the celestial residues in truths.

"Gleanings when the vintage is finished," for spiritual residues after vastation.

Digitized by Google

V. 13, 17, 19-21. "Earth," for both minds.

V. 14. "To utter, to give forth a clear voice," is to glorify, to give praises and thanks.

("Excellence"), see xii: 5.

"Sea," for spiritual things in general.

V. 15. "Splendor of fire" or "Urim," for wisdom.

"To glorify the name," see xii: 4, "of Jehovah," is to confess faith. In general, glory pertains to all things which are of faith and of the felicity thence arising. Glory is attributed to the spiritual things of faith and also to celestial things.

"Islands of the seas," for the intelligence of both minds.

V. 16. "Wing of the earth," for every land and heaven. It is attributed to hearing.

"To hear psalms, *Trem.*, and a song, *Schm.*," for festivity and felicity.

"Decorousness," for divine honor, and those things which are of love.

"Just *one*," for God Messiah.

("Perfidy"). The same, *as xxi: 2*, in the supreme degree.

V. 17, 18. ("Fright"), for fear of the punishment of damnation.

("Snare"), see viii: 14.

"Inhabitants of the earth," for the understanding and the will, and the things which are of them.

V. 17, 18, 22. "Pit," for the straitness of the punishment of death or of damnation.

V. 18. "Cataracts from on high," for the inundation of evils from man's interiors. "Foundations of the earth," for the inferiors.

V. 20. "The earth to be moved as a drunkard," is to be insane.

"To stray as a hut," is to wander as an infant.

"Prevarication," *Schm.*, or "sin," for intestinal hatred, of self.

"To fall so as not to rise," for total vastation.

V. 21. "Army of the height," for spirits in heaven; "height," for both inferior heavens.

"Kings of the earth," for the primary doctrines of men in whom is unfaithfulness.

V. 22. "Collection," for those presented for punishment at the Last Judgment.

"The bound in the pit," for those who are in hell, bound by their own cupidities into which they can no longer expatiate.

"To be shut in a ward," for those who are bound by cupidities into which they cannot expatiate.

Digitized by Google

"To be visited during many days," is to remain in damnation.

V. 23. ("Moon"), see xiii: 10.

"The sun" is said "to blush," see xix: 9, when there is nothing of charity within the will. See lx: 20.

"Mountains," for the heavens and truly human minds.

"Zion," the inmost heaven; "Jerusalem," the heaven of God Messiah.

"Elders," for the angels of the third heaven. "Glory," the same *as V. 15.*

CHAPTER XXV.

V. 1. "To EXALT Jehovah," elsewhere to glorify, celebrate, honor, is to adore God Messiah, which is done when man is humiliated. "To celebrate," is to adore Him from faith.

"To do a marvelous thing," for the new creation of a damned man, and for all those who are of the new creation.

"Counsel from afar," for the Divine Providence, here creating man anew through the advent of God Messiah.

"Faith," for love or the life of faith. xxvi: 2.

V. 2. "To dispose a fortified city into a ruin," *Schm.*, is to destroy man's forces, viz. that he trusts himself and the world; *hence* to destroy the trust in self and the world. "To dispose a town into a heap," *Trem.*, is to vastate man by reducing him to nothing. For the true man, totally destroyed.

"To destroy the palace of foreigners from the town," is to destroy the loves of the world and of self, and fantastic reasonings about spiritual and celestial things.

("Extraneous or foreign"), for those things which are not of the true man, but which are of brutes, as are evils in general.

"AGE," "perpetual," for eternity.

"Not to build the city," for the last man, the regenerate, that to eternity he shall no more be lost.

V. 3. "To honor," is to worship from humiliation and faith.

"Strong people," for those who have the true faith, thus for faith itself.

"City of formidable nations," for the things which are of faith. "Formidable," for the faithful, also for strong.

"To fear," is to honor from faith or to worship, thus to revere.

V. 4. "A fortification for the feeble and the needy," for hope, defence, and protection. "Fortifications," for the more interior truths of the Word.

("Weak"), for those who are vastated; ("poor"), *Schm.*, see x: 2.

Digitized by Google

"Receptacle," for a defence and protection of the spiritually miserable.

"Shade," for a defence and protection. "Dense shade," V. 5, similarly.

"Heat," for cupidities, and thus for evils.

"Spirit of the violent," for the active force of those who are borne by cupidities. "Offshoot of the violent," for the things which are born thence which are very many evils n act. xiii: 11.

"Wall," for the things which defend the more interior mind, thus for intellectual things and for faith itself.

V. 4, 11. "Inundation," for the prevalence of cupidities, and thus *for* the dominion of evils.

V. 5. "Heat in dryness," for cupidities, when no life of charity, or "dryness."

"Tumultuousness," for discords arising from cupidities which are active.

Loves of self and the world are called "extraneous," because *they are* hatreds of true love or of the genuine man.

V. 6. "FEAST," for safety, peace, eternal felicity. "Feast of fat things," for celestial joys; "feast of wine," for spiritual *joys*.

"Fat things," for celestial things which are of charity; "crammed fat things," for superior celestial things which are of love, thus of God Messiah Himself.

"Defecated wine," for truly spiritual things, thus for the very intelligence of truth from good, castigated through vastation; "repurged dregs," *the same* in a spiritual degree.

V. 6, 7. "People," for the instructed, also for those vastated and thus regenerated.

"To absorb the appearance of the veil covering the people," for foolishness and the ignorance of truth or faith, "the veil drawn over," from the reasonings of cupidities in spiritual and celestial things. "To absorb the veil," is to sustain the shade of the understanding, and "to absorb death," *V. 8*, for to receive damnation upon one's self in order to save the human race.

"Mountain," for heaven, thus for God Messiah.

"Nations," for those who are attached to the true Church, thus for those who are not instructed in the doctrine of faith.

V. 8. "Death," for damnation, hell, and the devil. "To absorb death in victory," is to conquer all evil through cruel temptations and so to save man.

"The Lord Jehovih," for God Messiah, because all the Divinity *is* in Him.

"To wipe away a tear," is to carry away all grief of hell

Digitized by Google

through the grief of Himself; and indeed "from all faces," for *from* man's more interior and interior things, thus from every man as to his affections, hence from all and for all.

("People"), for the regenerate man. xxvi: 11.

"To remove OPPROBRIUM from the whole earth," for all evils arising from the inverted order of life, which are "ignominy" and "opprobrium" to the more interior and regenerate man.

V. 9. "Time," for the time of man's regeneration, and for the last time or *that* of the visitation of all. xxvii: 14, 15 [12, 13], xxviii: 5.

"God," for God Messiah xxxv: 2, 4. xl: 3, 8, 9; *and another word*, V. 18.

"Jehovah," for God Messiah xxix: 19. xxxvii: 16, 18, 20, 21. xli: 14.

"To exult . . and be glad," xxix: 9, for celestial and spiritual felicity, *respectively*, from faith in God Messiah.

"Salvation," for the eternal felicity of the blessed, for the kingdom of God Messiah, thus for God Messiah Himself.

V. 10. "To rest," is to have peace from all the work of creation.

"Hand," for all the work of the new creation.

"To be triturated," is to be punished. It is applied to "chaff" which is separated from the genuine seed.

"CHAFF," for the vilest things, thus for natural and corporeal filth which are altogether of dung. "Chaff to the dunghill," for vilest things and cast off things, thus for corporeal things.

V. *10 to end.* "Moab," for those who mingle what is holy with what is profane, on account of haughtiness from *having a* revelation.

V. 11. "To expand the hands in his midst," is not to cause any intermission upon the inundation of evil. "Cataracts of hands," for the inundation of evils from on high.

"To expand the hands as a swimmer to swim," for the inundation of evils or punishments. "Hands," for the power of punishing.

"HAUGHTINESS," for self-confidence.

V. 12. "Fortification," for the confidence which a haughty one has in himself and his own prudence.

"Lofty place of walls," for the greatest self-confidence in the haughty one, or the love of self.

"To DEPRESS," for to punish the love of self or haughtiness.

"To DEJECT, send away, or thrust down to the earth, even to the dust" is to castigate the love of self by dolorous dejection and

Digitized by Google

self humiliation; is to punish and thus to injure self-confidence, which is haughtiness through a supreme dejection, xxvi: 5, 19; for the dejection of love and self-confidence through the punishment of dejection.

CHAPTER XXVI.

V. 1. "To sing a song," is to glorify God Messiah from the love of faith, a song or harmony from which *love*, pleases very much.

"Song," for commemoration.

"Land of Judah," for faith.

"Strong town," for saving faith, for God Messiah in the supreme sense.

"Salvation," for the things which are of faith.

"Walls . . fortification," for the things which are of faith, by which God Messiah protects man.

V. 2. "To open the gates," is to infuse the love of faith. Thus the gates of the city of Zion are opened, and thus the celestial paradise.

"Just nation," for the things which are of saving faith.

"Truths," for the things which are of saving faith, respectively to man in man. ("Faith"), see xxiv: 1.

V. 3. "A staying THOUGHT," for a faithful mind. "To be stayed on," see x: 20.

"Peace peace," or continued peace, for celestial gifts, the essentials of faith.

V. 3, 4. "To trust," see xii: 2.

V. 4. "Jah Jehovah," for God Messiah.

"Eternity," for continually. "Rock of ages," for the eternal; "ages," custody of man through faith in God Messiah xxx: 8, 17? xxxiv: 17. xl: 8. xlv: 17.

V. 5. "High inhabitants . . lofty city," for self confidence.

"To deject to the earth," see xxv: 12.

V. 6. "The foot to trample her under," is to deject self confidence through the punishment of dejection, and annihilation.

"The feet of the poor one and the foot-prints of the feeble one," for the state of dejection, since he is then miserable, poor, and feeble.

"Footprints of the feeble," for the state of dejection of those trusting in self, when they are *shown to be* poor and miserable because afflicted.

V. 7. "Journey," for the leader through the way of salvation, thus for God Messiah. "Just," for faithful.

Digitized by Google

"To balance rightly the orbit of the just," is to lead through the way of truth. "Path," for every inducement and quasi sphere. "Just," for those adorned from saving faith. "To balance," for the single moments of the leading, *namely*, to direct the single moments of thought and affection. "Rightly," for the truth of faith. lix: 8.

V. 8. "A journey of judgments," for the single things of the life of intelligence, for truths themselves *at* V. 9.

"To expect," for hope in general.

"Name," for God Messiah Himself and all things that are His and of faith unto Him.

"To celebrate the name," for all things of faith given to man from mercy.

"Desire of the soul," for the inmost affection of faith, for hope, "desire of the heart," V. 9, for the more interior affection of faith.

V. 8, 13. "To sanctify the name," is to worship God Messiah from a true faith in Him.

"Memory," for all things of active faith.

V. 9. "Night," for the time of temptation, when *there is* cold and shade.

"Spirit," for the life of the inferior mind. The order of procedure *of these three*, V. 7, 8, 9, from inmosts is thus "soul, heart, spirit."

"Morning or AURORA," for the end of temptation when mercy shines forth.

"Earth," for man, his minds.

V. 9, 10. "Justice," for the love of faith, for God Messiah in the supreme sense.

V. 10. "Grace," xiv: 1, "for the wicked," for spiritual benefits, such as the understanding of truth from rational and corporeal things. "The wicked," for those who have no faith in God Messiah xlviii: 22.

"A right or fair land," for truth and a naturally good life, for the understanding of truth and a good life without faith.

"To act unfairly," for evil.

V. 10, 11. "The loftiness of Jehovah," for Wisdom and Intelligence Themselves.

V. 11. "To exalt the hand," for the glory of God Messiah exalted through man's humility and dejection, whether under compulsion or as it were spontaneous.

("To see"),xxxv: 5, is to understand.

("To blush"), for shame with fear.

Digitized by Google

"ZEAL," for the work of mercy. ("People"), see xxv: 8.

"Fire," for envy with indignation.

"Enemy," for those who live the inverted order.

V. 12. "To dispose," is to prepare.

"Peace," for felicity and the celestial kingdom xxxii: 12.

"To work works," is to disclose all and single things.

V. 14. "The devoid of life," for those who have no life through faith in God Messiah, that is, from God Messiah. *See* xvii: 5.

"To visit," is to punish and castigate.

"To destroy," is to heal through punishment. "To destroy all the memory," for evils castigated through punishment, that they no longer condemn.

V. 14, 19. "The dead," for those who have no life from God Messiah. "They shall not revive," for evils castigated through humility or the punishment of dejection, as no longer injuring. "Life broken off," for life against the precepts of the more interior man or against the celestial man.

V. 15. "To add to this nation, Jehovah," is to give the life of faith. The word "life" is not added because "Jehovah" is there, that is God Messiah.

"Nation," for those afflicted and castigated and receiving thereafter life from God Messiah.

"To glorify," is to donate faith after affliction.

"Extremity of the earth," is to remove the condemnation of evils altogether from the man.

V. 16. Affliction and castigation.

"To visit," is to implore God Messiah in a state of affliction and castigation. Then "to desire" is within the word "visitation."

"To MUSSITATE," is to supplicate God Messiah in a state of affliction.

V. 17. "A pregnant woman, near to delivery grieves," for the grief and plaint of those who are in grievous spiritual temptation. "To cry in sorrow," for the plaint in grievous spiritual temptation.

"From the sight of Jehovah," for the state of spiritual temptation, affliction, or punishment.

V. 18. "Those heavy *with child*, in grief," similarly *to V. 17.* "To give birth to wind," for the least grief, for the grief of spiritual temptation when evils are dissipated, *it being* as wind in a bilious disease.

"To fall," for to be vastated. xxxi: 3, 8.

V. 19. "THE REPHAIM shall not arise," for those whose evils

Digitized by Google

have been relaxed and so healed, through humiliation and the penalty of dejection or annihilation; thus for evils which will not rise again, and will not condemn.

"Corpses," for evils castigated through spiritual temptations.

"To AWAKE," for those who receive life after spiritual temptations.

"To inhabit the dust." "Dust," for humility. See xxv: 12.

"Dew," for the joy of God Messiah when man is delivered from temptation and healed, and for spiritual fecundity thence.

"HERB," for the lowest spiritual nourishment, here, for the state of the damned in spiritual temptation, when spiritual light shines out, or the hope of salvation, for this word signifies both.

V. 20. Ch.: [xxvii]*

"To enter into the chambers and shut the portals," is to supplicate that they be not led into temptations, but delivered from evils. "Chambers," for the things in the mind which are of faith. "To shut the portals," see xiii: 2, is to have leisure for prayers from faith, bewaring of infidelity *deriving* from evils.

"To hide," for a short moment, namely, to have leisure for prayers to God Messiah, thus to be hid from mundane things by raising oneself upwards.

"Indignation," for temptation.

V. 21. [Trem. xxvii: 2] "To go out from the place," is to remove the presence, thus to permit the tempter to castigate.

"To pay attention to iniquity," that is to actual evils, *namely*, to be tempted spiritually.

"Inhabitant of the earth," for all in the universe.

"The earth disclosing bloodsheds," see ix: [4] 5, is to open evils through temptations, which is done in various modes.

CHAPTER XXVII.

V. 1. [Trem. 3] "A very hard, great, powerful, sword," for great and varied punishment.

"The oblong LEVIATHAN," or that which sits by the bar of a gate or a city, for the interior evils of the natural mind, which are indeed ratiocinations. "The tortuous leviathan," for phantasies or evils of the imagination. "TORTUOUS," for the imagination, from *its* volubility.

"To kill a dragon in the sea," is to destroy the evils of inferior spirits. "Sea," for inferior spiritual things.

**To denote that Ch. xxvii in the Trem. version begins here.*

Digitized by Google

V. 1, 7. [Trem. 3, 9] "To kill," for through punishment to take away as it were.

V. 3. [Trem. 5] "To guard," is to keep perpetually or to eternity. "To guard nights and days," for continually, when evil and good, *or* sadness and gladness, assail. "Days," for good and gladness.

"To IRRIGATE at moments," is to impart delights and felicities by degrees.

V. 4. [Trem. 6] "Heat," for wrath *as* "not of Jehovah," thus for punishment.

"Brier and bramble," for the arms of castigation or punishment, which are evils and cupidities; for the modes whereby evils are castigated. They are also called "instruments." "Brier," for falses.

"BATTLE," for the punishment of man, because for the fight of spiritual and natural things.

"To PROGRESS by degree," or little by little, *means* as it were to take away evils little by little through temptations.

"To BURN UP," *means* as it were to take away evils through punishment at the same time.

V. 5. [Trem. 7] "To make peace," is to profess faith. "Peace," for the celestial of joy. "Strength," for faith.

V. 6. [Trem. 8] "To root," is to insinuate or inseminate goods and valued things upon the rational mind.

"To efflorescе," for the goods and valued things rooted in the rational mind, that they bear fruit.

"Sprig," *namely*, to fructify or produce the fruit of faith. This is of the more interior mind.

"Upon the faces of the habitable world," for both minds of man.

"Produce," for the fruits of faith and the works of charity.

V. 7. [Trem. 9] "To smite," is to punish and castigate, thus for a lesser punishment than the punishment of a smiter.

V. 8. [Trem. 10] "Moderately," by degree, from measure, is to punish or castigate by degree, or cautiously.

"To send out," for one acting moderately. In castigation it is "to send out the smiter."

"To CONTEND," is to check the tempter so that he act moderately.

"To TAKE AWAY," is to moderate temptation or punishment, the word *hagah* signifying to meditate, to moan, to take away the things which are of God Messiah in man's temptation.

"Hard Spirit," for temptation.

Digitized by Google

"The time of the east," for the time in which, after temptation, there is insemination.

V. 9. [Trem. 11] "To BE EXPIATED," is to be healed through temptations.

"Iniquity," for the evils of the natural mind.

"Fruit," for the effect of temptation.

"Stones of the altar," for the articles of the false doctrine of faith. "Stones of dissipated chalk," for the same taken away through temptations as it were.

"Groves," for natural pleasures which have dominated.

("Statue"), for the worship of another god.

V. 10. [Trem. 12] "Fortified town," for the things which are of the trust and love of self.

"Solitude," for those who are of no faith in God Messiah, *such* as those who trust in themselves.

"A fold torn apart," or "an abandoned and deserted habitation," for the minds which have no faith, no love of the true faith.

("Calf"), see xvi: 5. "To couch down," because in a desert, is to learn and understand truths.

"To consume the branches away," is to destroy the insinuated truths and goods.

V. 11. [Trem. 13] "Dried branch," for the consumed intellectual things of truth and good, for the consumed understanding of truth and good.

"The branch to be broken and kindled," for the understanding of truth consumed away through the love and trust of self. "To kindle the branch," is to annihilate utterly the intellectual things of truth insinuated in him.

"Women," for cupidities which are of the love and trust of self.

("People"), for one instructed but still persisting in incredulity. xxviii: 11.

"Intelligence," for the cognitions of truth and faith.

"To do," *that is*, to conceive faith, with anyone.

"To form," is to give an understanding of truth and faith, thus to educate in faith.

"Not to show grace," *means* to avert the view from anyone. Thus also "to commiserate."

("Lord"), for those things in the natural mind which dominate over the wicked.

V. 12. [Trem. 14] "To shake off from the channel of the river up to the torrent of Egypt," is to punish by separating evil reasonings from faith, even to the sciences which formed it.

Digitized by Google

"To be collected," for the good, or for the good corn to be separated from the chaff.

V. 12, 13. [Trem. 14, 15] "Time," see xxv: 9.

V. 13. [Trem. 15] "To be sounded on the trumpet," for the Last Judgment of everyone in particular, of many specifically, and of all in the universe.

"To perish," is to be perverted by false doctrines.

"Land of Assyria," for false cognitions and reasonings about faith.

"The expelled," or driven away, xiii: 14, for those captivated by the sciences which have fascinated the thoughts and reasonings of the mind.

"To be bowed," is to humiliate oneself and to worship God Messiah.

"Holy mountain," for saving faith, thus for God Messiah.

CHAPTER XXVIII.

V. 1. "Ephraim," for the learned among the Jews.

"A falling blossom," for the understanding of truth and good, perverted by those who teach and possess the cognitions of truth and good. It is called, V. 4, "a falling crowd of blossoms."

V. 1, 3. "Crown of pride," for the cognitions of truth and good from the Word of God Messiah and from things revealed, which do crown pride. "Pride," from an elated spirit because of possessing these.

"Drunkard," for those who abound in the cognitions of truth and good from things revealed, and who are insane.

"The decorum of adornment," for the revealed Word of God Messiah, for the revealed cognition of truth and good.

"To be head of a fat valley," for the teachers who possess the cognitions of good, namely revelations about God Messiah, and all rites looking to Him.

"Those dulled by wine," for the cupidities by which they are made drunk in knowing truth and good.

V. 2. "Robust and strong," in a contrary sense, for those who suppose themselves to be wise from things revealed, and thus great, and hence are haughty.

"An inundation of hail," for those who are inundated by the loves of self and the world, which loves are colds.

"An inundation of powerful billowing waters," for the various cognitions and sciences summoned, and the new statutes which absorb the cognitions of truth and good.

Digitized by Google

"To be cast down by the hand upon the earth," is to destroy and pervert, for to be vastated. xxix: 4.

V. 3. ("To trample under"), almost similarly *to xxvi: 6.*

V. 4. "Hasty fruit, when the summer is not yet," for evil doctrines and also works, in which there is not yet the spiritual and the celestial. "SUMMER," for spiritual heat, which is not yet within.

V. 5. "Crown of decoration," for God Messiah, thus for the love of truths or of the intelligence of faith, that is, for wisdom. "Decoration," for the intelligence of faith; for the love, from which is the intelligence of faith.

"Diadem or mitre of adornment," or adorned *mitre*, for intelligence itself, hence for God Messiah.

"The remaining people," for the faithful. xxx: 17.

V. 6. "Spirit of judgment," for God Messiah, the very life of intelligence. They who "preside over judgment," for those who explain and teach the Divine Word.

("Mighty ones"). Almost similarly *to xxi: 17.*

"To wage war again against the gate," is to defend the doctrine of faith, that is, the city, even to the wall or to the gate; for, with them, to fight with adversaries concerning the doctrine of true faith.

V. 7. "Wine," especially for cognitions in the Sacred Scripture, in which "they wander." xxix: 9. "To wander," is to disturb the cognitions of spiritual and celestial things, thus to rave. xxx: 28.

"Drink," for the cognitions of spiritual and celestial things from natural things, scientifics, and the experience of the senses in inverted order.

"Inebriating," for those things which are conducted and dictated by cupidities. xxix: 9.

Vineyard of "turbid wine," for those who have recently escaped from temptations with whom there is still what is turbid. "Turbid wine," for joys as it were still turbid, immediately after temptation.

"CHIEF," for the primary priests. "Prophet," for those who scrutinize the scripture, and think they understand it.

"To be absorbed by wine," is to be confirmed in the sense of the Sacred Scripture.

"Those seeing in a function," for those who understand the sense of the Word of God Messiah, "to see," and pervert it.

"To reel," is to rave and be disturbed in the true understand-

Digitized by Google

ing of the Word. xxix: 9. "To reel in adjudication," is to rave in explaining the true sense of the Word of God Messiah.

V. 8. "Tables," for perturbed and falsified doctrines.

("Vomit"), for false and filthy doctrines, as to scientifics.

"Excrement," for the soiled and utterly defiled doctrines of worship.

V. 9. "Science," for the understanding of the Word.

"Those driven away," see xiii: 14, "from the milk," for youths and for those who begin to understand. "Those torn away from the paps," for those who are in virile age and old men, and are also better taught in the Word.

V. 9, 19. "Understand ye the evidence," that is the discourse, the doctrine, *means* to understand the more interior things of God Messiah's Word, thus to be wise.

V. 10, 13. "PRECEPT upon precept," for to teach anyone, from first childhood or the elements, as children are wont *to be.* "Line upon line," is to teach from first elements or lines as children are wont *to be taught.*

V. 11. "Strange discourse," for the Word, or the sense of the Word, not understood.

"To SPEAK a foreign *speech*," for the Word of God Messiah not understood as to the more interior sense.

("People"), see xxvii: 11 [13].

V. 12. "Rest," for eternal salvation, for the kingdom of God Messiah and for God Messiah Himself, for faith and charity.

"LIMP," for one spiritually miserable or needy The word also signifies thirst, that is, to desire the kingdom of God Messiah.

"RESPIRATION," for peace or celestial life.

V. 13. "To collapse *or* fall backwards," is to live the inverted order.

("Snare"), see viii: 14.

V. 15. To make a covenant," is to devote oneself or to be consociated.

"To dispose fallacy into a refuge," is to feign oneself an angel or good.

"A lie," for all the falsity of those who are of inverted reason.

V. 15, 17. "The waters inundate the hiding-place," that damnation on account of falsities will take away the lies by which they wished to hide themselves.

"To hide oneself in a lie," for all falsity. "Hiding place or recess," V. 17, for the same, simply.

V. 15, 18. "Vision," for phantasy from the supposed prudence

Digitized by Google

of the infernal crew. "With the sepulchre to make a vision," *means* to exercise prudence with the infernal crew. So-named, from shade.

"The whip of the inundator," for the infernal penalty or punishment of the evil.

V. 16. "Foundation," for faith and the doctrine of faith, thus for God Messiah. "Most founded foundation," similarly. "Foundation-stone," for God Messiah. "Stone of probation," for God Messiah, because they are explored from faith in Jesus. "Corner-stone," for God Messiah, because many impinge from various ratiocinations of inverted order in many *doctrines*.

"He who believes will not hasten," for man's regeneration through faith, successively and slowly in order that evils may be dissipated, that the copious truths and goods which are of faith may be inseminated, and that all things may effloresce.

V. 17. "To dispose judgment to the line," is to act most justly according to all variety. "LINE," for supreme exactitude.

"To dispose justice to the plummet," that is, to balance singulars through love or mercy. "PLUMMET," for the highest exactitude.

"Hail removes the refuge of fallacy," that infernal cold, "hail," or the privation of celestial love will take away the simulation of good.

V. 18. "To abolish the covenant with death," is to be dissociated from the crew of hell.

"To be for a trampling under," for the highest contempt, contumely, and discord.

"The whip of the inundator to cross over," for the words of punishment.

V. 19. "Morning," for the universal time of vastation or the Last Judgment, and the individual one when they are visited through temptations. Thus in the single moments of visitation while it continues, "the morning" is present, that is, the light of salvation.

"Commotion," for the straitness of him who is tempted.

V. 20. "A bed too short for *one* to stretch oneself," for the straitness of him who is punished. From contraction and constriction together. "A narrow COVERLET when he wraps himself," for the straitness of him who is punished and tempted.

V. 21. "Wrath," *means* to tempt and to be punished as not being of God Messiah.

"Extraneous," for strange, as not pertaining to the thing itself.

Digitized by Google

"Work or DEED," for the work of temptation or punishment of evils, as not being the work of God Messiah.

V. 22. "To PLAY," *means* to dispose a fallacy, and to hide oneself in a lie, which things are of insanity.

"Bonds to be strengthened," is to aggravate the punishment and the pains of temptations.

"A precise consummation," for precise or certain vastation.

V. 24. "The plowman plows in order to sow," is to treat or tempt man softly, and indeed without temptation, and to infuse faith in him.

"To FURROW," means to afflict. "To harrow," is to tempt.

V. 25. "To level the surface of the field," for after temptations when they have prepared man.

"Surpassing wheat," for love and the highest good.

"Noteworthy BARLEY," for charity, the fruit of faith; thus for spiritual, moral, and natural good.

"RYE or spelt," for natural good as also the understanding of truth and good.

"Boundary," for the things from which inchoaments are taken and thence cross over to the middle, or to better things, and to good itself.

V. 25, 27. "Black seed or fennel-flower," for evils inseminated before regeneration and excited after *it*, thus performing a gyre from evil to good, from various causes which you may see elsewhere.

V. 26. "To castigate to a sure estimate," *means* to collect, to separate, to bring into barns. Concerning evils to be separated from goods, *and* falses from truths.

"His God will teach him," for God Messiah acting so that evils may be separated from goods, *and* falses from truths.

V. 27. "To thresh with a threshing sledge," for not to treat evil softly or in the customary manner.

"To shake out the black seed with a staff," for by punishment to discern evils among themselves, and from good.

"To shake out the ear or the flowing *part*," *means* to punish by separating evil from good.

"To shake out the cumin with a rod," similarly, *namely* to discern falses.

V. 27, 28. "Cartwheel," for the general manner of tribulation or castigation, that is of the separation of goods among themselves, as to their differences, and from evils.

V. 28. "Bread," for the corn, wheat, barley, *and* rye, together, thus for good in general and specifically.

Digitized by Google

"Horsemen," for the things which are of the understanding that is, that goods be not separated from each other and from evils through intellectual things, or through intellectual spirits.

V. 28, 29. "To BE BRUISED," is to separate goods among themselves, which is of God Messiah.

V. 29. "Marvelous in counsel, great, or magnificent in essence," for God Messiah, who Is. "Counsel," for Providence.

CHAPTER XXIX.

V. 1 to end. "ARIEL," for human wisdom confirmed from the literal sense of God Messiah's Word, and thus for a similar doctrine and life. Thus for the wisdom of the Ancient Church which in process of time degenerated, the internal man or the wisdom of the internal man perishing, they then adopting *as* doctrinals of faith whatever agreed with their loves, which they confirmed and do confirm by many consonant things from Sacred Scripture. And the things which dissent they bend in such wise as to *make them* agree. "When he will be as Ariel," V. 2, that is, instructed concerning the more interior sense of God Messiah's Word. For Ariel in the best sense is the Ancient Church which from objects of the world and of the earth perceived and understood the interior things corresponding as in the altar, Messiah; and the like. "Ariel," V. 8, for the Ancient Church and for Mount Zion. The literal sense is as it were the *place of* fomentation of all phantasies, for the things which stand forth in the prophetical writings are mere imaginations, because those of the proximate spirits thus representing spiritual and celestial truths.

"ARIEL,"—lion of God,—city of David or Zion, thus God Messiah in the supreme sense, and the church itself in the inmost.

V. 1. "City," for the Ancient Church.

"To add year to year," for the progression of time.

"To extirpate feasts," is to blot out from externals the more interior sense and the spiritual and celestial significations, *which is* "to cut out the heads of feasts." Feasts related to the perpetual kingdom of the Lord.

V. 2. "To straiten," is to vastate through mourning when the man perceives he has erred in the genuine understanding of God Messiah's Word.

V. 3. "To encamp," is to assault evils for the sake of destroying them. "To encamp as a world," for spiritual things or the light of truths which when placed around the evil are represented as a world. Thence their faculty of reasoning.

Digitized by Google

"To erect fortifications," is to assault *with* truths.

"To BESIEGE with camps," is to pour around with the light of truths. "To erect siege structures," for to assault with truths.

V. 4. ("To be dejected"), see XXVIII: 2.

"To speak from the earth," means from a state of "dejection," and also from the externals or the literal sense of God Messiah's Word. So, "to mussitate a discourse out of the dust."

"The voice of a python chirps out of the earth," for those things which are of the literal sense of the Word which are lowest and are esteemed as quasi oracles.

V. 5. "Slight dust," for things of little moment, having no life.

Things which are only of the literal sense of the Word of God Messiah or confirmatory natural cognitions are called "violent," but properly "extraneous."

"It shall be as husks," for of no moment or value.

"Mighty and valiant," for those confirmed in the literal sense.

V. 6. ("To visit"), for to be tempted.

"THUNDER," for the fright and terror of him who is tempted, which are represented by thunder to those who stick in the literal sense of the Word.

"Earthquake," for the reeling and emotion of mind of those who are being tempted, which things are represented as earthquakes to those who stick in the literal sense of God Messiah's Word.

"Great SOUND," for the supplication of him who, smitten with terror, prays, which is of the external man, *and* of him who sticks in the literal sense of the Word, as they are wont.

"Whirlwind," for the supplication of him who is in the fright of temptation, which is done with a loud voice.

"STORM," for the clamor and gesture of him who is being tempted and is in fright.

V. 7. "Nations," for all who wish to be wise solely from the letter of God Messiah's Word, or who *wish to be wise* from the literal sense.

"To WAR," is to fight for the doctrines of faith.

"To dream with nocturnal sight," for the understanding of those who wish to be wise from the literal sense of the Word. To them truths themselves are like nocturnal sights, obscure.

V. 8. As the Jews, *see "Nations" V.* 7, who remain in the literal or utterly external sense, and Christians only in the interior.

"One dreaming that he eats and drinks," for him who believes

Digitized by Google

that celestial things are like corporeal pleasures and spiritual things like imaginations and ratiocinations.

"One hungry," for those who lust for celestial things, which is done from cupidities, *thinking* thus that celestial things are similar, which also the sense of the letter favors.

"Vacant soul," for those in whom there is nothing of life, as when corporeal and natural things are taken for celestial ones. "An appetent soul," for those who have nothing spiritual or intellectual.

"A thirsty one dreaming that he drinks," *means* to indulge in phantasies about those things which are spiritual, they supposing thus that they should be natural. ("To drink"), for almost similar things *to xxiv: 9.*

"Limp," like thirsty here, for those who are natural, but not spiritual or intellectual.

V. 9. "To LINGER," for from lethargy *to stay* and stick in the literal sense.

"To be astounded," is to be disturbed in spiritual and celestial matters.

("To vociferate"), for the clamor or disturbance of spiritual and celestial matters.

"Drink," *see xxviii: 7,* for the spiritual things of the natural mind.

V. 10. "Slumber," for the thick darkness of spiritual and celestial truths.

"To make the eyes stubborn," is to take away all understanding of spiritual and celestial truths.

"Prophets," for those *persons* and *things* which are inmost.

"Primary ones or heads," for those who have sight through more interior things.

"Mighty and violent ones," for those who attribute to themselves all understanding and action of faith, which is also a violence as from their own merits.

"The seeing," for those who from a so-called imagination perceive interior things.

"To cover over," is to obscure the understanding of truth and good.

V. 11. "Vision," for the obscurity of the literal sense of the Word.

"Words of sealed letters," for the writing of Moses and the prophets as to the literal sense, for the literal sense of God Messiah's Word. "To know letters," for those who suppose they see interior things.

Digitized by Google

V. 13. ("Lord"), see vi: 1, 5, 8, 11.

"To approach with the heart, and honor with the lips," is to worship God Messiah only in externals, according to the rites and statutes, which only the literal sense enjoins.

"The heart to be far removed," *means* not to worship God Messiah from the interior man. "Fear," for the worship of God Messiah.

"The precept of man," for doctrine taken from the literal sense of the Word. "Man," for the unlearned.

V.14. "To perform marvelous things," for divine ones.

"The wisdom of the wise will perish," that the Ancient Church will degenerate into an external or merely ritual church. "Perish" is predicated of wisdom.

"The intelligence of the intelligent will hide itself," that the intelligence of the spiritual and celestial truths of the Ancient Church will go to destruction. "To hide," concerning intelligence, *means* to be obscured.

V. 15. "TO HIDE IN THE DEEP," is to be utterly obscured and foolish.

"Counsel," for the intelligence of truth and good.

V. 15, 16. "A work in the darkness," for thoughts and the deeds therefrom, *proceeding* from insanity of the reason, *which is* that they no longer acknowledge God Messiah and almost worship nature as God. "Work," for the deeds and perverted reason of the natural man.

V. 16. "To be inverted," is to live and therefore feel and act from an inverted order of life.

"To be reputed as potter's clay," for the man of no reason and life, thus only clay without life; for those who do not acknowledge God Messiah. "POTTER," comparatively for God Messiah, the former of the new man.

"Artificer," for God Messiah, the creator of the new man, "work," for the regenerated man. "Work" looks to love by which *there is* regeneration; but "figment," to the understanding.

"When the figment said of the fashioner, he understands not." "Figment," for intelligence obscured by cupidities. "Fashioner," comparatively, thus for God Messiah who gives the understanding of truth, or faith.

V. 17. "MEADOW" or Carmel, which is a pasture land and of a fertile field, for the time and place when mortals will be instructed in faith, which was done at God Messiah's advent and is to come.

For those who are in the obscurity and ignorance of faith,

Digitized by Google

and attain to faith, and for those who receive an intelligence to which science adheres.

V. 18. "To hear the words of letters," is to live according to the true understanding of the Word. "To hear," is to obey and to prove faith by act. Thus "the deaf to hear the words of letters," is to exercise true piety from the understanding of God Messiah's Word. "DEAF," for those who have not obeyed or exercised the charity of faith by acts.

"Thick darkness,'" for the supreme obscurity of those who have been instructed about faith. "Darkness" for those who have not been instructed about faith, hence who could not wander away or attract thick darkness.

"The eyes of the blind will see," for those who will attain to the undersanding of faith. "Blind," those who do not understand what faith is. "To see," to understand the things which are of faith.

V. 19. ("Jehovah . . to be glad"), see XXV: 9. ("To exult"), see XVI: 19.

"The needy," or poor, for those who believe they understand and who love nothing from self but only from God Messiah.

V. 19, 20. ("People"), for those who worship externals or are in externals.

V. 20. "A DERIDER," for false piety which derides others, *as* also for the infidels who deride the faithful.

"TO BE CAST OFF," *means* to be dissipated by vastation. XLVIII: 9, 19.

"They who sedulously observe *what is* vain," or a matter of nothing, for those who attribute heaven to themselves from their own merits.

V. 21. "*Those* making *man* guilty of sin," for those damning.

"For the sake of the Word," for the more interior sense of the Word.

("To seize upon"), is to instruct concerning the truth of faith.

"To put a trap in the gate," is to seduce man away from the first truths comprehended by destroying them, *that is*, insidiously to drive away the things which are of faith, from their first endeavors or from the first entrance.

"To prevent the just one with emptiness," is to deceive the upright and pious, "the just one," with matters of no account.

V. 22. "House of Jacob," for the Ancient Church; the true church of God Messiah, "Jacob," those who are of the church.

"To redeem Abraham," is to regenerate and save the faithful. "Abraham," those who are of the true faith in God Messiah.

Digitized by Google

"Jacob shall not blush," *moans* not to see foul things, as in the Ancient Church, corrupted in time. "His face to pale," for to abhor.

V. 23. "Sons of Jacob," or "the born of the house," for the sons of the true faith. Thus Israel is meant at the same time. Those are called "born," who are regenerate.

"The work of the hands," for regeneration.

"In his midst," those who are in the centre or inmosts of the posterity of the Ancient Church.

"God of Israel," for God Messiah.

"To become frightened," is to worship from terror, which is of the impious.

V. 24. "Spirit," for the intellectual of faith. "Wandering spirits," for those who wandered in the doctrine of true faith.

"One teaching or a teacher," for the truly wise and the truly intelligent.

"MUTTERERS," for those who murmur from wrath about the doctrine of true faith.

CHAPTER XXX.

V. 1. "Perverse sons," for those who consult the sciences, forsaking the Sacred Scripture. Thus they form doctrines from philosophy and so fashion worship. Thence *came* rebellion, contumacy, and recession, which the word *itself also* signifies, *as* also *at* V. 9.

"To take counsel," is to consult one's own reasoning and philosophy.

"To cover *with* a covering or veil," for the things which are taken from philosophy and scientifics, by which those matters which the literal sense of the Word contains in its bosom are entirely veiled.

"Spirit," for celestial life; "no spirit," for no life.

"To add sin to sin," is to feel still more unfairly about faith, *as do those* who recede from the things which the literal sense can teach.

V. 2. ("To walk"), see ix: 1.

"To descend into Egypt," is to consult sciences and philosophy.

"To consult the mouth of Jehovah," for the Word of God Messiah, thus God Messiah Himself.

V. 2, 3. "To be strengthened with the strength of Pharaoh," for the loves of self and of the world, and the cupidities thence arising which have sway over doctrines hatched out from philosophy.

Digitized by Google

"Shade of Pharaoh," for the sciences which altogether shadow the doctrine of faith.

V. 2-4. "Egypt," natural science.

V. 3, 5. "IGNOMINY," for the ignominy of insanity; whereas "shame," for the ignominy of a quasi phrenitic delirium.

V. 4. ("Zoan"), natural science.

"Princes," for cupidities.

"Legates," for those who teach others and entice.

V. 5. "To be worth nothing," is to confer nothing to the blessedness of life in the life of the body. "Of no assistance," for nothing of salvation in the other life. "Of no emolument," for nothing of felicity. Applied to the Word of God Messiah *in this order there is signified* no understanding of the Word in the exterior, interior, and more interior senses.

V. 6. "Beasts of burden or southern beasts," for those who instructed from the literal sense of the Word of God Messiah have betaken themselves to natural sciences in order to be made erudite.

"Land of oppression," for the perverted understanding of the Sacred Scripture *derived* from the literal sense. "Land," for those persons and things *treated of*, wherefore what follows is in the plural.

"To straiten," is to assail the doctrine of faith vigorously, as the natural sciences do.

"Savage lion," for the false doctrine which they defend vigorously from the literal sense of Sacred Scripture, and at the same time from scientifics. "Young lion," for the things which are born thence *and which are* contrary to the interior sense of Sacred Scripture.

"Viper," for the evil acquired and rooted through actuality, by which man is bitten lethally.

"Flying fiery serpent," for evils which are derived from the two roots thus united, which invade the thoughts and kindle them.

"To bear off wealth on the shoulder of asses," for the sciences with which the natural mind is laden. "Shoulder of asses," is ratiocination from the sciences.

"To export treasures on the hump of camels," for truths and goods from the literal sense of Sacred Scripture, "treasures," in the rational mind which is "the hump of camels."

V. . "Rahab," a name of Egypt, thus called violence, *namely* that natural things exert a force against spiritual and celestial ones.

Digitized by Google

"Bravery," but it signifies haughtiness, ferocity, and Egypt. See the lexicon.

V. 8. "To inscribe on a table," for that which will be eternal. "To note in a book," for the things which are of eternal truth.

("Everlasting"), or "Age," see xxvi: 4, for the time of the existing world.

V. 9. "Sons of a lie," for those who fashion lies in spiritual and celestial matters, as those called Egyptians are wont *to do.*

"Laws" signify more interior *things.* "Law of Jehovah," for the precepts of the more interior man as to the things which are of faith.

V. 10. "To see," in a twofold sense, is to understand, and to perceive by the understanding and so to act. "Not to see," for not to perceive.

"Right," for the truth of good.

"Illusion," for lies in spiritual things, induced by human philosophy.

V. 11. "To recede from the face," is to remove faith.

V. 11, 21. "To recede from the way," *means* from truth.

V. 12. "The Word," for the more interior things of the Word, for faith, thus for God Messiah.

"FRAUD," for LIES and ILLUSIONS as to intellectual things.

("To stay upon"), see x: 20-22.

V. 13. "Iniquity," for infidelity from a deceiving and perverting philosophy. xxxi: 2.

"A falling breach," similarly *to* xxviii: 13, for perversions in the doctrine of faith.

"To be inflated," to belch, for the most unfair *ones,* when the faith is perverted.

"A lofty wall," for saving faith.

13, 14. "FRACTURE," for a too great distension from haughtiness and cupidities which seduce a mortal, and persuade *him* of things contrary to faith, that they at length perish through a fracture as it were. Thus, for punishment.

"A bottle of potters," for the things which are of science and philosophy from natural things, which, being intermingled, corrupt the doctrine of faith.

"Clemency," for God Messiah's mercy, which is greater in punishments and especially regnant then, although it appears otherwise to the man.

"That there be not found a fragment to take fire out of the hearth," for the fact that there remains in natural things and in the forces of his haughtiness no help to enable him to grow

Digitized by Google

warm with the fire of charity, but that he grows cold. It is infernal punishment.

"That there be not found a fragment to draw waters," for their inability to understand anything of truth or the spiritual. It is *an* infernal punishment which is compared to thirst.

"LAKE," or pond, for a collection of truths from scientifics.

V. 15. "Descent," for a passage unto REST, which *words* are signified by this word. "A passage unto rest," for, unto faith.

"Tranquillity," for in a state of salvation, *when one does* not indulge in scientifics and worldly cares, or trust in self.

"Trust," for confidence in God Messiah.

"Man's might" is faith in God Messiah, who is Omnipotence.

V. 16. "Those riding the horse to flee," is to trust in self and one's own philosophy, hence in *one's own* forces, and to flee away from punishment. "To flee," is to evade damnation.

"Light," or swift, namely a chariot or horse, for reasonings about faith.

"To pursue," see xiv: 6.

V. 17. "A THOUSAND," for many in general.

"Rebuke," for spiritual punishment.

"One," for very few.

"Five," because contrasted to all, for some.

"To flee," *means* to be terrified.

("Remnant"), see xxviii: 5.

"A post on the mountain top," xxvii: 15 [13], "and a flag on the hill," for the signs of victory in a spiritual fight. "Hill," for the doctrine of faith.

V. 18. "To expect," for hope, for the time between temptation and mercy.

"Judgment," for truth flowing forth from mercy.

"BLESSED," for those who attain to faith after temptation is finished.

V. 18, 19. "To perform grace," for mercy and consolation after temptation. Mercy which is thus more interior, *comes* afterwards. Love is the inmost.

V. 19. "The people of Zion will dwell at Jerusalem," for those who are in the life of faith. They will have the life of intelligence. "Jerusalem," those who in temptations trust in God Messiah and are illuminated. xxxi: 5, 9.

"Not to weep," for not to be damned.

("To cry out"), for temptation in general.

"To hear," for faith in act; "to listen to," is to have compassion.

Digitized by Google

V. 19. seq. "Zion," for those who trust in God Messiah and are illuminated. xxxi: 4.

V. 20. "Bread of straitness," for wisdom and love in temptation and punishment. "Straitness," for temptation as to cupidities. xxxii [xxxiii]: 2.

"Waters of oppression," for intelligence in temptation. "Oppression," for temptation as to intelligence.

"To be enclosed in a corner," *Trem.*, must be as it were "to fly away on wings," *Schm.*, *namely*, to be removed, to be repelled. "Not to fly away on wings," for not to be removed from wisdom and intelligence.

V. 21. "The ears shall hear the Word behind him," for the sciences which are the Word from the back, in the regenerate man, and which then instruct, because the life of faith, or faith is in them and applies them, for they are then servile or services. "The Word behind him," for the sciences which are the cognitions of posterior things.

"Not to seek to the right or to the left," for not to depart or deflect from the laws of true order, or the doctrines of faith.

V. 22. "To POLLUTE the covering of graven images of silver," is to condemn the scientifics which covered or entirely obscured truths.

"COVERING of graven images"; for scientifics, natural, special, and particular, which conceal truths.

"Graven images," for scientifics and philosophic things, which through perverse application have entirely hidden truths.

"The clothing of a molten image of gold," or a cincture, for evil wisdom which has hidden and veiled the truly good which is of faith.

"Molten image," for cupidities which have hidden the good of faith, or goods of charity.

("Gold"), for goodness and charity.

"To SEPARATE," for the separation of things natural and corporeal from spiritual and celestial things.

"MONTH," for menses. "MENSTRUATION," for unclean things and natural scientifics which defile spiritual things.

V. 23. For abundance.

"Rain of the crops," for the blessing of new seed after regeneration.

"Crops," for new seeds after temptation.

"Land," for the new man after temptation.

"Bread," for wisdom. He who is past temptations is called "the pap and fat of the produce." "Produce of the land," for

Digitized by Google

the things which are born from new seed in the man to be regenerated.

"Cattle," for the intellectual, rational, and natural mind.

"To graze over a broad pasture," is to teach copiously in spiritual and celestial things.

V. 24.. "Oxen," for spiritual things to which natural ones are adjoined.

"Young asses," for natural *things* in general, also for new ones which serve rational things.

"To till the ground," for natural things which instruct in the *man* to be regenerated, for the things which are of the inferior mind and serve for the comprehension of spiritual and celestial things, by which the man to be regenerated is thus instructed.

"Sour and fermented fodder," for the state of erudition of the man to be regenerated, that it is with a continual sort of definite annoyance.

"To winnow with the fan and the winnowing-fan," for the repugnance of evils from goods and of falses from truths, in the state of the man to be regenerated *after* temptation, when the chaff is being discerned from the seed.

V. 25. "High mountain," for the love of self remaining after temptations.

"Brooks, water-courses," are cognitions of truth derived from a celestial source, that is, from God Messiah; spiritual things derived from celestial ones.

"A time of great bloodshed," for the state of the tempted man, when the loves of self and the world begin "to fall," that is to be dissipated.

V. 26. "The light of the sun," for the understanding of truth from good, as in the regenerated, for good and happiness must also be within the singular intellectual things.

"The light of the moon," for the understanding of truth from good, as in the regenerated man.

"Sevenfold," for the things which are holy. Wherefore light or the understanding from the love of faith is called "sevenfold and thus eternal," which is signified by the light of seven days.

"To BIND UP the fracture of the people," is to heal from evils through temptations.

"To cure the wound of the stroke," is to heal the things which have been wounded in temptations.

V. 27. "The name of Jehovah comes from afar, " see xxii:11 for the cognitions of faith, that they are as it were far distant,

Digitized by Google

as *is the case* with those who when tempted induced upon themselves falsities through scientifics.

"Burning with wrath and the grievousness of a conflagration," for the sorrows of temptation and vastation. "Conflagration," for the state of sorrows in vastations.

"Lips," for speech or discourse, or that of punishment which coerces man's rational things.

("Indignation"), for a lesser degree of temptation.

"Tongue," for the sound of the speech, or that from punishment which introduces itself in coercing cupidities.

"Fire," for the sorrows of vastation.

V. 28. "Spirit," for the active and efficient force.

"An inundating torrent, dividing the neck," for the natural things of the mind as far up as the interior ones. Above the neck are the more interior things. *Hence*, for the punishment of the natural things of the mind, excepting the remains which are above the neck.

"An inundation of waters," for the damnation of the natural things of the mind.

"To agitate the nations with an agitation of vanity," is to punish or to vex evils properly, with a vexation suitable to them.

"Nations," for evil spirits called genii, xxiii: 13; for all evils whatsoever, in general and specifically, about which predication is made.

("To wander"), see xxviii: 7.

"A bridle laid on the jaws of peoples," is to coerce the truths and goods, "people," of man in temptation.

V. 29. "To sanctify the feast by night," that by temptations the man who is a feast is purified; signifying that sanctification is through temptations. In temptation there is a state of night because of perturbation.

"Gladness like that of one going with a flute," for gladness in temptation which consoles. "Flute," for a lugubrious instrument within which is some general gladness.

"Mountain of Jehovah," for saving faith. "Rock of Israel," for God Messiah.

V. 30. "Majesty of voice," for everything which terrifies in temptation, since "voice" also *means* thunder.

"The descent of an arm," for the Divine force or might in temptations, it being said to descend then because temptation is transacted in the inferior sphere.

"Heat of wrath," called also "a consuming fire," V. 14, 27, for the irascibility of him who is tempted.

Digitized by Google

"Dispersion," for the excitation of those who are being tempted or vastated.

"Inundation," for damnation in temptation or vastation.

"Hail-stone," for cold in the end of temptation.

V. 31. "By the voice of Jehovah the Assyrian is bruised," for the temptation or vastation of the ratiocinating mind.

"Ashur," for the enemy who tempts man and invades.

"Wont to smite with a rod," for the ratiocinating mind which assails and wounds truths and goods.

V. 32. "Place," for the individual damnable or evil *person*.

"Grounded rod," for spiritual punishment or temptation, God Messiah permitting, looking to man's salvation.

("TABRET"), for joys in general, in temptations.

"War or wars of agitation," for spiritual fights in temptations.

V. 33. "YESTERDAY," is from eternity.

"TOPHET," SCHM; "the place of departure," *Trem*; for destruction in vastation, thus for hell; described as the torture of those who invade and seduce man, and *as* the fire of Gehenna.

"King," for evils in general.

"To make deep," for a very great increase of sorrow in temptation.

("Breadth"), for very great.

"A pyre of fire," *see V. 14, 27, 30,* for torments in spiritual temptations. "The many faggots of a pyre of fire," for the most grievous torments in temptations.

"The wind of Jehovah," for the excitation of the most tremendous torments in temptations.

"A torrent of sulphur," for the so-called wrath of Jehovah in temptations.

CHAPTER XXXI.

V. 1. "To descend into Egypt for help," is to consult scientifics.

"To put one's stay on horses," is to trust in scientifics. "To confide in horsemen," for the things which are hatched out from scientifics by oneself or by others, who thus are horsemen.

"Chariots" for false doctrines hatched out from scientifics.

"Holy one of Israel," for God Messiah.

V. 1, 3. "Egypt," for science or proprial wisdom in which trust is put.

V. 2. "Wise *one*," for God Messiah who permits temptation, "evil." "He allows not words to be removed," for not to remove temptations before man has been restored.

Digitized by Google

("To rise up"), as in human temptations, God Messiah fighting and conquering.

"House of evil-doers," for all evils in the natural man. "House," here, for help.

("Iniquity"), see xxx: 13.

V. 3. ("Strong"), the same as violence. "Not strong," because of a tottering faith.

"Horses," for natural scientifics, *or, as at* V. 9, for those who reason from things brought into the memory from scientifics.

"Flesh," for those in whom there is nothing of spiritual and less of celestial life. "Spirit," *its* opposite, for those in whom these, and hence the divine *life* of God Messiah, are.

"To extend the hand," for to punish.

"To collapse," is to vastate. "The helper collapses," for scientifics; "the helper falls," see xxvi: 18, for reasoning.

"To fall," is to be vastated.

V. 4. "A roaring lion and a young lion," for the Divine fortitude of God Messiah in temptations.

"Spoil," for faith and the faithful whom God Messiah rescues from evils through His temptations.

("Shepherd"), for the evil shepherds, or those who destroy the flocks.

"Voice.....din," respectively for the din and tumult of the evil who fight against God Messiah's Church.

"To descend to war," for God Messiah that he fights against evils and the evil.

"Mountain of Zion," see xxx: 19 seq., for the love of faith; "hill of Zion," for the understanding of truth, for truth or the intellectual things of faith.

V. 5. "To protect fowl," צפור , is to protect the innocent and the faithful.

V. 5, 9. (Jerusalem"), see xxx: 19.

V. 6. "Return," for the conversion of man to faith. "Perversion," for inverted order.

V. 7. "Silver idols," for falsities which they exploit as truths, "gold idols," for evils which *they exploit* as goods.

"They make hands," for the things which are proper to man.

V. 8. "To fall by the sword of one not human," is to be vastated by the force in spiritual fights, not of man, but of God Messiah.

"To provide by flight," is to shun damnation.

"Young men," for doctrines hatched out from his principal doctrines.

Digitized by Google

"His most choice *ones* are tributary," for the fundamental doctrines of those who from scientifics reason about faith.

V. 9. "Rock," for the fundamental doctrine of him who will trust to reasonings from scientifics in the doctrine of faith. It is predicated of him "that he vanishes from fright." "Fright," for a part of vastation.

"To be bruised," for a part of vastation.

"Sign," for trust in God Messiah.

"Princes," for the primary doctrines and principles of those who from scientifics reason concerning spiritual and celestial things.

("Zion"), for love. "Fire in Zion," for the love of faith; "FURNACE in Jerusalem," for the understanding of truth and good.

CHAPTER XXXII.

V. 1. "The just to reign," that is, from love and mercy concerning God Messiah.

"King," for God Messiah.

"Princes," for the angels and the faithful, about whom principality is predicated.

"Male," for his more interior and inmost things, here for faith, for God Messiah in the supreme sense.

"Covering," for defense or protection.

"Wind," for falsity and vain things.

("Hiding-place"), see xvi: 13.

("Inundation"), for damnation in general.

"Brooks of waters in an arid place," for spiritual blessing as to intellectual things. "Dry place," for those in whom there is nothing spiritual and celestial.

"Shade of a rock," for celestial protection against the ardor in cupidities.

"Weary land," for the things which grow, *when* kindled by cupidities.

V. 3. But.

"The eyes of the seeing shall not blink," for the fact that they will not reason falsely but will look into truths firmly.

"The ears of hearers will hearken," is to obey, or faith in act.

"THE INCONSIDERATE," or headlong; *that is*, to feel, will, and do evils from cupidities.

"To understand science," for the truths of faith.

"The tongue of stammerers," for those who know or understand the truths of faith little or not at all.

Digitized by Google

"To speak fluently smoothed things," is to understand distinctly truth and good. "SMOOTHED," for truths concerning which *the terms* bright, clear, *and* limpid are predicated from water *and* silver.

V. 5. "Liberal," *Trem.*, for one rich in intelligence and who wishes to instruct all, thus for one eloquent and wise.

V. 5, 6. "Flagitious," *Trem.*, for those who speak and act from cupidities, who thus call license liberty, which is explained *at* V. 6, as that they are those devoid of all charity or faith, thus who act and persuade against anything which is true and good, who thus inwardly hide malice.

V. 5, 7. "INGENUOUS," for those who act from genuine liberty.

"TENACIOUS," for those who from an evil heart want to seduce and pervert the pious and just, by hypocrisy from the instruments of one called this.

V. 6. "A heart contriving iniquity," for those who act from the worst disposition.

"To exercise hypocrisy," but in order that what is flagitious be covered, thus what is profane against faith and charity. xxxiii: 14.

"By speaking an error against God," for speaking lies or things contrary to faith in God Messiah.

"Exhausting the soul of the hungry," for perverting those who from faith wish, "soul," to exercise charity. "The hungry," for those who desire to perform good.

"Drink," for the cognition of the truth and good of faith. "To offer a drink," is to give to the nations the cognitions of faith, that is, to those who live in shade. "To withdraw the drink of the thirsty," is to deny *it* to them or to pervert those who desire the cognitions of truth and good.

V. 7. "Instruments," for internal evils.

"To enter into infamous counsels," is to act from a flagitious heart.

"The humble," miserable or mild; for the pious and faithful.

"Needy," for those who know little, but desire intelligence and wisdom.

"Judgment," for truth.

V. 8. "He takes his stand upon ingenuous matters," is to exercise the charity of faith.

V. 9. "Secure females," for affections.

"Confident daughters," for spiritual affections which trust in their own reasoning, nor suffer themselves to be turned away

Digitized by Google

from them; for those *persons* or *things* who love their own reasonings and suppose themselves most intelligent.

V. 9, 11. "Secure females," for those affections which cause mortals to lead a secure life, and not to fear or love truth and good. They are the five secure virgins, thus not the watchful ones. Of these, "trepidation," V. 11 is predicated.

V. 10. "Vintage," for the gladness of affection.

"The collection comes not forth," that the things of which they had persuaded themselves, induced by a certain sort of delightfulness, are of no avail.

V. 10, 11. "Commotion," a species of temptation applied to those things which are called "confident daughters" about which "trepidation" is predicated.

"To PUT OFF," is to lay aside evil affections, namely those which seduce man from true faith.

"To be laid bare," is to put off falses, in order that "the naked," thus bright truth, may appear.

"To be girt at the loins," is to put on the things which are truths and goods thence derived. "Loins" thus, for the affections of truth and good.

V. 11, 12. "To rise up against," *means* to rise up from an evil root.

V. 12. "To wail at the breasts, is to lament pleasures, "breasts," that are lost. The wailing varies according to the degree of the pleasure lost.

"Most desired fields," for persuasions in spiritual and celestial things, laid hold of from the enticements of pleasures.

"Fruitful vine," for mundane joys which have caused a persuasion in favor of falses and evils.

V. 13. "Land of the people," for the rational and intellectual mind.

"Thorn of a bramble," for falses from an evil root, making insurrection.

"Burning," for the pain of castigation of those who indulge their genius and thence persuade themselves of things to be believed.

"Glad houses," for the ideas and doctrines of those who have indulged their genius.

"Exulting city," for the reasoning mind of those who have indulged their genius, and thence hatched out falses. It is also called "a din," V. 14.

V. 14. "The palace will be deserted," for the delightfulness of the natural and corporeal life which will be vastated.

Digitized by Google

"The din of the town," for the reasonings laid hold of from enticements of pleasures, which are to be vastated.

"ACCLIVITY," so named to imply the contrary sense to "hill," for things contrary to those signified by the hill of Jerusalem, thus by their interiors; hence for scientifics. Therefore the *expression*, "the acclivities of the ancients."

"Mountain,' in a contrary sense *here*.

"Exploring mirror," for the principal doctrines or the principles of those who, ingrained with pleasures, have like the Mohammedans fashioned for themselves a certain religion.

"Caverns," for the cold and spiritual shade of those who, ingrained in pleasures, have wandered in the faith.

"Age," for a time predetermined.

"The joy of a wild-ass," for the annoying, servile, and wild life of those who have indulged their pleasures and *their* genius in the life of the body.

"Pasture of flocks," that is of wild-asses, for those who live like wild-asses as it were.

V. 15. "The spirit to be infused from on high," for the life which is donated, for the spiritual and celestial life. "Height," for heaven.

"Desert," for the vastated. So long as man remains in vastation he is not gifted with intelligence, and is therefore also called "a desert."

("Forest"), for those who, ingrained in pleasures, have wandered away from the true faith, and subsequently accept faith as a gift; the forest perishing when their faith vacillates or falls in its intervals *of cessation*.

"Field," for the good with which those who have been vastated are gifted; whence their pasturage.

V. 16. XXXV: 1.

("Judgment"), for the understanding of truth without the sense of good.

("MEADOW"), for wisdom given to the vastated one, and joy thence.

V. 17. ("Peace"), see XXVI: 12; "security," read confidence or trust.

V. 17, 18. "THE EFFECT" must be the ministry or cultivation as of a field, hence the fruits of saving faith.

"Tranquillity," which is called the effect of justice, for the peace of the rational mind.

"Habitation of peace," for the kingdom of God Messiah.

Digitized by Google

V. 18. "Fold and habitation of peace," for heaven and the kingdom of God Messiah.

V. 19. "And when it hails, the forest perishing;" for the intervals of cessation of the love of spiritual and celestial things, thus "hail" for the somewhat colder intervals, *and* "forest perishing" for the falling things which persuade. Concerning the state of those after vastation, who, ingrained in pleasure, have wandered, for they think of nothing else than pleasurable things, *and* not further.

"To be depressed," is to be humiliated and made to totter.

"The town perishes," for implanted faith, which is a town; when it totters somewhat for the sake of humiliation.

V. 20. "To sow along all waters," that is, by the banks of all waters, for those who acquire by application the cognitions of spiritual and celestial things, and in their life continuously put forth the fruits of faith.

"To sow and to reap," is to carry the premiums of faith, that is, according to faith.

"To intromit the foot of ox and ass," is to till the field, whence *comes* harvest, *and thus* for the fruit of faith and to perform the works of charity. "Ass" is of the natural man, whence *come* the actions of charity.

CHAPTER XXXIII.

V. 1. "Woe to the waster, who is not vastated," for those who last long in the persecution of the faithful, obstinately even to the last malice, and yet do not suffer the penalty. In general, specifically, and in part, this refers to evils, spirits and men. They will be vastated at last.

("Perfidy"), similarly to *xxi:2*, means indeed those who in fact vastate spiritual things.

V. 2. "To expect," is a formula of supplication in temptation.

"The several mornings," for the intervals of the one liberated in temptation, when he can breathe as it were; for then morning shines forth. "Morning," for joy; for God Messiah's kingdom, and for God Messiah Himself.

V. 3. "A sonorous din," *Trem., or* "the voice of a multitude," *Schm.*; for the presence and advent of God Messiah in temptations.

"To flee by outdistancing,' for the waster about the time of the advent of God Messiah.

("People"), for evil spirits emulous of intellectual ones.

"Exultation," similarly to xxvi: 11.

Digitized by Google

"The nations," see xxx: 28, "to be dispersed"; for evils dispersed in temptation, for every diversity of faith, *and* here for regeneration.

V. 4. "To collect the spoil," *for that* which is done after temptation; which is termed "to collect the spoil, the collection of the wingless locust."

"The collection of the wingless locust," for the things which are true and good after temptation, evils being taken away. Wingless locust *is derived from a word meaning*,—being consumed.

"The dispersion of the locusts running apart from the spoil," for evils and evil spirits who after temptation make assault upon truths and goods which man has then acquired from God Messiah.

V. 5. "Jehovah is uplifted, because he dwells on high," for in the supreme, thus in inmosts; whence the supreme and infinite power of preserving in temptation.

"To fill Zion with judgment and justice," is to give a copious understanding of truth and a perception of good. "Justice," for the sense of good, *for* love and charity.

V. 5, 20. ("Zion"), for the Church of God Messiah, and the celestial kingdom.

V. 6. "Firmness of time," for the truth of those times in which man is delivered from temptations. "Time," for the times or intervals between temptations.

"Loosed strength," for the treasure which they then acquire when they are delivered from temptation.

"Salvations," for deliverances from temptations.

"Wisdom and intelligence" are gifts of the Lord after temptation.

"Science," for intelligence.

"The fear of Jehovah or of God Messiah" after temptations is love conjoined to reverence.

"Treasure," for spiritual and celestial gifts, with which man is endowed after temptations.

V. 7. ("Robust.") It may also be taken for wisdom, which perishes *when* inundated by vanities. "The most valiant cried outside," for those who think they can resist *in* temptations from themselves. "To cry outside" is predicated of these.

"Legates of peace," for those who do not trust in themselves. They are opposite to the willful or the robust, thus *they* signify the mild.

Digitized by Google

"To weep bitterly," for the tears of temptation of those who are called " legates of peace."

V. 8. "Desolated ramparts or highways," for truths and the things which lead to truths. "Wayfarer," here, for one leading.

"To make void the covenant," is to act against Divine and natural law.

"To spurn towns," for celestial and spiritual goodnesses.

"Not to have a man's reason," is not to care for the things whch are human, *such* as to understand and to be wise.

V. 8, 9. Vastation is described.

V. 9. "The land mourns and languishes," is to be affected with grief and to have no power. "Land," for the understanding and the will together. "To mourn" is predicated of the will; "to languish," of the understanding.

"To be ashamed," is a word of the vastation of intellectual things.

"LEBANON," for the Church of God Messiah, specifically for the understanding, xxxvii: 24.

"Sharon," "Bashan," because a fertile region and one of flocks, for the church of God Messiah, *as likewise* "Carmel."

"To RUSH, or be driven headlong, is to be thrown into confusion, a word of vastation.

V. 10. "To rise up," is to bear aid instantly after temptation when it is morning, for *He* then rises up into man's mind.

"To be exalted," is to be adored by man after temptation.

"To be extolled," is to be adored by supplication and by deep prayers after temptation.

V. 11. "To conceive parched grass or hay," is to admit into the mind those things which are of no life.

"To bear stubble," is to learn those things which are of no life.

"Spirit," for the natural life or *that* of cupidities.

V. 11, 14. "Consuming fire," for the life of cupidities.

V. 12. ("People"), for perverted minds.

"Lime kilns," for those *in* whom *is* the life of cupidities; for the mind *in* which *is* the life of pleasures.

"Cut up thorns," for the rational mind or the perverted man.

V. 13. ("Afar off"), see xxii: 11. "NEIGHBORING," for those who are not far away from faith, thus in cognitions.

V. 14. That in "Zion" there are "sinners" who are to be punished, thus few. "Sinners," for those who live the life of cupidities. Of these "fright" is predicated.

("Hypocrisy"), see xxxii: 6.

Digitized by Google

"To lodge," is to dwell, thus to live; *that is*, to live a spiritual and celestial life.

("Fire"), for sorrows; "ardors," for the life of cupidities in rational things.

V. 15. "To walk justly," is to live the life of true love, or of charity.

"To speak rightly," is to lead a truly intellectual life. "Right," for truth.

"To spurn the gain of oppression by force or fraud." "The gain of oppression," is to do what is unjust, this root of lust being actually acquired.

"To shake the hands that he hold not a reward," is to be delivered, *which is* "to shake the hands," from the things which are of the love of self and the world. "Reward" looks to all that which a man lusts for, which is pleasurable to him and *which* he aims at from himself.

"To stuff the ears that he hear not bloodsheds," is not to attend to the things which are of cupidities of every kind. "Bloodshed," for all evils in general.

"To block the eyes that they see not evil," is to exclude altogether from the thoughts the things which are contrary to faith, *signified by* "evil."

V. 16. "To inhabit high places," is to enjoy celestial joy, as also to be endowed with the life of faith.

"Forts of rocks," for the truths of faith.

"Bread," for the love of faith.

"Established waters," for the spiritual *things* of faith.

V. 17. "To gaze at the king in beauty," for at God Messiah in glory. "BEAUTY," for the glory of God Messiah, thus His kingdom. "Eyes," for saving faith.

"A very far off land," for celestial things from one end to the other, thus in the whole complex; thus for the kingdom of God Messiah.

V. 18. "To MEDITATE at heart," is to ponder on the things which are vastated, but *to do this* "from afar," because from contraries or things "afar" arises the sense of joy.

"Terrors," for the *things* which vastated faith and the Church; but without terror, when with a certain reminiscence.

Those who prescribed and exacted tribute, thus the former lords who held man under tribute, and whom they had formerly served, that is, cupidities, are called lawyers or scribes" and "ponderers."

"The reckoner of towers and the scribe," for the loves of self

Digitized by Google

and the world and those who thence prescribed tributes.

V. 19. "A people endowed with strength," for those who put confidence in their own forces and in the wealth of the world, as also in their own wisdom in celestial things.

"A people of more profound speech," for those who trust in philosophy and ratiocinate concerning faith. "More profound speech," for those who from things natural, mundane, *and* terrestial, ratiocinate concerning spiritual and celestial things.

"A foreign tongue," and scientifics and their reasoning thence which is of inverted order; for all inverted reasonings, namely from things natural and scientific concerning spiritual and celestial *things.*

V. 20. "The city of assembly or Zion," for the love of faith, and the things which are of love, because in that are the concentrations of all.

"Jerusalem," for the kingdom of God Messiah.

"Tranquil habitation," for the heaven and kingdom of God Messiah, for thoughts of celestial and spiritual things in peace. It is called "Jerusalem."

"Tent," for eternal felicity in the kingdom of God Messiah.

"None of whose stakes shall depart." "Stakes or nails," for those things in the kingdom of God Messiah which keep unanimity, since in every harmony there are those things which contain the nexus, or which connect contiguously and continuously. These are "cords," *viz.*, continuous things in celestial harmony.

V. 21. "Magnificent Jehovah," for God Messiah.

"Stream," for celestial things, for wisdom, for God Messiah.

"Brooks of ample space," for spiritual things, for Intelligence Itself, thus for God Messiah.

"A boat impelled by oars," for false and inverted doctrines, cupidity exciting.

"A magnificent ship," for doctrine framed from many scientifics and reasonings.

V. 22. "Jehovah a judge," for God Messiah, because He imparts wisdom.

"Jehovah a legislator," for God Messiah, because Intelligence Itself.

"Jehovah a king," for God Messiah, because the Kingdom Itself.

"Preserver or Saviour," for God Messiah.

V. 23. "The rowers to desert," read cords, with application to a tent, *and* because shipping is also treated of, for the fact that they will no longer perturb celestial harmony or unanimity.

"To confirm his evil rightly," means when wickedness has not

Digitized by Google

yet come to the summit of its power. This is said of the last times.

"When they have not yet spread the sail," means when astuteness has not yet come to its summit. It treats of the last times.

"A spoil of very much booty," for celestial and spiritual things which the wasters have rent, *and* which they will cede to the faithful as the premium of the victory of God Messiah.

"The halt will rend the spoil," for those who do not believe they live from self; because to walk and to sojourn is to live.

V. 24. "Inhabitant," for a dweller in the kingdom of God Messiah.

"He shall not say I am sick," for those who perform anything from strange loves, that is from cupidities.

"Lifted up," read "carried or gestated from iniquity," for evils from an actual root.

CHAPTER XXXIV.

V. 1. "Nations," for all those persons and things which have persecuted the church, that is, faith, thus perchance here with regard to the universal vastation, and thus with regard to the creation of a new heaven and of a new earth.

"Earth," for inferior minds. "The things which fill the earth," for hereditary evils, and *those* from the things which have been acted.

"Habitable world," for heaven.

"The things which are produced in it," for actual evils.

V. 2. "Glowing with wrath," for universal punishment or vastation.

("Jehovah of hosts"), for the heavens.

("Nations"), for evils in general.

"RAGE," for a lesser degree of vastation.

"To deliver for slaughter," is to blot out evils which had assaulted faith; thus to punish and to vastate, xxx: 6.

V. 2, 5. "To DOOM," is to damn.

V. 3. "The slain to be CAST FORTH;" for the vastated, or "slain," evils which are to be dissipated.

"The stench of corpses will ascend," for actual evils which surge from the root, *see V. 13*, and have defiled. "Stench," for the defilements of evils in vastation, and for everything ungrateful and profane. l. 2.

"The mountains will melt from the blood of the slain," that the loves of self and the world, "mountains," will be dissipated.

V. 4. xiii: 13.

Digitized by Google

"To WITHER UP," for a blighting spiritual molestation.

"Army of the heavens," for those who are in the other life, in whom there was actual evil from heredity, "the heavens," which had perverted *them.* Afterwards their "army" *signifies* the libidinous, *or* evil spirits who will "fall as a leaf and as a fruit from the fig-tree." Therefore only a stump, or what is arid, *and* thus totally vastated, remains.

"The heavens ROLLED up as a book," a formula of total and universal vastation, *signifying* to be confounded.

"To FALL DOWN as a leaf," is to be vastated as to spiritual things; "to fall down as a fruit," is to be vastated as to celestial things.

"A leaf from the vine," for spiritual things born from celestial ones but defiled. "A deciduous *fruit* from the fig tree," for spiritual things of the inferior mind, for inferior spiritual things born *from* charity but defiled. "Fig-tree," for the things which are of the inferior mind.

V. 5. Ezek. XXXV.

"The sword is made drunk in the heavens," for punishment accompanied with great wrath.

"To descend unto judgment," for the vastation of the Last Judgment, thus for a universal one.

V. 5, 6. "Land of Edom," for a damned land.

V. 6. "The sword is filled with blood and with fat," for punishment, *which is* "a filled sword," in a sense contrary to what fat and blood signify in the sacrifices.

"To be made fat with fatness," for punishment, in a sense contrary to what fatness signifies in a good *sense.*

"Sacrifice," for universal punishment in vastation, thus in a sense contrary to what sacrifice signifies in a good *sense.* So also "blood of lambs and he-goats" as well as "fatness of kidneys of rams."

"Bozrah," for a damned land.

V. 7. "UNICORNS," for those who trust in their own forces, with the joint signification *in an evil sense* of valiant, robust, and tall.

"Bullocks with the robust," for the things which are of the love of the world. "The robust," for those taken together who are thus of self; for those things which are of the world in general, in which trust is placed.

"The earth to be made drunk with blood," for the punishment of those persons or things which trust in self, *which are meant by*

Digitized by Google

"blood." "Fatness," for those *persons and things* which *trust* in the world.

"Dust," for mundane things in which trust is placed. "The dust to be made fat with fatness," is applied to those persons or things which trust in self.

V. 8. "Day of revenge . . . day of retributions," for universal vastation.

"Strife of Zion," concerning God Messiah.

V. 9. "Torrents into pitch," for the damnation of unclean deeds, or of defiled spiritual things, *which is* "pitch," which in vastation are said to be changed into pitch. "Burning pitch," for what is signified jointly by pitch and sulphur.

("Dust"), at the same time also, for the things which are of cupidity thence, *that is, of cupidity from worldly things.*

"Sulphur," for the cupidities of the world in temptations, that they will be turned into sulphur.

"Land," for universal vastation.

V. 10. The fire of vastation is described. "It will not be extinguished by night and during the day," for damnation from judgment or truth. "By night and during the day," for perpetually, from the judgment of truth.

"Age," for the time of the judgment of truth.

"A smoke to ascend," for thick darkness and the spiritual fire of damnation at the same time.

"From generation to generation," for eternally, according to the judgment of truth. ("Everlasting"), for damnation according to the judgment of truth.

"A land which no one will pass through," a formula of vastation.

V. 11. "To inherit the land," is to occupy.

"SPOONBILL," a bird, for the state of the damned as to the *things* which are of the love of the world.

("Bittern"), also for the things which are of condemnation, on account of the cupidities of things mundane and terrestrial.

"OWL," for the state of the damned who trust in the forces of their ingenuity.

"RAVEN," for the state of the damned who trust in things worldly and corporeal.

"To extend the line of deformation," for the most undelightful things in the state of damnation. "To extend the plummet of emptiness," for spiritual shade or emptiness in the state of damnation.

V. 12. "MAGNATES," for the damned as to cupidities.

Digitized by Google

"Kingdom," for the damned, so dissipated by discord that *there is* nobody.

"Princes," for the damned, in relation to spiritual things, *devastated* from dissipation through discords until they know nothing of truth.

V. 13. *At xxxiii: 20* are the contraries to these in the state of vastation.

"Palaces," for the minds of the damned as to cupidities.

"Thorns," for unclean rational things which sting.

"Fortifications," the evils and falses for which the damned fought.

"Den or habitation of dragons," for the state of the damned, thus for their societies, xxxv: 7. "Dragons like serpents," for evils in which is poison stinging *their* companions, which evils are passive because they put on a facsimile of good. The poisons are deceits.

"Threshold for screech-owls," for them *and* their state of damnation.

V. 14. "Ziim," for wild beasts in the deserts, thus for the state of the damned as to cupidities.

("Iim"), see xiii: 22.

"Imps," for wood-demons, from hairiness. "The imp will cry to his neighbors," for the state of the damned as to cupidities and phantasies jointly.

"THE SCREECHER," a nocturnal bird, for phantasies in the state of universal damnation.

V. 15. "The merle," but read "akontias" or quick darting serpent. "That it will make a nest and lay and then collect to the shadows," for evils bursting out from the hatred of the damned among themselves, which will enter into their dire phantasies.

"The KITE or vulture," for hatreds or discords, in that one wishes to fly upon and destroy another, for the evil desire nothing better than to destroy and vastate. They are societies of such.

V. 16. "Book of Jehovah," for those things which were written by Moses and the prophets and in other books of the Ancient Church.

"Spirit" for Love Itself, for God Messiah and His Holy Spirit.

"To cast a lot," is to distinguish into genera and species and form heaven out of the vastated.

"Hand," for divine power.

"To DISTRIBUTE," is to distinguish rightly into genera and species, and so to create heaven and earth anew, which is "to

Digitized by Google

distribute accurately by the hand" or the divine power, that is, according to order in general and in part.

("Age"), see xxvi: 4.

("Heritage"), is to give to eternity the kingdom of heaven.

"Generation," for eternity.

"To be inhabited," is to live, or to enjoy the life of love, that is, of God Messiah.

CHAPTER XXXV.

V. 1. "To be glad," about those recently rescued from temptation or vastation.

"Desert," for universal vastation corresponding to man's total temptation in particular, thus for the state of his will.

"Solitude, dryness, thirsty place," for the state of temptation and vastation as to intellectual things.

"To exult," is predicated of the vastation of spiritual things when the light of truth shines down.

"To flourish as a rose," for intellectual things *which are* donated after temptations or universal vastation.

V. 2. "To exult in song," for inmost harmony, thus for the celestial and felicity.

"The glory of Lebanon," for celestial felicity, as to spiritual and celestial things; because the celestial paradise is called glory. There the things which are of the tree of life are the glory of celestial things; the things which are of the tree of science or intelligence are the glories of spiritual things.

("Lebanon . . Carmel . . Sharon"), for the kingdom of God Messiah and its and their felicity.

"Decoration of the field," for spiritual felicity from the celestial.

"Decoration of our God," for God Messiah and His love, from whom are intelligence and wisdom.

V. 2, 4. ("God"), see xxv: 9.

V. 3. "To confirm the lax hands," is to have hope after despair, which is "lax hands."

"To fortify the tottering knees," is to have hope of love, after the cold of vastation. "Tottering knees" are the colds of vastation.

V. 4. "Be confirmed that ye fear not," is to revolve much doubt about restoration.

"Vengeance" is predicated of deliverance from evils.

"To COME," for the advent of God Messiah to deliver man after vastation.

Digitized by Google

"The retribution of God," for God Messiah as deliverer from evils.

("Preserver"), similarly, for deliverance from evils xxxviii: 20.

V. 5. "The eyes of the blind shall see," xxvi: 11, that they will understand spiritual truths after vastation.

"The ears of the deaf shall be opened," for that the disobedient, "the deaf," will concord in action.

V. 6. "The halt shall leap as a stag," that those who do not love will act promptly from love. This same thing is expressed, *though* differently, *at* xlvi: 11, where they are called "fowl from the east."

"The dumb," for the stupidity in understanding truths together with the insensibility of good, which is "the tongue of the dumb shall sing."

"Waters burst forth in the desert;" for spiritual things from the vastated one, as to the pleasure, *will*?, of good; for the spiritual or intellectual things of faith *issuing* from him who has been vastated, and from his new disposition.

V. 7."The parched place will depart into a collection of waters," for those in whom there is nothing of celestial life, that they will be endowed with celestial life. Instead of "pool," *Trem.*, *Schm.*, read "collection of waters;" for those in whom is celestial life, thus in the will. xli: 18.

"Thirsty place," for those in whom there is nothing spiritual.

"Sources of waters," for copious or active spiritual things.

"In the den of dragons, in the couch of each, *there is* grass with reed and rush," for the state when they are delivered from vastation. "In the den of dragons," xxxiv: 13, for the societies of such. "Couch," for thoughts.

"Reed and rush," for inferior spiritual and celestial things.

V. 8. "A parapet-walk or a pavement," for the doctrines of true faith, which lead namely to God Messiah. They are two, because there are two things of faith. This way is called "the way of holiness" because it leads to God Messiah and is led by God Messiah. "Wayfarer," for everyone who lives.

"To pollute," for to consider these things as unclean. "One not polluted," for one clean, pure, and holy.

"Fool," for those who suppose what they think and act *is* from themselves, then or in the regenerate state.

V. 9. "A lion shall not be there," for those who are strong from self, and trust in their forces.

Digitized by Google

"A violent wild beast," for the things which are contrary to charity.

"To walk," is to live.

"Avenged," for delivered from bondage and gifted with freedom.

V. 10. Those are called "Redeemed of Jehovah," who after temptations and vastations are delivered from evils, thus to whom faith is imputed.

("Zion"), for heaven, for the kingdom of God Messiah.

"Song," for inmost felicity.

"Perpetual gladness upon the head," for spiritual delightfulness from the celestial, and thus from God Messiah. Gladness looks to spiritual things. "Upon the head," for the things which are more interior or superior in order.

"Joy," looks to celestial things.

"Flight of grieving" is predicated of "joy" which is the celestial; "flight of moaning," of "gladness" which is of things spiritual.

CHAPTER XXXVI.

V. 1. "Fortified towns of Judah," for truths which fortify faith.

V. 1, 2. "King," for those who are in the inmosts of faith. xxxvii: 1.

V. 1, 15, 21. "To occupy the fortified towns of Judah," for the things which fortified faith ahead. "Town or Jerusalem," for faith. "Towns," thus for truths fortifying it. Because the Assyrian occupied these, the king of Jerusalem ordered that they should "be silent" and "not reply," for they were thus deprived of the fortifying doctrines which the Assyrians had drawn to their own side, *for they had* perverted and obscured the doctrines of faith.

V. 21. God Messiah alone fights against them, *see the* following.

V. 2. "Numerous forces," or army, for reasonings against the truths of faith which they had stormed.

"The aqueduct of the superior fishpond," for spiritual things which inflow into the rational mind. The latter is signified by "superior fish-pond."

"On the rampart or way of the fuller's field," for where natural things flowing up to the rational mind are cleansed.

V. 3. "To have charge over the house," for the things which are proximate to faith; and he administered all things as it were in place of the king, as well as the more interior thi gs, V. 22, xxxvii: 2.

"Scribe," for those persons and things which prescribe what

Digitized by Google

is to be done as to the life of faith; or who are in more interior things, specifically V. 22, xxxvii: 2.

"From secrets or the secretary," for those persons or things which prescribe what is of the understanding of faith, or what is truth. Thus for the persons or things which are in things more interior, specifically V. 22.

V. 4. "The most great king of Assyria," for those who trust in the forces of their own ingenuity in matters of faith.

V. 5. "Words of lips," for those things in which there is ONLY sound as infidels suppose, namely spiritual and celestial things.

"Counsel and bravery for war," for truth and love, thus for saving faith, by which there is a fight against evils and the evil.

V. 6. "To trust in the staff of a broken reed, in Egypt," for a trust which has no avail at all, but is broken, and also injures, for "if anyone shall have leaned on it, entering the hand it perforates it." "Staff," for trust or to trust; here, in the sciences or scientifics. It is called a staff because a man leans on it. Thus also for faith which is inmost trust, wherefore "to stretch out the staff," as Moses was told, signifies to have faith.

"To enter the palm and perforate it," is to destroy all spiritual power of thinking concerning the things which are of true faith.

V. 7. "To take away the high places and the altars." In the genuine sense, "high places" for the things which are the spiritual or intellectual ones of faith, and "altars" for the things which are the celestial ones of faith. The Jews worshipped for a long time on high places, *signifying* namely that they were in intellectual things. "High places and altars," for the things which are spiritual and celestial or which are the formal and essential things of faith.

"The one altar to which they should bow themselves," for the love of faith, thus in the supreme sense for God Messiah. "To bow," for all worship from humiliation.

V. 7, 10, seq. That the idolaters called their deities Jehovah.

V. 8. "To mingle," *Trem.*, simply to reason, thus to dispute from ratiocination concerning spiritual and celestial things.

"Two thousand," for many in general both active as well as passive.

V. 9. "To avert the face," is to separate.

"The leader of one of the least servants," for intellectual things or truths, which are wont to serve those who ratiocinate concerning faith.

"Lord," for those persons and things who want to dominate over the spiritual things of faith.

Digitized by Google

"Chariots," for doctrines which have been carried in upon the memory.

V. 9, 11. "Least servants" are spiritual things and they who are of faith, in relation to those who trust in self, for these lust to dominate over spiritual things.

V. 10. "Land," for saving faith.

V. 11. "Speak Syrian, *but* speak not Judaic, *on account* of the people listening upon the wall;" for not to ratiocinate or to wrangle from reasonings with those who are signified by the people upon the wall, that is, with those who know nothing about the mysteries or more interior things of faith.

V. 11, 12. "The people who are upon the wall listening," for those who were not yet so *well* instructed in faith. "Those who *were* instructed were in the city, in more interior things, being called "prefect of the house," "scribe," and "secretary;" whereas those in inmosts, "king." But *those* upon the wall *were those* in the circumference, as those who preach faith and its mysteries before they have the cognition of faith, or those who preach inmost and more interior things before they have known what the more interior sense is or whether there is one.

V. 12. The base who trust in themselves call the things of faith and spiritual things "urine," thus profaning them.

V. 14, 15, 18, 20. ("To rescue"), see xix: 20.

V. 15, 18. "Hand," for power xxxvii: 10.

V. 16. Instead of "to treat with an offering," *Trem.* read "to make a benediction," *Schm.*, for to treat with anyone about surrender, thus for the things which are of faith.

"To go forth and go out," is to cross from the internal to the external man.

("Vine"), in the contrary sense, for those things which are of the delightfulnesses of the nature of the man trusting in himself; "fig-tree," then, for the pleasures of the body.

"Waters of a cistern," for the lowest spiritual things or the sensual things of the man trusting in himself.

V. 17. "Land of corn," for the pleasures of sensual things, or for things merely corporeal. "Land of must," for scientifics from things merely sensual and their pleasures. "Land of bread," for the things which are of natural pleasures, which they consider as the highest pleasantnesses.

V. 17, 18, 20. "Land," for doctrines or heresies. xxxvii: 11, 18.

V. 18. "Gods of the nations," in general for the loves of self and the world, also for cupidities and for scientifics which idola-

Digitized by Google

ters worshipped. They are enumerated as to their general, V. 19, 20 and xxxvii: 12, 13.

"Nations," in general for all infidelity.

V. 22. "To lacerate garments," a representation of mourning, that the understanding of doctrines is lost, also that they wished to assail and destroy them, the gardens of the Church. xxxvii: 1.

CHAPTER XXXVII.

V. 1. ("King"), see xxxvi: 1. ("To lacerate garments"), see xxxvi: 22.

"To enter the house of Jehovah," is to enter into more interior things and so to consult God Messiah. "House of Jehovah," for God Messiah. He is said "to ascend to it," V. 14.

V. 1, 2. "To be covered with sackcloth," for ultimate humiliation or dejection, signifying mourning that saving faith has been entirely lost.

("To be in charge . . secretary . . scribe"), see xxxvi: 3.

V. 2. "Elders of priests," for those persons and things which are in more interior things.

V. 3. "A day of straitness, rebuking, and irritation," for the time of the coming spiritual punishment. "Straitness," as to those things which besiege the celestial things of faith. "Rebuking," those which besiege the spiritual ones; and also for the punishment of the more interior man, or of his spiritual things. "Irritation" or contempt, or rather "a provocation to wrath," for those which besiege the rational ones, thus those of the inferior mind; and also for the punishment of inferior spiritual things or rational things. Thus, *in order*, inmost, more interior, interior, things.

"When the sons have come to the mouth of the matrix and there is no force for birth," a formula of the ancients signifying the more interior grief of spiritual punishment or of vastation.

V. 3, 26. "Day," for time. xxxviii: 5.

V. 4. "Living God," for God Messiah.

"Lord," then for the inmost things; "servants," for the more interior ones.

"Residue," for the remains of faith represented at the time of Hezekiah by Jerusalem, the other towns having been captured.

V. 4, 6, 17, 23, 24 "To afflict with indignity," is to blaspheme the things which are of faith.

V. 6. "Boys," for the things which are beneath the rational mind, so considered from the Supreme.

Digitized by Google

V. 7. "Spirit," for the waster, thus for evil spirits who punish those having trust in self, and slay the trust.

"Rumor," for voice, by which is signified a tumult of ratiocinations excited by evil spirits.

"Land," for love of self and thence trust in self, and indeed as to natural and corporeal things.

"To cast down by the sword," is to punish even to the death of those in whom they trust.

V. 10. ("Hand"), see xxxvi: 15, 18.

V. 11. "To doom to extermination the inhabitants of lands," V. 18. xxxvi: 17, 18, 20. for to destroy false doctrines, "land," or heresies.

V. 12, 13. ("Gods of the nations"), see xxxvi: 18.

V. 14. That person or thing is called " a messenger," which conveys the will of God Messiah even to ultimates; thus, in order, all persons and things from inmosts through more interior things, and so THROUGH interiors to exteriors. Those also are called "messengers" who convey in order from exteriors to interiors and so to God Messiah. This is the mediate order of "messengers." But there is also an immediate one, namely from externals or exteriors without the mediation of things interior, more interior, and inmost. These things were said and shown me today by a golden hand, and by the motion of my hand without a previous will, in order that these things which are being read might be understood. See many things under the word EXPLAIN *below*.

"To ascend unto the house of Jehovah," for towards things more interior, inmost, and thus towards the supreme.

EXPLAIN. "Hezekiah unfolded it before Jehovah," by which is signified that his prayers passed through to God Messiah immediately without intermediate messengers; which was permitted to him who in outmosts represented the inmost.

V. 16. "Jehovah of hosts, God of Israel, riding on the cherubim, Sole God over all kingdoms of the earth, new creator of heaven and earth," for God Messiah. ("Jehovah"), V. 18, 20, 21, see xxv: 9.

"Rider on the cherubim," for the Holy Spirit which proceeds from God Messiah, thus the rays of wisdom. Thus all celestial *beings* from the inmost ones in order to the interior ones are the Holy Spirit. All who long to be worshipped separately from God Messiah are not the Holy Spirit. It is the Holiness itself proceeding from Jehovah Creator of all through God Messiah, which Holiness is called the Holy Spirit in the genuine sense.

Digitized by Google

No one of the celestial *beings* is holy from himself, but they are sanctified through God Messiah.

"To make heaven and earth," is to create man anew as to his more interior and inmost things, for as in the first creation, so also in the regenerated *man*, they proceed from inmosts to exteriors.

V. 16, 20, 24. "Kingdoms *or* kingdoms of the earth," for all things which are of faith, in God Messiah. "To make heaven and earth," is to create anew the more interior and the interior things of man.

V. 17. "Incline, Jehovah, thy ear and hear." These *things* in the supreme sense signify that God Messiah exhibits grace which answers to the interior man whose *characteristic* is faith in act.

"Open, Jehovah, thy eyes and see." *These things* here answer in the supreme sense, to being compassionate, or to exhibiting mercy; in the more interior *sense* they signify to have faith; in the inmost, the love of faith.

V. 19. "To deliver gods of fire," is to destroy by one's own cupidities, *or* "fire," because they are not gods.

"The work of man's hands," for the things which are called the figment of the heart, namely which have arisen from cupidities and thus from phantasy. xli: 29.

"Wood," for phantasies which without truths are without leaves, thus trunks within which there is however juice which is the residue or the remains.

"Stone," for the loves of self and the world which because they are hatreds are accordingly colds and weights, hence a stone.

V. 22. "Word," for prophecy, judgment, from truth.

"To DESPISE," is to have no feeling in the inmost sense, because such things are felt by the celestial, and when they feel, they are affected with compassion; which is to ridicule in the inmost sense.

"Virgin daughter of Zion," for those who are in inmosts, the celestial, thus for wisdom. "Virgin," here is the celestial; "daughter," the spiritual thence. "Daughter of Jerusalem," for those who are in more interior things.

"To move the head" has the joint signification of to despise and to ridicule, but in the more interior sense, *it means* not to will to feel, and at the same time to will and to look at these things as quasi scenic plays, and so to laugh at their insanity without any commiseration.

V. 22, 23, 32. ("Jerusalem . . Zion"), for the Church. xl: 2, 9. xliv: 26, 28.

Digitized by Google

V. 23. "To lift up the voice," is to ratiocinate from philosophy about the arcana of faith.

"To lift the eyes on high," is to wish to scrutinize the arcana of faith from the philosophy of the mind, determined by the love and trust of self.

V. 24. "Servants," for more interior things respectively to inmost ones. "Servants of the king of Assyria," for cupidities and scientifics.

"Multitude of chariots," in a double sense. In the divine *sense*, for angels, and for all and single things which are of faith; in the contrary sense *because* said by the Assyrian king, for sciences, reasonings, and false doctrines.

"To ascend the summit of mountains," in a double sense. In the divine one, for the human soul. *Thus to ascend* into a mind, image of heaven, in which faith and the things which are of faith are called mountains. In the contrary sense *as said* by the king of Assyria, the heavens are meant by "mountains," wherefore "to ascend" is read.

"To ascend or enter upon the sides of Lebanon," see xxxiii: 9, for the doctrines of faith which are "Lebanon." They are called sides on account of entrance. These things are said in a double sense.

"Cedars," for those things in which those trust who act from love. Here cedars are taken in a double sense.

"Most choice firs," for the most beautiful things of that kind. "Firs," for the delightfulnesses and pleasures of the natural mind, but in a double sense. "Firs" are twice taken.

"Highest extremity," for the natural things of the mind and also the corporeal things, but in a double sense.

"Forests," for sensual things and hence for the experiences and the sciences, but in a double sense.

"Meadows," for the pleasures of the body and senses, but in a double sense; for the celestial paradise or the interior heaven.

V. 25. "To excavate in order that waters be drunk," is to investigate the springs of life in order that pure spiritual things may be found and may exist, and not impure waters or *those* mixed with terrestrial things.

"To dry up with the sole of the feet all the brooks of the obsessed places," is to vastate by evil spirits all inferior spiritual things defiled by filthy natural and corporeal things. "Sole of the feet," for the so-called heaven of spirits, thus for Assyria. "Obsessed places," for the things which are defiled by filthy natural and corporeal things.

Digitized by Google

V. 26. "From a far distant time," means from the time of the Ancient Church and from that of the primitive one, when there was true wisdom and a speech of such things, because the thought *of them.*

"To form," is to prepare as a potter, thus from previdence and providence.

"From former days," for the time of the primitive Church. xiv: 21. li: 9.

"To cast down into heaps," is to vastate, and indeed spiritual things.

"That he is to cast down fortified towns," is to destroy the doctrines adverse to faith through scientifics and reasonings defiled but thus defended. "Fortified towns," for depraved doctrines defended through scientifics and reasonings.

V. 27. "Inhabitants," for false doctrines.

"Those contracted in the hand," for their power coerced in bonds as it were.

"Terrified," read "impaired." "BROKEN," for the understanding of truth and good destroyed, as it were broken.

"To blush," for the recent effect after vastation.

"Grass of the field," for spiritual things in which little of life.

"Herb of the grass," for the lowest spiritual things, or few residual spiritual things.

"Hay of roofs," for the companion in whom there is little of spiritual life, because on roofs or in proud things.

"A field touched with blight before it mounts up to the stem," *Trem.*, or "a parched field," *Schm.*, for the inferior mind within which there is nothing of spiritual life so that it cannot give crops.

V. 28. "SITTING," rest, for the passive life, thus for security like that of the happy.

"Exit," for the things which go out from the natural mind into the world.

"Fury *or* commotion," for the least ripples of cupidities of the mind having confidence in itself.

V. 29. ("Fury"), for a greater commotion arising from the least ones.

"Tumultuousness," but read "security of an insolent animus," thus for the trust of self.

"To place a hook in the nose," for the pleasures to be coerced, which are the nose, from odor, because there is signified that which is pleasurable; *that is* to coerce and to bind cupidities as it were.

Digitized by Google

"To place a bridle between the lips," is to coerce and to hold in bonds, as it were, the phantasies which are "lips."

"To LEAD BACK by the way he came," for to reduce the reasonings of one having confidence in self to sensual things so that he lives as a brute animal.

V. 30. "A sign," for the confirmation of the truth with those who are not in the love of faith; and for those who are only in intellectual faith. But "sign" here as elsewhere because it signifies God Messiah and His advent. xxxviii: 7.

"To eat one year what is born spontaneously," for the Ancient Church in which love is said to be born spontaneously because it is insinuated by God Messiah. That thus it appeared to them as spontaneously born, in infants and also in the infancy of times. "In the second year the spontaneously reborn," for the advent of Messiah into the world. Then love was again born anew from the ancient one, as in the more adult age of man when he is reborn. But "the third year" signifies the advent of God Messiah into glory when "they will sow and reap," that is, will obtain the reward of labor according to faith.

"To eat the fruit of vineyards," is to enjoy celestial, paradisiacal, joy.

"First year," for the time of the primitive Church, upon the vastation of which the second year followed which is the advent of Messiah into the world, thus the new Church. After this one had at length been vastated, there follows the "third year" which is God Messiah's advent into glory.

"To REAP and to sow," for to bear a reward according to faith.

"To plant vineyards," for the celestial paradise. "To plant vineyards and to eat their fruit," is to be formed into a celestial paradise and to enjoy felicity or that of a celestial paradise.

V. 31. "A root," is the will, thus the love which acts upon the will when man is being reborn or regenerated, for it strikes "a root downwards," which is planted in the rational mind, whence a shoot rises up and expands itself into branches and leaves, which are the understanding; and bear fruit upwards," since there are new seeds thence which derive new roots, etc.

"It will be rooted below," that is by God Messiah's Human Essence which is said to be rooted below since He Alone sustained all internal temptations and thus averted a total vastation.

"To bear fruit above," concerning God Messiah's Human Essence which through inmost temptations acquired heaven for

Digitized by Google

mortals, and *was* thus conjoined to the Divine Essence which is "to bear up fruit above" or supernally.

V. 31, 32. "Residue and remnant," for God Messiah. "Residue of the house of Judah," for Messiah. It is said also "left and remnant," because at the time of His advent there was no faith, as it was everywhere vastated. "The remnant will come forth at Jerusalem," for God Messiah in whom are the remnant of intelligence and the residue from Mount Sinai, because in God Messiah Himself was the residue of wisdom *or* otherwise the world would have been totally vastated.

V. 32. "The zeal of Jehovah of hosts," for the love of God Messiah.

V. 33. "To shoot an arrow into the town," for not to wish to conquer by any deceitful reason, namely *to conquer* Messiah who is here called "town."

"Not to oppose a shield," for not to conquer Messiah by deceitful goods, who is here properly signified by "town."

"He shall not hurl forth against it heaped up moles," that nothing no matter how plausible in which there was anything of fallacy could affect Messiah who is here signified by "town."

V. 33-5. "Town," in the supreme sense, for God Messiah; here properly, in the inmost sense, for the faithful.

V. 34. "He will return by the way he came," namely that temptation of every possible kind and species, signified here by the king of Assyria, though repulsed will yet return. Therefore so great a slaughter of him now, on account of the representation of so important a matter.

V. 35. "For the sake of David, the servant," in the supreme sense proper to these things, for the Human Essence of God Messiah.

V. 36. "THE ANGEL of Jehovah," in the supreme sense for God Messiah, that He conquered and laid low temptations, thus evils of every possible kind and species. But in the literal sense it is in fact "smiter."

"Camp of the Assyrians," for the evils by which Messiah *was* tempted and which He conquered.

"To arise in the morning," for the resurrection of God Messiah.

V. 37. "Setting forth, he went away," that he was cast out thence.

V. 38. "To bow himself or adore in the fane of Nisroch," for those who live altogether in an inverted and contrary, order. They are those who breathe only in terrestrial things and thus

Digitized by Google

are in the dust as serpents, since his head is thus trampled under.

"The sons smote their father with the sword," that all and single things which had been born in himself then damned him, whence death. "To smite with the sword," for internecine hatred, *and* to die in oneself.

"The sons of Sennacherib, king of the Assyrians, fled to the land of Ararat, after they had slain him," signifies a curse below, from which man is purged, for מ from מאם is to sweep, to cleanse, also at the same time *Ararat is derived* from light, also from east or current. 2 K. xix: 37.

"Land of Ararat," for the land of the damned. The word Ararat is derived from curse.

CHAPTER XXXVIII.

V. 1. "Hezekiah was mortally ill," that the faith of the Ancient Church then expired altogether, so that it was entirely vastated and perished, as was the case *also* with the circuit of lands, but because there were still left a few who were capable of receiving faith, therefore the days were prolonged as to both weeks.* Week I *is* from Noah to Abraham; II to the law promulgated on Sinai; III to the entrance of the people into the land of Canaan; IV to the temple of Solomon; V to the return from the Babylonish captivity, or the second temple, which is also treated of here; VI to the advent of Messiah who is the Seventh. "Hezekiah" represented the moribund Church, or those who are mortally ill.

"To give a commandment," is to say before death what is to be done. But in the text,—"to command unto the house," is to bid farewell.

"Family," *Trem.* and "house," *Schm.* as in the text, for the representative Church reduced to extremity, for only Jerusalem was left as a residue, thus with a few ones. "The house of Hezekiah," for the residue of the Ancient or representative Church.

"To die in a short *while*," for the Ancient Church which almost perished because faith had expired, thus for spiritual death or when there is no life any more.

"Not to live," for not to have the doctrine of true faith, and still less, love.

V. 2. "To turn the face to the wall and pray," for the deepest humility, since he dared not look forwards or upwards. "To PRAY," means to supplicate from an averted worship, namely

*See below at xl: 30.

Digitized by Google

"towards the wall," for the deepest humility, thus not daring to look forwards or upwards.

V. 3. "Faith," or "in faith;" for in truth, when "from a whole heart" and "his having done good." That is, in the doctrine of faith, or in truth; and in love or charity which is "from a whole heart." "To have done good," means the fruit of faith or the act of charity. *This entire verse was* a formula of supplication of the Ancient Church understood in the inmost sense, *and* afterwards applied in the same words to the worship in the externals. This was called by them the way of truth.

One and the same word signifies faith, truth or faith, *and* that which the truth of faith is.

"To weep with a great weeping," for the greatest grief and anguish.

V. 4. "The discourse of Jehovah," in the supreme sense, God Messiah.

V. 5. "Jehovah the God of David," for God Messiah.

"Praying," for supplication from dejection or from a most humble heart.

"Tears," for supplication from the greatest grief.

("Day"), see xxxvii: 3, 26.

"FIFTEEN," for both weeks, because the times of the new creation are so circumstanced that they are distinguishable either into three or into seven weeks. Therefore the third and the seventh are holy. Here, in general, both weeks are signified, but specifically the two remaining up to the advent of Messiah are signified. See *at V. 1.*

V. 6. "To rescue the town," is to preserve the residue that it be not fully inundated by evils and perish. "Town," for the residue of the Ancient Church; "town," repeated twice, for the spiritual things of faith and for the celestial things of faith.

"To PROTECT," is to save the residue of faith.

V. 7. ("Sign"), see xxxvii: 30.

"To do a word," for the divine truth.

V. 8. "To lead back the shadow," is to provide through castigations, temptations, and the extirpation of man's evils that the actual roots in the midst of the church do not grow to such a point that the man would be totally vastated. *Provision for this is also made* through indefinite other means which are to be called miraculous. Wherefore it is called a miracle or a sign.

"To lead back the shadow of the degree of Ahaz," means to preserve the church that it do not perish utterly, for if the shadow had advanced and not been led back, it would have perished then

Digitized by Google

at the time of Hezekiah, by whom was represented the residue preserved at Jerusalem. For the human race was so depraved through increments of actual roots that it would have perished necessarily; since there were not 10, no more than at Sodom, for the sake of whom they might be saved. Therefore for the sake of the 10 *who were accordingly withheld from perishing*, they were preserved even to the time of God Messiah when there was no longer any faith. That is to say there remained in their rites something more interior *by which this could be effected*. So "the days were prolonged" not indeed by advancing into a greater shade, but into an almost similar one. This was done by the mercy of God Messiah, leading back the shade miraculously *and* not prolonging it.

"To descend into the shadow," for the things which are not done miraculously.

"The sun turned back in the degrees of Ahaz," for the miraculous mercy of God Messiah to preserve the residue of faith, at the time of the last two weeks of the representative Church. "Sun," for love, thus for mercy.

"Ten," like five, for some; but it is five doubled on account of both weeks; as also for a similar reason with regard to the tithes which were sanctified, which signify as a half *of a fifth* what is less than five or something.

V. 9. "To grow well from the illness," thus from the vastation of the Church or of the faith of that time.

V. 10. "The days being cut off, to approach the gates of the sepulchre," that the vastation of the Ancient Church was precipitated through actual roots, which is "cut off days." "Cut off from days," for the last of vastation or the last time when faith was vastated. "To approach the gates of the sepulchre," for vastation which was imminent; "gates of the sepulchre," for the vastation the representative Church then entered upon.

"Residue of years," for both weeks which on account of the precipitancy of the vastation of the faith of the representative Church would *not have been* had they not existed miraculously.

V. 11. "The LIVING God," for God Messiah. "Not to see Jah Jah in the land of the living," for not to see God Messiah through faith, that is, to be saved, and thus among the celestial, that is, in the kingdom of God Messiah, for faith then was vastated. "To see Jah Jah," is to have faith and thus to see from faith. "Jah Jah," for God Messiah, both His Essences.

"Land of the living," for heaven and the kingdom of God Messiah.

Digitized by Google

"Not to see a man among the inhabitants of the world," in the inmost sense, for the inmost spiritual and celestial man. In the supreme sense, for God Messiah. "Inhabitants of the world," in the inmost or most universal sense for the faithful in heaven and on earth. In a twofold sense for that time.

V. 12. "The habitation," *Trem.*, but read "generation," "is transferred," or the period of life or the age; for that abbreviated period, about which previously in this chapter, thus also for faith, or the faithful whose faith was vastated.

"Transported as a shepherd's tent," for faith which is vastated at the last times, thus for the doctrines of faith or truths vastated thus. "Shepherd's tent," for faith and the doctrine of faith.

"To conduct or produce as a weaver the life to its destruction," for faith *led* to vastation within a period of time; for the stamen of life, according to the formulas of the Ancient Church. The expression was transferred from the Ancient Church to a perverted one and retained. "Stamens, threads, textures," for life.

"From the fringe," or the lowest stamens when the web is cut back; for the last time of vastated faith. The period of life is compared to the stamen of the weaver.

V. 12, 13. "To ANNIHILATE," is to vastate and at the same time to restore and give peace; *all of which can be got* from the signification of the word.

"Night," for the time of vastated faith, thus for the last *time* of the representative Church.

V. 13. "To propose to himself a lion," for the truth of faith, at the time of the Ancient Church, called indeed faith, but not that *it* is so, *for* "he will break bones." "To propose," or, according to the signification of the word, to acquire. To propose to myself a similar one, *means* to believe that it was so.

"Morning," for the light and love *of* the Ancient Church.

"To break bones," is to be vastated as to faith.

V. 14. "Crane and swallow," *Trem.*, *Schm.*, as it seems, is "a wandering horse in the desert whose foal has been lost," which jointly with "to neigh sorrowfully," signify the vastated spiritual things of faith.

"To chirp," or rather "to neigh sorrowfully," for to grieve over vastation.

"The eyes to be drawn out on high," is to be vastated in the faith by which God Messiah is regarded.

"Oppression," for vastated faith.

"To WEAVE THROUGHOUT," either for the fact that he vastated

Digitized by Google

him in order to liberate him; or *for* a moaning that he is vastated in faith.

V. 15. "What shall I speak? *or* that which I speak; He says and does;" a formula to express God Messiah's omniscience, omnipotence, and thus providence.

"To progress all the years of life to the bitterness of the soul," to progress to the griefs, "bitterness of soul;" namely that the Ancient Church represented in Hezekiah so progressed.

V. 16. ("Lord"), see vi: 1, 5, 8, 11.

"Life" and "to live," for spiritual and celestial life through faith in God Messiah to be attained through temptations and vastations. Similarly "to preserve alive." "Life of the spirit," for the life of love.

"To GROW WELL," is to be led from spiritual death to the life of faith.

"Peace," for all things of faith.

"A bitter bitterness towards peace," for the griefs of vastation and of temptation which the representative Church had to undergo that it might to some little extent return to health.

"Inclined with love from the pit," means,—Thou lovest those who are in temptations and vastations.

"Soul," for man's life.

"Pit," for those who are in vastation, and *are* then dejected or humiliated to nothing.

"To throw away sins behind the back," is to absolve from sins through mercy.

V. 18. "The sepulchre does not celebrate, nor have they expectation in faith who descend into the sepulchre," for those who are in a state of vastation, *and* then do not adore on account of griefs.

("To celebrate"), is to adore from faith. In the supreme sense, *to adore* from love.

"Death praises not," that in vastation they do not acknowledge the things which are of faith. "To praise," is to render thanks on account of the faith and the restoration attained.

"They who descend into the sepulchre have no expectation in truth or faith," means not to hope for a restoration in vastation. It also signifies to hope *in its literal definition.* ("Faith"), see xi: 5.

V. 19. "Living, loving," for both lives of faith; for God Messiah in the supreme sense.

"Father," in the supreme sense, for God Messiah; "sons," for the faithful or faith in men, for those who are of faith.

"Faith," for every cognition of faith, thus for truth.

Digitized by Google

V. 20. ("To preserve"), see XXXV: 4.

"To STRUM LYRIC ODES in the house of Jehovah," for to celebrate God Messiah from inmost joys or from love of faith, and to preach His glory and kingdom; which *things* are done in God Messiah Himself when in faith unto Him. Thus "house of Jehovah," for God Messiah.

V. 21. "The inside of figs," by which Hezekiah grew well, means a remedy for the pleasures of the body which was done by the Babylonish captivity and many means, and thus *a remedy* for certain natural things of the inferior mind, in order that the days of a vastated faith might be prolonged. When *it is* grapes instead of "figs," spiritual or more interior things are signified.

"To be affixed on the ulcer," means a remedy for a disease of the natural mind, as also for certain cupidities.

"To grow well again," is to be cured as to certain things of the inferior mind.

V. 22. "A SIGN," for what will surely come to pass.

"To ascend into the house of Jehovah," is to be delivered from the vastation of faith, and thus to worship God Messiah with a representative worship, but with one such as could be in his, *Hezekiah's*, time.

CHAPTER XXXIX.

V. 1. "The king of Babylonia sent a letter with an offering when he heard that Hezekiah had been ill and had recovered." "King of Babylonia," for the mind reasoning from love of self and of the world, thus for the external man in general. "King Hezekiah," for the internal, spiritual and celestial, one. Lest therefore the external man should be subjugated by the internal, it flattered the internal in order to know all things of the doctrines and the arcana of its faith for the purpose of perverting them lest it be subjugated. Therefore a "letter" means voluntary persuasions, and "to be sick and have recovered," that he has been made a spiritual and celestial man.

"Hezekiah, gladdened by these," that he suffered himself to be seduced by deceitful and captious persuasions and offerings, thus by natural and mundane things.

"Hezekiah showed all the TREASURE CHAMBER, the silver and the gold, and the many *other things*," by which is signified that he had shown all the arcana of faith and the dogmas of spiritual and celestial matters to the external man which lusted to be master of spiritual and celestial things also, *for* the external man lusted to know these as to the life in order that it might obscure

Digitized by Google

the dogmas and doctrines by reasonings, and so inhibit the progress of faith, to the advantage of its own loves, of which it would otherwise be despoiled. For the ratiocinating man, loving the life of cupidities, confounds and perverts all things even the most holy by reasonings, and thus blinds the eyes of the common people; a thing which ought not to be done, except when faith has been vastated, because they would then perish anyhow. This is now the reason why it was not allowed the Jews, who are meant here specifically by the king of Babylon, to look at the doctrines of true faith according to *their* more interior and scarcely even according to their interior *aspect*, for they were ensnared by the love of self and the world and would thus have perverted all things and profaned holy *matters*; which is the reason why the prophets used such a style, to-wit, that of the Ancient Church, so that as God Messiah said they might see and yet not understand. By the Babylonians in general are meant all who are ensnared by the loves of self and the world, that is, by hatreds against heaven, and therefore lust for the cognitions of true faith that they may pervert them.

("Silver idols"), for spiritual things and the truths of faith in general..

"Gold," for celestial things, thus for the goods of faith.

"Aromas," for all felicity from saving faith.

"Most surpassing oil," for the essentials of faith, namely for love itself, thus for the peace and kingdom of God Messiah.

"House of vessels," for all things which minister, or *for* the ministries of faith which are especially observed in worship, *and* also in teaching the doctrines.

"Dominion, or empire," for all those things which are spiritual things of the more interior mind, *and* in general for those things which are of the inferior mind.

V. 2, 4. "House of Hezekiah," specifically, for those things which are celestial; and in general for those which are of the more interior mind.

"Treasures," for the spiritual things of the inferior mind, and *for* its confirmatory because subservient reasons and scientifics.

V. 3. "A far-off land," for those persons and things which are far distant from faith; for those who are far distant from saving faith on account of the love of self and the world.

"The Word," for the Word of God Messiah which involves universals and singulars, and thus what is prophetical of the universal and its singulars.

V. 6. "To deport whatever is in the house," for the cognitions

Digitized by Google

of spiritual and celestial matters which they will bring forward as captives in order to dominate over them and *that these may* serve them for the purpose of gain and the loves of self. They will thus turn them into idolatrous things, as the arcana of the Ancient Church, *for instance*, into external idolatries, and those of the new *Church* into internal ones.

"Whatever is in the house *is* to be deported," for those things which were of the representative Church.

"Whatever the ancestors stored up," for more interior things, thus for the arcana of faith disclosed to the sons of the primitive Church, and called here "ancestors."

"There shall not be left anything," for the individual arcana of faith, none of which the Babylonians will fail to draw to their own side and to pervert.

V. 7. "Sons," for all things of truth and of the love of faith, and *for* the things which *are* born *from* them, as *from* seeds.

"Courtiers, or more eminent prefects, princes, and royal ministers, in the palace of the Babylonish king;" for those *matters* which serve the external man as primary *means* to procure the things which are of those loves of self and the world, for thus they persuade the universe. "Palaces," for those doctrines which are of the two princes of the world, to-wit,—the loves of self and the world.

V. 8. "Good is the word . . He said furthermore, there will be peace and stability *during* my days," in a two-fold sense; to-wit,—in the spiritual *sense*, for its being good that the arcana of faith should not be opened in those, namely within these two residual weeks, the Jewish people being meant specifically by "Babylonians;" and in the natural sense that Hezekiah in this story understood then nothing else than the tranquillity of his kingdom.

CHAPTER XL.

V. 1. "To console," to raise up by the preaching of the gospel *this* people, long since vastated as to faith, so that they do not utterly despair; for during the two weeks they were to be brought back miraculously from vastation, which was done by captivities and miseries. Therefore the consolation here *meant* is *that* by the advent of God Messiah.

V. 2. "To preach things which *are* on the heart," is to preach the gospel concerning the advent of God Messiah.

"The predetermined time has been completed," or according to the signification of the word, the ministry of the representative

Digitized by Google

Church and of its spiritual warfare, because faith then was vastated.

"The iniquity was unloosed," or consummated, or fulfilled, as the word also signifies; meaning that the ultimate of the vastation of faith had been reached. Thus they are cut off as *is said of* the Canaanites.

"She had received *double* from the hand of Jehovah for all her sins," by which is signified that the time of their vastation was prolonged even to the double, for two times were added. If they are viewed more interiorly they answer to the four prior *ones*,* namely with reference to the sins within those two times.

"That they had received the double for sins," thus for consummated sins.

V. 2, 6. "To PREACH," is to announce the gospel, here the kingdom of God Messiah. See the word which contains many things suitable to preaching.

V. 2, 9. ("Jerusalem"), see XXXVII: 22, 23.

V. 3. "The voice of one crying in the desert," for the gospel, faith, and the advent of God Messiah, preached while man is in a desert and SOLITUDE; namely to preach the gospel with force and efficacy. ("To cry out"), a word of temptation.

"Desert," for faith vastated, thus for the last time when *there is* no faith on account of the increments of actual roots.

"To prepare the way," is to prepare oneself in heart for the advent of God Messiah. "To make level a rampart or a heaped up way," similarly as to intellectual things.

"Solitude," for faith vastated as to intellectual things; "desert," as to celestial things.

V. 3, 8, 9, 18. ("God"), XXV: 9. A *different word at V. 9.*

V. 4. "The valley shall be lifted up," for humility of heart in which God Messiah is exalted.

"Mountain," for the love of self, and "hell," properly for the love of the world. "To be depressed" is predicated of these when they are to be carried away; *signifying* that the love of self is humiliated and dejected.

"The crooked to go off into the smooth," is to rectify the things which are false in the doctrine of faith, *hence* to reject falses and accept truths.

"SALEBROUS," or rugged, complicated or intricate places, as also heights, for those things in the doctrines which are complicated

**See xxxviii: 1 as to these four prior times from Noah to Solomon's temple.*

Digitized by Google

and at the same time esteemed because they conform to cupidities.

"DELL," or smooth places, especially between mountains, to which are opposed "salebrous" or intricate *places* or heights; for the false doctrines to be rejected and the true ones to be adopted.

V. 5. "That the glory of Jehovah may be revealed," for celestial and spiritual things revealed or disclosed then when a man is humiliated and rejects falses.

"That all flesh may see the mouth of Jehovah has spoken," that the external or natural man may understand the more interior sense of God Messiah's Word, or "the mouth of Jehovah." "Flesh" for the natural and the corporeal.

V. 6. "Voice," means the preaching itself, and the preacher, as John.

"Flesh," for the corporeal man who savors only the carnal or corporeal things of God Messiah's Word, that is, according to the letter.

"Grass," for the pasturage of the external man, which is from the sensual things of the body, and therefore means that which the letter of the Word contains by which he is fed and within which is verdure. "The grass withers," namely the literal sense of the Word like the sensual things of the body in the external man. "Grass" is the people, namely the external man who is fed solely from the literal sense of the Word. The people is such at the last times when faith has been vastated.

("BENIGNITY"), for grace which is within the literal sense, that is, the proximately interior sense of the Word, favoring man's cupidities, as *also* the delightfulness of the senses *does*.

"Flower of the field," for delightfulness from the literal sense of the Word seized by the external man, as the delightfulness of the sensual things of the body with which the same is delighted.

V. 7. Vers.: 24, Notes.

"The grass withers," that the literal sense of the Word is deprived of its life in the external man when the spirit of Jehovah blows through.

"The flower fades," for everything grateful seized from the literal sense of the Word, when the Spirit of Jehovah blows through. "To blow through," signifies the same as wind.

"The Spirit of Jehovah," for the more interior sense of the Word, inasmuch as when life is inspired into the literal sense seized by the external man to favor his cupidities, then "the

Digitized by Google

flower falls and the grass withers," namely through the light of truth which extinguishes natural lumen.

V. 8. "The grass vanishes," for false doctrine.

("The flower fades"), for delightfulness seized from false doctrines thence, *from the literal sense*, which falls or becomes undelightful.

"The Word of God," for the more interior and the inmost sense, because it is of God Messiah Himself who is the Word.

("Age"), see xxvi: 4.

V. 9. "To ascend a high mountain and evangelize," means to cry out, to convoke with a trumpet and so to preach the gospel throughout the whole world. It is called "mountain" from love when there is evangelization concerning the love of God Messiah; or concerning God Messiah Himself. "To EVANGELIZE," to preach God Messiah's advent, faith in Him, and the love of faith and truth.

"To lift up the voice vehemently or mightily," means to preach the gospel with supreme courage, that is, from God Messiah; because from faith, in which he *is*, since in God Messiah is all might.

"Towns of Judah," for those who are in saving faith as to doctrine and love.

V. 10. "Lord Jehovih," for God Messiah.

"Against the robust," read "He will come in strength and with strength," which in the supreme sense means,—conquering the devil in and with strength in temptations. In the inmost sense,—in and with saving faith.

"His arm will dominate for Him," for the Divine force of resisting in temptations, from His own power.

"His reward with Him," for the prize of victory, which *is* on the right hand of Jehovah. "Work," read "reward of work," for the celestial kingdom which is His, because He *is* the kingdom of God.

V. 10—16. "The way of supreme prudence," read "of intelligence," for Intelligence Itself. The divine attributes of God Messiah are set forth, viz. victory, love, providence, omniscience, and also omnipotence.

V. 11. "As a shepherd He will feed his flock," for God Messiah, who feeds the church with celestial bread and spiritual food; for His church in the universal world.

"He will bear the sucklings in his bosom," for those who learn and desire to learn the doctrine of faith. He will teach them from love, which is "to bear in the bosom," and so He will protect.

Digitized by Google

"To lead," is to teach the ways of truth, or the things which are of faith.

V. 12. "He who measured, or to measure, waters with the fist or with the sole of the foot," for Him who contains and knows and disposes all and single things of inferior spiritual *matters which* "waters" in a contrary sense *signify*; *thus* for God Messiah who is all in all things of life. "And he weighed the heavens with a balance," for the more interior spiritual things which he knows *and* disposes as to the least thing as if it were nothing. "He embraced the dust of the earth with a triental or in measures of weight," for what is similar with respect to corporeal, or sensual and natural pleasures, *which are* "dust of the earth." "He weighed the mountains in a balance and the hills in scales," similarly for the celestial things of the more interior mind which are "mountains;" but the inmost celestial things are "hills," yet read "heights" or "eminences," which are places towering above others.

V. 13. "He who estimates the Spirit of Jehovah," is to know and dispose divine things.

"What male has taught Him from counsels?" is to predict things to come, and to know from eternity and dispose all things.

V. 14. "With whom did He communicate counsel in order that He should instruct Himself?" for God Messiah, thus for His providence.

"To teach the journey of judgment," is to teach what is wisdom and truly good. "Journey of judgment," for wisdom or the sense of good from love, here properly for love or the life of love. "Way of judgment," for wisdom, that is for God Messiah.

"Science," for the intelligence of the more interior and of the inmost man.

"Way of supreme prudence," read "of intelligence," for the way of truth, thus for God Messiah.

V. 15. "The nations are reputed as a drop out of the bucket and are counted as the flower of a dust *particle* in the scales." "A drop out of the bucket," for the spiritual things of the habitable world, respectively in the diminutive, thus "bucket" also for sea, *and* for spiritual things in general, in the least diminutive with respect to God Messiah. "The flower of a dust *particle*, or a dust *particle*," for the celestial things of the entire world of heaven and earth, in the least diminutive with respect to God Messiah. The same word also signifies heaven.

"He will dispose islands as a most minute matter." "Islands," for the things which are theirs, namely wisdom, intelligence,

Digitized by Google

with their parts; for the things which are of spiritual and celestial matters. "A most minute matter," for nothing, but respectively to love towards the celestial they are reputed as some least thing and are called "as a drop in the bucket, a dust *particle* on the scales."

V. 16. "Lebanon," for the worship of God Messiah. "Lebanon suffices not to burn," means that the universal heaven does not suffice to furnish wood, that is means, for adoring God Messiah, namely intellectual means.

"Animals would not suffice for a holocaust," here for adoring and worshipping God Messiah. "Holocaust" looks to celestial *things*, and "wood of Lebanon," to spiritual *ones*.

V. 17. "Less than nothing and *less* than emptiness or inanity," for evils spirits and men, who are thus reputed respectively to God Messiah.

It treats here of the omnipotence of God Messiah. "Nations," for all the evil, spirits as well as men, who are reputed "less than nothing and inanity."

V. 18, 19, seq., 25. That nothing can be conceived as "similar to God" Messiah, but men are things similar to carved wood, on which account it was also forbidden them to make a graven image. "To be blessed," means as to life and doctrine that nothing was similar in the perverted representative Church.

V. 19. "The artificer covers the graven image, and the goldsmith surrounds it with gold, and melts down into chains," for the human things acquired by them, as those which are from the sciences and the like, which are compared to "graven images," and are also so called. "The artificer" is a man, who wishes to think and do something from self. "The goldsmith surrounds the graven image with gold," for those who adorn with feigned good, *all of which is* "goldsmith," their own things thought out and done. "To melt down into silver chains," *is* to confirm and set together out of the things which are the man's devised truths. "Silver chains," for devised truths, for feigned and thus quasi cohering truths.

V. 20. "He who is indigent so that he has not what to offer, chooses wood not putrefying and seeks a skilled artificer to prepare for him a graven image *that* may not be moved away." "Indigent," for unlearned. "To offer," is to fashion anything from self that it may be stable, *that is* from self, to connect causes so that the doctrine be made stable. "Wood not putrefying," for experimental truth, a spiritual philosophy from the literal sense of the Word. "Skilled artificer," for one learned. "To prepare

Digitized by Google

a graven image," is to fashion doctrine from one's own ingenuity. "That it be not moved or moved away," in order that it be stable, *or* that it may appear *to be* truth and good, thus *what is* true and stable, xli: 7.

V. 21. "Have ye not heard?" for the time past, not so long ago, about God Messiah.

"Was it not indicated from the beginning?" for the time past, in the neighborhood of Moses and Abraham, about God Messiah.

"Will ye not understand from the foundations of the earth?" for from man's first regeneration, at the time of the Ancient Church that God Messiah will come. "From the foundations of the earth," for the time of the first Church or of regeneration.

V. 21, 28. "Do ye not *cognize*?" for the present. "Hast thou not heard?" for the past, not so far off.

V. 22. "He who rides on the circuit of the earth," for God Messiah, who is above the heavens. "Circuit, circle, globe, or sphere of the earth," for the heavens.

"To whom the inhabitants *are* as locusts, and he extends the heavens as a netting," for to smooth out or make even the things which are in the circuit, or external things, as at vers. 4, which are "veils" as of a "tent," so that they conform to internals. Man is first reformed as to externals. "Inhabitants as locusts," for spirits and men who by evils from heredity and by those actually rooted assail and pervert the truths and goods of faith. Thus "locusts," also, for root evils and those actually rooted. "To extend the heavens," *is* to infix spiritual and celestial things of the mind upon rational things, and the latter upon natural things. Therefore they are called "heavens." xlii: 5. xliv: 19 [24]. "NETTING or veil, curtain, hangings," for the things which are external in man; "veil," for astuteness. "He distends the heavens as a tent to dwell in," is to prepare the heavens in the universe, and to form and reform human minds so that His life, that is God Messiah's be there; for the preparing of human minds in order that a collection might be made from them.

V. 23. "Dominators of the earth," for the loves of self and the world. "Judges of the earth," for wisdom and intelligence, that is, insanity and folly thence; for human intelligence which is folly. "To dispose dominators into nothing," means to abolish the loves of self and the world which is done in the mode of regeneration through the dejection of vastation. "To make the judges of the earth an empty matter," is to infatuate human intelligence.

V. 24. "Not planted," *is* to be deprived of the understanding

Digitized by Google

of truth and good; "not sown," to be deprived of the will of good.

"A chopped up stump is not rooted in the earth" *means* not to draw the vital juice or life.

"To BLOW UPON," is to inspire the things which are the more interior ones of the Word. See at vers. 9.

"To be dried out," means to be deprived of the residual spiritual life.

"Whirlwind," for a stronger life from the more interior things of the Word, namely the truth which penetrates very deeply.

"To lift them as stubble," is to render them devoid of everything of life.

V. 25. "Holy one," for God Messiah. He is called Holy because He sanctifies Himself. A mortal cannot sanctify himself.

V. 26. "To lift up the eyes on high," is to inspect the more interior things of the Word, *or* of what they had heard from the beginning, as was said.

"To see," *is* to understand; "to create," to create anew, to reform or regenerate.

"He leads out or forth their army in or unto the number," means to dispose into successive and simultaneous order all things of the heavens, or those which are in human minds as in heavens; *that is*, all things of human minds and of celestial angels, and so to form a celestial kingdom.

"To call by name from the amplitude of forces," means to designate a place in the heavens, according to the differences and variety of faith in God Messiah, *which is* "amplitude of forces," and to give them a suitable felicity, and so whatsoever "name" embraces in the signification. "Forces" are His, and denote here the forces of the understanding.

"As a strong one in strength," according to the love of faith, or God Messiah, signified by "strength."

"That nothing be lacking," with regard to the kingdom of God Messiah which is all perfection; and *in which* nothing of the differences in varieties is lacking.

V. 27. "Jacob says and Israel speaks," means the natural man who says, and the reasoning *one* who speaks.

"The way is concealed from Jehovah," for the exercises of cupidities, which natural men suppose are hidden from Jehovah, for they do not believe the more interior things. "Jehovah," for the Divine; and "God," for the Human Essence of God Messiah. Wherefore, V. 28, "God the eternal Jehovah."

"Judgment passes over, or is hidden, from God." "Judg-

Digitized by Google

ment," for thoughts which natural men suppose are hidden from God, because they do not believe the more interior things. Thus they are separated as it were and in their heart do not believe God is omnipotent and omniscient, or that there is a heaven or a life after death.

V. 28. "The creator of the extremities of the earth," for *the creator of* all ends, both primary and secondary. They are called "extremities," because finite. "Extremities of the earth," for all things of human minds and of celestial ones. "Is not fatigued," that is, *is not fatigued* from reforming man and heaven; or from loving the one and teaching the other. He is not fatigued because He is life itself.

"No examination of His prudence," means He is infinite, there are infinite things in Him, and that man does not know the most general things thereof. "Prudence or intelligence," the divine omniscience and providence in reforming man and in governing.

V. 29. "He supplies abundantly courage to the weary and strength to the one failing in forces," means that God Messiah gives faith to him who is deprived of saving faith as to its essence and power. "Forces," faith.

V. 30. "The boys grow tired and are fatigued," for those who fail in *their* faith in God Messiah, with regard to both *parts* of faith, namely *its* essence and *its* form. "Boys," for those who lived in the third age or period; "youths," for those in the fourth, or at the time of Hezekiah. The epochs are six.* Those *in them* are called infants, boys, adolescents, youths, men, old men.

"The youths stumble utterly," namely those who lived in the fourth age of the representative Church, who utterly departed from faith in God Messiah. "To stumble," to depart from the faith; properly, to be scandalized.

"To change forces," means to be renewed as to vigor, and to have strength, that is faith, allotted; as when no faith is changed into some faith. xli: 1.

"To ascend as on the pinions of an eagle," means to be elevated towards more interior things, thus more closely to God Messiah. "Pinions or wings of an eagle," are faith and the things thereof by which man is lifted up towards things more interior and inmost.

"To run," to receive increments of faith; "to proceed," to receive still greater increments of faith.

**See xxvii: 1 but the reference here seems rather to the division at I Adv. 20.*

Digitized by Google

CHAPTER XLI.

V. 1. "The silent," or the deaf, for those who do not wish to attend or to understand.

"Islands," for those who have lost the truth or the doctrine of true faith.

"Nations," for those who have lost the essence of faith, or charity.

("To change forces"), see xl: 30.

"To WRANGLE," that is, to speak concerning faith, and that their sayings are from false doctrines. It is called *also* "to approach judgment," and at V. 21. "to produce a cause." Those who are not in faith deny principles, on which account there can be no dispute with them.

V. 2. "To excite justice from the east," for God Messiah who lived in the Ancient Church, which is "east," through *its* faith; *and* for His love and faith. Faith being vastated is now said "to be excited from the east."

"To call to the footsteps or feet," for obedience, thus for the execution of all the precepts of God Messiah, *and* so for love and faith.

"To expose the nations to Him," is to give and subjugate the evil or evils, or "to send the nations under the footstool of His feet."

"To dominate over kings," for temptations which Messiah sustained. "Kings," for the loves of self and the world which dominate.

"To render similar to the dust," is to strew under the feet utterly, to trample under.

"Sword and bow," for Messiah's weapons by which He conquered the devil. They are the things in the supreme degree, which correspond to faith in the inmost *degree*.

V. 3. "To pursue," is to conquer temptations.

"UNINJURED," means whole, with the prize of victory. These things are involved in the signification of the word.

"A way he had not come *by* with his feet," with regard to Messiah as having been sent by Jehovah His Father. This is confirmed, V. 4.

V. 4. "To OPERATE and do," for both Essences of God Messiah. "To operate," for the Divine, and "to do," for the Human.

"He calls generations from the beginning," means He thus commiserated and called the human race from the beginning of

Digitized by Google

the world unto its end. "Beginning" here is also God Messiah. Thus the head is signified.

"The first and the last," for all in all, *and that there is* nothing beside Him, thus for the Eternal and the Infinite.

V. 5. "Islands," in general, for the faithful, both the instructed and the uninstructed, since the realms of the earth are also called islands; *but here* for reasons or those reasoning about faith, thus who are of a perverted faith. Specifically, for those who live in the ignorance of faith.

"To fear" is predicated of reasoners; and "to tremble" or be terrified, of the natural man led by cupidities.

"Extremes of the earth," for sensual things, thus for corporeal men.

"To APPROACH and to convene," a formula *meaning* that all the evil or all evils will rush together against God Messiah, in the supreme sense; or against the faithful, in the inferior senses.

V. 5, 9. "*From* the extremity of the earth," means from those *who are* vastated in faith, *from those who are* corporeal.

V. 6. "NEIGHBOR," the things which succeed each other in order in the natural man. Of these "to help" is predicated.

"Those which are associated in themselves against the neighbor," mean the things which are in the same degree in natural order. Of these "to be confirmed" is predicated.

V. 7. "Woodchopper," for those who act from cupidities.

"Goldsmith" for those who act from feigned good loves, although they are cupidities.

"Hammerer," and "he who strikes the anvil" for a reasoner from sensual and scientific things.

"He says of the solder or cement," that is of a doctrine framed and set together artificially, as to the appearance.

"To strengthen with nails that it be not moved away," xl: 20, means to frame and set together false doctrines so that they appear good and true.

V. 8. ("Israel"), for God Messiah, for His Church; " a servant," the more interior man, here "Israel."

"Jacob, seed of Abraham;" God Messiah. "Abraham" is saving faith; and "seed of Abraham" is faith in God Messiah.

"Friend" is predicated of the inmosts of faith, and of those truly wise.

V. 9. "From the selected or separated," for those who are separated from the vastated in faith and thus rescued; namely those who are said to be given to God Messiah as His disciples.

"Servant," for the elect.

Digitized by Google

"*Not* TO SPURN," *means* not to loathe, although *they are* "in the extremities of the earth," that is among the very worst.

V. 10. "To be stupefied" is predicated of those who are led astray or impelled by cupidities; whereas "to fear," of those who reason or *are led away* by reasonings.

"To fortify" is predicated of those who succumb to cupidities but are sustained.

"To be sustained by the just right *hand*, for saving faith by which man is sustained by God Messiah, because on the right *hand* of God Messiah is the love of faith, or mercy which is called here "the just right hand." On the left is truth. Simply "the right hand," therefore *means* wisdom and intelligence, the celestial and the spiritual.

V. 10, 13, 14. "To help" is predicated of those who are perverted by reasonings, but are sustained. "To aid," xliii: 17 [xliv: 2], refers to man's regeneration in the external, interior, more interior, and inmost senses.

V. 11. "To blush," is predicated of reasoners against the doctrine of faith.

"To be afflicted with ignominy," is predicated of those who, led astray by cupidities, act perversely and assail the things which are the fruits of faith. xlv: 16, 17.

"To grow angry" is predicated of those who by reasonings and of those who by a shameful life assail the things which are of faith.

"To perish" is predicated of those who from evil reasonings assail the things which are of faith.

"Adversaries," for those who are of both perverted kinds, and assail the things which are of faith.

V. 11, 12. "To be as nothing," is predicated of those who by a shameful life assail the things which are of faith. "As nothing," in another word, meaning empty, is predicated of those who *do so* from phantasy.

V. 12. "To combat or contend," is predicated of those who by a shameful life; "to wage war or assail," of those who from phantasy or reasonings; assail the things which are of faith.

V. 13. "To seize the right hand," is to sustain by faith, and in fact by the truth of faith, which is the right hand of the man to be regenerated, as here. "To strengthen the right hand," according to the letter, is to confirm.

"To fear," has reference to reasoners.

V. 14. "Worm of Jacob," for the rational man in which there is what is earthy. "Jacob," the church of God Messiah. "Mor-

Digitized by Google

tal of the Israelites," is predicated of the more interior man *which is* to be regenerated.

"Jehovah," see xxv: 9, "the Redeemer, the Holy One of Israel," for both Essences of God Messiah, or God Messiah as to both. "Holy One," for both.

V. 15. "To thresh with a two-bladed threshing machine of new style," for the truth of faith recently given which is called "two-bladed" because it vexes both falsities and wickedness together.

"To thresh the mountains," means to castigate, punish, and dispel the loves of self and the world, "mountains."

"To dispose the hills as husks," is to treat falsities as of no account. "Hills," for reasonings from the love of self or the world.

V. 16. "To fan," or to scatter or dissipate that they be nothing.

"Wind," for the lightness and readiness of false doctrine, thus for falsity which carries itself away.

"The whirlwind will disperse," for the very ready dispersion of falsities, thus "whirlwind," for falsities themselves.

"To exult," for felicity from faith in God Messiah.

"Jehovah, the Holy One of Israel," for God Messiah.

"To glory in the Holy One of Israel," is to rejoice from internals.

V. 17. "The poor," for those who understand nothing from self; "the needy," who have no power from self.

"The tongue fails for thirst," for no understanding of truth, thus for no life of the understanding.

"Not to abandon," *is* to sustain by faith and by the truth of faith. xlii: 16.

V. 18. "To open streams in eminent places or heights," for those goods which are of the rational mind, hence the abundance of spiritual things or truths. "Streams," for the abundance of truths.

"Springs," truths. "To open springs in the midst of valleys," *means* from scientifics and natural things. Truths must be opened by these, but through the prior way.

"To turn the desert into a pool," see xxxv: 7, means to lead the things which have been made deserts, into producing goods or the works of charity.

"Water-courses," for the things which produce the truths of faith.

Digitized by Google

V. 18, 19. "Land of solitude," for those vastated in faith as to truths.

V. 19. "To put a cedar in the desert," is to give the essentials of life within celestial things vastated by cupidities. "Cedar," love in general; "most choice cedar," the love of faith. On account of its most surpassing oil.

"MYRTLE," for the fruit of faith or for charity.

"Oily tree," for the fruit of charity or the act of faith, thus for true piety in act; for the works of charity. From oil, which signifies the essentials of faith. "Opaque tree;" or "box-tree" or "tree of twigs," according to others, for as it seems the scientifics of the rational or natural mind.

"SILVER FIR," is the truth of faith or the intellectual things of truth and good.

"Pitch-pine," fir or pine; for inferior rational or spiritual things.

V. 20. "To see," to have intellectual faith which is of the more interior mind; "to know," what is of the rational mind; "to set before them," what is of the will; "to turn the mind to," what is of the propensity of the animus.

"The hand of Jehovah does it, and the Holy One of Israel creates him," for God Messiah's divine power, *which is* the "hand of Jehovah," from which He creates man anew. Here is a clear prediction about God Messiah.

"To create" is to regenerate, which is clearly ascribed to God Messiah.

V. 21. "Produce your cause," for move up your strifes or wrangle.

"Apply your firmaments," read strength, for arguments produced from love of self and the world, which are very strong things.

"King of Jacob," for the king of all in whom the Ancient representative Church had been, thus for God Messiah.

V. 22. "Declare things to happen or contingencies," for the things which are of providence, and hence of omniscience and omnipotence, which are the divine things in those which are continually being done. "Prior things" are the first and "things to come" the lasts, which signify present, past, and future, thus all in all, and that beside Him there is nothing, hence Eternal and Infinite, in the whole and the singular.

"To set the mind to," read "heart;" is from oneself. "To recognize the end," read "their extremes," is the ends of all

Digitized by Google

matters, and therefore infinitely from priors to recognize ulterior things unto what is eternal.

V. 23. He declares what will come to pass in the latter *time*," read "what signs," by which is signified God Messiah's advent into the world and into glory and things similar which the Word contains in inmosts.

"That we may recognize you are gods," for something divine in them, both in men and spirits, whom they worshipped. For everyone *who* believes he possesses from himself some good, holy, or divine *thing* which is not inspired in him from God Messiah, is "less than nothing," and *his* quality is described at V. 24.

"That seeing we be astounded," read "that we may look and see," signifying the conclusion when they would not be able to make any reply, because they were not able to know and do anything from self.

V. 24. "A work worse than a viper," for things done by fraudulent industry. The word for "work" signifies fraudulent machinations. They are called the viper's seed.

"The abominable one chooses," for the devil of whom they are, since they are the viper's seed. Abomination is that which is against the divine, thus against God Messiah.

V. 24, 29. All who lust to be worshipped as gods are called "less than nothing."

V. 25. "He will excite from the rising of the sun," for God Messiah from His resurrection. "Rising of the sun," is when after death or "the north," the sun rises, that is, when after the vastation of faith a new spiritual light from God Messiah has arisen.

"To call the name," is to adore God Messiah who is the name of Jehovah in whom *is* all the divine.

"To tread down as clay, and *as* the potter *treads* mud," is to lay utterly low and to tread down the serpent's head. "Clay," for cupidities; "mud," for falsities.

"He who treads down the leaders as clay." "Leaders," or princes, for those who are their standard-bearers who vaunt themselves as gods; and both by fraudulent machinations as well as by innate malice infest faith in God Messiah. In general, for the loves of self and the world.

V. 26. "Who declared from the beginning that we should know?" read "who did not declare from the beginning?" means from the first time when it was declared about Messiah that he would tread down the serpent's head. See xlii: 19.

"From antiquity that we should say," read "before the faces,"

Digitized by Google

or "from the sight of;" for the rites of the representative Church, all and single, *as involving* that God Messiah will come.

"Just," for Messiah, that He would become justice.

"Nor anyone who may declare, nor anyone who may pronounce," read announce, "nor anyone who may hear your discourses;" means that at this time no one wanted to know of the advent of God Messiah who would restore the interior man. "Who may declare," has reference to the common people;" "who may announce" is predicated of the priests, of those informed in faith. xlii: 34 [xliii: 9] "Nor anyone who may hear your discourses," for the things which declare and announce, as all the rites of the representative Church.

V. 27. "The primary *one* of Zion," for God Messiah.

"Behold, behold them," a formula of attention *to the fact* that these things specifically concern God Messiah Himself and the things which are of Him.

"To give to Jerusalem an evangelist," for God Messiah who will announce the kingdom of Jehovah, that is, Himself.

V. 28. "When I look back, no male," means no one of the race of men, except God Messiah who is Man in heaven and on earth. Besides several things more which they contain.

"Also there is no counsel from them," namely that there is no one intelligent except Jehovah God, and also that no one knows from the Word the cause of God Messiah's advent. "No counsel or counsellor," that no one except God Messiah is the counsellor, or is of the counsels of Jehovah.

"To INTERROGATE," *is* to be of the counsels.

"All are vanity," read iniquity, "an idol;" means that all in heaven and on earth are iniquity, not worshippers of God Messiah but of self and the world. ("Work"), see xxxvii: 19.

"Wind" is predicated of phantasies; "emptiness," of man's reasoning.

"Molten images," false doctrines and phantasy framed from reasonings.

CHAPTER XLII.

V. 1. "Servant," for the Human Essence of God Messiah.

"To sustain," is to unite, to love; *and* stands for the Divine Essence of God Messiah which sustains the Human *one*.

"Elect," for Messiah as to His Human Essence, who alone is the "elect."

"The soul receives benignly;" is to love or "receive benignly," immediately.

Digitized by Google

"Spirit," for the Divine *and* so for Wisdom Itself. "To put the spirit on," means to infuse life in natural things, which life is called "spirit."

"To carry forth judgment to the nations," means to be judge of the universe of heaven and of earth. "Nations," for all in heaven and earth, called nations because from themselves all are evil. "Judgment" here is truth from mercy. Similarly at vers: 3.

V. 2. "He shall not vociferate nor lift up," for the doctrine of man's more interior things and those in them. He will raise these up pacifically because from love and trust in *His* own wisdom. "To sing, lift up, and vociferate," of V. 10, 11, are of application to these things.

"Neither shall He cause a voice to be heard without," for the doctrine of the more interior man which disposes the exterior *one* pacifically, and thus also very slowly; *and* hence for God Messiah who acts from the inmost, thus from the more interior, in teaching. The voice of those *with whom it is* otherwise is heard strong.

V. 3. "A shaken reed He shall not break," that He will not dissipate, thus break the doctrine from reasonings and thus slightly true, nor similar things instantly and in a moment. "A shaken reed," for the doctrine of true faith, agitated and perverted by reasonings. Thus He acts pacifically and successively.

"A smoking LAMP-WICK He shall not extinguish," or kindled linen of a thick black lumen; for truths recently insinuated which, although thickly darkened and dulled by the things from natural lumen previously there, God Messiah does not however extinguish suddenly. Similarly "lamp-wick," because of linen, for love or charity kindled from truths, although soiled. "Smoking," but read "thickly dark, dulled;" that is dulled and blinded from the things which are of natural lumen. "To extinguish," to suffocate truth.

"He bears forth judgment according to truth," *means* to judge from truth, thus from truth which is truth; *thus* the infidels from truth, the faithful from mercy. Because judgment in the supreme is truth, it involves both.

V. 4. "He shall not cause that it smoke," namely that it be not made thickly dark, that is, from the natural lumen which He does not extinguish but will make to serve.

"Not to shake," means He does not pervert doctrine by agitating thus.

Digitized by Google

"Until He dispose judgment on earth," namely before He has imbued man with the truths of faith, since he is then sent into temptations. Similarly in general when He will not come for judgment.

"The regions will have expectation in His doctrine," *Trem.*, but read "the islands will hope in His law," *Schm.* "Law," the more interior things or the doctrine of faith, the doctrine of more interior things. "Islands," the nations who receive faith. "To hope," to trust in God Messiah.

V. 5. "Jehovah God, creator of the heavens," that is, God Messiah, the creator of the new man. ("To extend heavens"), see xl: 22.

"To EXPAND the earth and the things produced in it," is to separate and so distinguish the inferior from the superior mind, and similarly the single things that are in it, as is done in man's regeneration. "Things engendered," or produced; are those of the inferior mind, which will agree with more interior things.

"To give a soul to the people," means to infuse spiritual and celestial things. ("People"), for the things of the rational mind.

"Walkers in the earth," for the things of the inferior mind, the life of which is called "spirit."

V. 6. "To call in justice," namely Messiah, that He would become justice, thus would fulfil all truths and so could commiserate mortals, on account of justice, that is, on account of the temptations which He sustained and thereby became just, so that He might mediate and intercede for the universal human race. Hence "Beloved of Jehovah," V. 21. "To confirm the hand," means that He might perfect the work of the new creation and the justification of man.

"A guard," *that is*, to confirm the work of the new creation perpetually and to eternity.

"To deliver for a covenant of the people," that through God Messiah there may exist with the human race mediation and thus conjunction. As this is done through love, God Messiah is called "covenant of the people," or of the faithful; and "light of the nations," meaning the intelligence of the truth of faitn. ("Nations"), those who are not of the faith.

V. 7. "To open the blind eyes," to teach those who live in ignorance the doctrine of faith.

"To lead out the bound one from the ward," is to deliver from bondage those who are bound by cupidities, *and who therefore* serve.

"To lead out from prison the sitters in darkness," is those who

Digitized by Google

are in ignorance of faith *who are* "sitters in darkness," from cupidities and from reasonings and from many other causes. "Darkness," is ignorance of the things which are of the doctrines of faith.

V. 8. "Jehovah," for God Messiah, that Jehovah is "His name."

"Not to give praise to graven images," for the things which are concocted from reasoning arising from cupidities, for the things which are of the truth of faith; whereas "glory," for love and the things which are of love. Thus God Messiah is the praise of Jehovah. "Glory shall not be given to another," that God Messiah is the glory of Jehovah His Father, and there is no other beside Him. *Similarly* V. 9, 10, 11, 12.

V. 9. "'Prior things," for the old men, also for representation of God Messiah through the rites of the Church. xlii: 34 [xliii: 9].

"To declare new things," is *to declare* the regeneration of man through God Messiah, creator of the new man, and *to declare* His advent.

V. 10. The specific differences among "to sing, to lift up, to vociferate, and to indicate," *are set forth here and in* V. 12.

"To sing a new song," is to rejoice inmostly on account of God Messiah's advent.

"To sing or be glad," is predicated of those who after torture are delivered *from* damnation; "TO LIFT UP the voice" V. 11, for those who are in the ignorance of faith, thus the dumb; "to vociferate" V. 11. for those who are instructed and are called inhabitants of the rock."

"To sing His praise," from gladness of heart to celebrate all things which are divine, which "praise" in general denotes.

"From the extremes of the earth," for those who are in things corporeal and in supreme vastation.

"Descenders *into* the sea and its fullness," for the lowest, or those who are in hell. "Descenders into the sea," for the condemned.

"Inhabitants of islands," for evils of life in general. "Islands," in general, for the evil, both spirits and men. *Similarly*, V. 12.

V. 11. "Desert," for the vastated in general; "towns," for their false and erroneous doctrines. *Hence* "towns of the desert," for the false doctrines and errors of those who live in the ignorance of faith. Specifically, here, with reference to those who have not been instructed or have not known God Messiah.

"THE VILLAGES which Kedar, *Trem.* inhabits," for cupidities and pleasures which lead the unsophisticated to false doctrines.

Digitized by Google

Cattle were in the villages. "Arabia," *Schm.*, for the desert and for the whole world at the same time.

"Inhabitants of the rock," for those instructed in truths.

"To vociferate from the top of the mountains," means to preach the glory of God Messiah through the universal circuit of lands. "Top," that it be heard to every distance.

V. 12. "To DECLARE or notify," in general for all, thus for the evil in and from themselves.

V. 13. "Robust . . male of wars excited from zeal," for God Messiah.

"He will sound and cry out deeply," to preach the truth of faith through the universal world.

"To sound on trumpet and clarion," has reference to God Messiah's preaching the love of faith or mercy.

"He will comfort Himself mightily," that is, from divine power, "against the foes." This means, in general, to conquer in Himself and thus in men all things that are against faith and Himself.

V. 14. "I was silent" or that He "acted deaf, contained Himself," refers to God Messiah as to His not having revealed clearly from the time of the Ancient Church the more interior *things* of faith, but only through parables, and He Himself *spoke only* through parables, lest the devil, here called "viper," should pervert truths and thereby entirely blind men and destroy the church. For the more fully that more interior things are opened, the greater the power given the devil to assail more interior things. He cannot attack ignorance and innocence, but intelligence and wisdom according to the degree of intelligence. "To be silent and act dumb of old," signifies here that God Messiah did not clearly reveal the more interior things of faith since the time of the Ancient Church. "Of old," or from an age or from antiquity, means the time of the Ancient Church. "To act deaf" or, that He had not heard, means He did not suffer Himself to be questioned about them, thus that they should not be revealed by man; *also* for not to wish to reveal the more interior things of faith on account of the causes treated of. He therefore permitted heresies, and perturbations of the doctrine of faith from scientifics. "To contain Himself," is to hide these more interior things of faith, from a love of the end, which is the glory of Jehovah His Father.

"To desolate and exhaust the travailing viper," for connate and acquired evil which travails and produces evils in proportion to the understanding of truth. For the more a man is sharpened by the light of truths, the more does hereditary evil

Digitized by Google

travail and produce subtler evils; on which account therefore they are to be desolated and exhausted. "To desolate," is to vastate man as to the truths of faith, which is done by sensual things, by scientifics thence, and by ratiocinations therefrom. "To exhaust," is to vastate men as to the truths and goods of faith, through cupidities and pleasures.

V. 15. "To be vastated," is predicated of the loves of self and the world, which are vastated and do vastate, when charity or the goodness of faith is taken away.

"Grass of mountains and hills," false doctrines excited from the loves of self *or* "mountains," and of the world. "Hills," for the loves of the world and their cupidities. "To make arid" is predicated of "the GRASS OF MOUNTAINS," when truths are taken away.

"To make pools arid," is to take spiritual things or spiritual life away from the truths of good, *that is*, from the understanding of good.

"To make the rivers islands," is to vastate spiritual goods whence are the evils which then become "islands." "Islands," for evils arising from the fact that truths from which false doctrines and heresies are engendered are taken away.

V. 16. "The blind," for those who are ignorant of what faith is and what God Messiah is; specifically, the uninstructed; in general, all who have not destroyed the truths of faith by phantasies and reasonings.

"To lead down the blind by a way with which they had not been acquainted," is to teach the goodnesses of faith to those who are so vastated that they are ignorant of what faith is.

"To lead through highways of which they were ignorant," see v: 15, is to teach the truths of faith, namely its intellectual things to those who are so vastated that they are ignorant of what faith is.

"To dispose darkness into light," for to teach truths to those who are ignorant of the intellectual things of faith, *which are* "light."

"To dispose oblique *things* into what is smooth," means to resolve the falsities of doctrines concerning faith, *then* excited or actuated by cupidities, into truth and good.

("To abandon"), see xli: 17.

V. 17. "To RETROGRADE," or be turned backwards, means from ignorance into the light of truth.

"To be suffused with shame," is predicated of those in ig-

Digitized by Google

norance who have come into the light of faith. Thus, in general, concerning their state.

"They who trust in a graven image," for reasonings and phantasies in religious worship.

"They who call molten images, gods," for cupidities of every kind.

V. 18. "O deaf, hear ye," specifically, for those who have been ignorant of what faith is; and in general, for those in whom faith has been vastated.

"To hear," to be endowed with faith; "to look into," to perceive first what faith is; "to see," to receive the light of the truth of faith.

V. 19. "Blind," for God Messiah that He had not illuminated the Ancient Church with the more interior things of faith, on account of a supreme end.

"Servant," for God Messiah, from the administration of those things which pertain to the glory of Jehovah His Father. "Servant of Jehovah," for God Messiah's Human Essence.

"Deaf," for God Messiah, because He attends not to ignorance, falsities and perversities of doctrines on account of a supreme end. The end you may see under DUMB, *Mutus, at V. 14.* These things are explained *at* V. 20.

"Sent" and "Messenger of Jehovah," for Messiah, since it is said by Messiah who, because He attends not to the perversities of the world then vastated as to faith, nor to the malice of the devil, nor to his ultimate temptations, is therefore called "deaf" and thus a "messenger." xli: 26, xlii: 32 [xliii: 7]

"Blind," in its second occurrence in the text, means He did not teach the new Church except through parables, for the sake of a supreme end. See the causes under DUMB, *Mutus at V. 14,* which are explained V. 20.

"Who is blind and perfect," for God Messiah, who alone is perfect, here because He would not reveal the more interior things of faith, lest these should be perverted and men blinded, for the sake of a supreme end, wherefore perfection.

V. 20. "Seeing many things yet he observes not," means not to reveal the more interior things of faith, although "He has seen many things," that is ignorance, falsities, and perversities, but He nevertheless directed them to the best ends. "Not to observe," means not to turn the face to, so as to illuminate men with the more interior things of faith.

"To open the ears," means not to attend to falsities of doc-

Digitized by Google

trines for the sake of the best ends, although He hears all and single things, that is He permits.

"To hear," is to respond through revelations or through other modes of informing the understanding.

V. 21. "To delight Jehovah," for Jehovah's Beloved, the Only *One*, God Messiah.

"He magnified by doctrine," read "by law;" for God Messiah who was made the Law, the Only Love of Jehovah. He is the Law Itself. Truths are laws of the Law. Hence the divine order which is the kingdom of God Messiah.

"Great and magnificent," for God Messiah, for the Supreme and thus the all in all.

V. 22. "A people rent apart and trodden down," for those who are deprived of faith as to intellectual and voluntary things. "A people rent apart," for those who are vastated in faith as to intellectual things; "trodden down," properly as to voluntary things, occurs twice *here*.

"That the youths," read "robust ones," snare as many as they are, and they are hidden away in prisons." "Robust ones," for the loves of self and the world, which rend apart and make men insane as to intellectual things. "That they snare," for intellectual things; "they are hidden away in prisons," for voluntary things, for those who are trapped by cupidities and held in bonds.

"They are for a prey, nobody rescuing, they are for a trampling under foot." "Prey" for seduction as to the intellectual things of faith by reasonings; "trampling under foot," for that by cupidities. "Nobody rescuing," is applied to the intellectual things of the mind, which are seduced by reasonings. See TO REND APART, TO SNARE, and PREY *above*, which are applied to similar things. "Nobody rescues from the hand," for truth, because God Messiah acts from truth. He cannot be rescued. xlii: 38 [xliii: 13]

"Nobody saying, restore thou" is applied to those who, caught by pleasures, are vastated. So PRISON, TO BE HIDDEN, TO TREAD DOWN *above*.

V. 23. "To perceive with the ears," *means* to attend and to understand at the same time. To attend means to be of heart, to be on the heart, to wish it oneself.

"To hearken and hear;" *means* to obey, and to direct life, to institute life conformably, and to correct the institutes of life.

V. 24. "To expose Jacob to a treading down," for those things

Digitized by Google

which are of the will of the man who is carried away by the cupidities of the inferior mind.

"To those rending Israel apart," for the more interior man or mind, namely its intellectual things which are rent apart.

"To sin," for perversity both as to intellectual as well as voluntary things, as when internals are separated from the externals representing both spiritual and celestial things, which worships in general and in singular are called sins. xliii: 11 [24]

"They acquiesced," read "would," "not walk in His ways;" means *not to allow* the institutes of life to be directed.

"To hearken to the law," means to obey the Word of God Messiah as to the more interior things of faith; to obey the doctrine of faith. It looks to voluntary things.

V. 25. "To pour out upon Him anger or heat of wrath," for all infernal punishment *or* "heat of wrath," upon Messiah in order that He alone might sustain and conquer for the human race.

"To pour out the strength of war," for all the most cruel temptations upon Messiah.

"To kindle," means to rush upon with all evils, namely upon Messiah. "He shall not kindle with a flame," for lesser temptations which assail and coerce cupidities.

"He notices or knows not," *means* to sustain.

"To place on the animus," read "heart;" is to sustain all temptations as to the evils of cupidities.

CHAPTER XLIII.

V. 1. [Trem. xlii: 26] Jer. xxiii: 6.

"Creator of Jacob," for God Messiah the creator of the new man, here as to the things which are of the inferior mind.

"Former of Israel," for God Messiah as to reformation. These things are of the more interior mind.

"I avenged," read "redeemed;" for God Messiah who by the torments of His temptations took man out from hell and so delivered *him*. xliii: 1 [14]

"I have called *thee* by thy name, thou *art* mine;" that is, substituting Himself for another, and taking upon Himself his iniquities, and thus reclaiming from infernal punishments.

V. 1, 5. [Trem. xlii: 26, 30] "Fear not," means not to reject all grief on account of sins.

V. 2. [Trem. xlii: 27] "When thou crossest through waters I am present, and *when* through rivers," that is, through temptations more interior and interior, greater or lesser, as to intellectual and as to rational things, which here are "waters" and

Digitized by Google

"rivers." "To be present," with reference to God Messiah, means He is present and inflows into man through celestial and spiritual things into his more interior mind.

"Not to inundate," means that temptations shall not surpass and that they shall not condemn.

"When thou walkest through fire thou shalt not be burnt, and the flame shall not kindle," means that the greater and lesser temptations of voluntary things or of the loves of the will shall not conquer. "Through fire," for through temptations as to cupidities which are fires and the greatest ones, and in fact those which approach proximately to the propensity of the will, or the cupidity which dominates. "The flame shall not kindle," for the flame of temptation.

"To INFLAME Him round about," *means* to rush upon Him with all punishments and temptations.

V. 3. [Trem xlii: 28] xlv: 14.

"Jehovah God, the Holy One of Israel, Preserver," for God Messiah.

"Preserver," for God Messiah as deliverer from temptations.

"To give Egypt, Ethiopia and Seba into redemption," for His most precious things, namely all lives, which are expressed by blood. "Egypt, Cush, Seba" or Arabia, for damnation applied to Messiah.

V. 4. [Trem. xlii: 29]. "Precious in the eyes" of God Messiah, for in His mercy. "Seemed precious in the eyes," for dear and beloved, which has reference to man's understanding, from which when regenerated, man begins to be made man.

"Thou wast honored," for his being made man as to the will, thus as to celestial things; he is called "precious" as to spiritual things.

Man is called "beloved" as to understanding and will.

"To subject men," means to give him the intellectual things of truth; and to subject to *these* intellectual things the rational and the natural things which are the earth from which man is named. "To subject nationalities," read peoples "to the desire," or to the desiring soul; means to the will; *namely* to give the will of good and to subject thereto the goods of the inferior mind, thus the will and its liberty.

V. 5. [Trem. xlii: 30] "To lead back the seed from the east," is to inflow from inmosts or through the soul into man's more interior mind, and to lead back to goods the truths inseminated in him in infancy and afterwards. "From the east," for from inmosts, from celestial things, from the inmost or through the

Digitized by Google

superior way. "To lead back the seed," for the truths insem-inated since infancy by preaching and otherwise. THIS is predicated of intellectual things.

"To congregate from the west," for mundane, corporeal, and natural goods, and truths therefrom, inflowing from the world, the body, and nature, concerning which "to congregate" is predicated.

V. 6. [Trem. xlii: 31] "Say to the south, prohibit not," for goods which are suffocated by the heat of cupidities, *as* also *those* which are estimated as goods inasmuch as they favor cupidities.

"To lead back sons from afar." "Sons," for truths or spiritual things of every degree, concerning which "to be led back" is predicated. "From afar," for truths deeply concealed and captivated.

"Sons and daughters," for those instructed in the truth and good of faith.

"Daughters," for goods, thus for celestial things of every sort of degree. "From the extremity of the earth," for corporeal and natural goods hidden away from cupidities.

V. 7. [Trem. xlii: 32] "He who calls himself, or is called, from the name," for those who are of faith, properly for those to be regenerated, who are made images of God Messiah.

"To create unto glory;" for unto faith, and the kingdom of God Messiah; to create anew, through temptations of the inferior mind.

"To form unto glory," for unto faith and the kingdom of God Messiah through more interior temptations.

"To make," is to bear from the womb, from parents, from the beginning of reformation. This foetus is called also elect.

V. 8. [Trem. xlii: 33] "Lead out the blind people who have eyes," for those who have lived in ignorance of faith, so that they may receive faith. "Eyes," that they may see, that is, receive.

"The deaf," for those who impelled by cupidities ignore the things which are of true faith; *whereas* "the blind," for those *who do this* from reasonings. "To whom are ears," that those will obey who previously did not obey *when* impelled by cupidities.

V. 9. [Trem. xlii: 34] "Let the nations be congregated, and the nationalities or peoples be collected," for all in the universe evil as well as good; both the uninstructed, who are "the nations" and to whom "congregated" is applied, and the in-

Digitized by Google

structed or those informed in faith who are "the peoples" and to whom "to be collected" is applied.

"To indicate," is predicated of the uninformed. ("Prior things"), see xlii: 9. ("To pronounce"), see xli: 26.

"Let them produce witnesses that they may be justified," means let them consult the conscience. "To produce witnesses," is to consult and question more interior things, thus the conscience. For everyone of them might justify himself from the fact he knew their rites signify Messiah, thus that nobody knew interior things, so vastated were they.

"That they may hear and say the truth," means to make true from a cognition; means that nobody can hear from others and thus be made true. "To be justified," is predicated of good, thus from a revealed cognition; but this about truth.

V. 10. [Trem. xlii: 35] "My witnesses, the saying of Jehovah, and the servant whom I chose." "Witnesses" here for the whole representative Church with every rite representing Messiah. Wherefore they are here conjoined. So V. 37 [12]

"Jehovah" God or God Messiah is described as creator and former of all, as being all in all. Both Essences of God Messiah are together called Jehovah.

"Servant" of Jehovah, for the Human Essence of God Messiah, about which "elect," see xlii: 1, is predicated.

"To know, and to believe and understand." "To know," is to be acquainted. "To believe," to have faith from cognition. "To understand," means to understand truth and good, *thus* what truths and good are, which also therefore involves to be wise.

"That ye may understand that He is. Before Him there was formed no *one*," read "God the Deliverer," "nor after Him." God Messiah is Jehovah, all in all, the first and the last, because He delivers from vastation. "Before me there was nothing formed by the strong," *Trem.*, read "God" alike former and preserver. The word involves these things, for there is no one besides God Messiah who is all in all. *There is* no other.

V. 11. [Trem. xlii: 36] "The sole Saviour," that is God Messiah.

V. 12. [Trem. xlii: 37] "I indicate, I preserve, I foretell, there is among you not any stranger, nor sojourner," namely that God Messiah indicates that *He is* the Saviour and will indicate by further persuasion, which is "to announce" *or foretell, notify or pronounce.* "To indicate," stands simply for the understanding, the will not chiming in, *thus* for intellectual faith. Accordingly "to indicate and to preserve," is to indicate that He

Digitized by Google

is the Saviour. But to "notify" or "to pronounce," is when also from the will, which takes place on account of the sense of good; *thus* for a more interior persuasion and the propensity of the will. He alone is and *there* is no other, and He is not "a sojourner," to them. "Stranger, foreigner," means not another and at the same not a "sojourner," but "among you," that is, of them, and could be known from every rite of theirs.

God Messiah is called simply "God," in the singular, where it treats of the new creation and the representative Church.

V. 13. [Trem. xlii: 38] That He is God from eternity.

"Before there was a day," that is, the time from eternity.

"Hand," for divine power, thus for all power.

("To rescue"), see xlii: 22.

"When I work, who may avert it?" i. e. the hand. "To work," is to love, concerning which "operation" is predicated, and which is omnipotent, as also in the reformation of man when evil is being turned into good *for* it can never be averted.

V. 14. Chap. xliii.*

"Avenger," read redeemer. xliv: 1 [6]. xlviii: 17.

"He will send unto Babylonia, He will cast down all the bars, and the Chaldeans with ships;" means to destroy the infernal foes, the loves of self and human wisdom, which are "Babylonia," to subdue the loves of self which are "bars;" and to destroy the loves of the world, that is, "the Chaldeans," *who are* spiritual foes, as also false doctrines adorned with very many sciences which are "the most celebrated ships."

V. 15. [Trem. 2] "Jehovah the Holy Creator of Israel, a King," for God Messiah. "Jehovah," for the Divine; "Holy" for the Human; "King," for His kingdom, His lesser royalty, whereas "Creator of Israel," for the creator or former of the new man, thus for His priesthood or priestly function. xliv: 1 [6], similarly. "Israel," here, for the one to be regenerated, for the priesthood of God Messiah.

V. 16. [Trem. 3] "To give in the sea a way," is to dissipate infernal, damning, perverted things which have vastated man. "Sea," for the perverted life, the loves of self and the world, those vastated in faith, hell.

"To give in the strong waters a highway," is to dissipate falses so that a crossing over for truth may be opened. "Strong waters," for doctrines, concocted and set together from many plaus-

*To indicate where Ch. xliii: V. 1 begins in the Tremelius Bible.

Digitized by Google

ible *things* from scientifics, the which damn because adverse and contrary to faith in God Messiah.

V. 17. [Trem. 4] "To lead out chariots and horses," namely through the dryness of the sea, for the doctrines of true faith, and all the *things* which are of faith, which are "chariots;" and therefore also the truths of spiritual and celestial things which are "horses." That "horses" signify truths and intellectual things, comes from battles in which are "horses and chariots."

"To lead out armies and strength." "Armies," for the loves of good and their dominion. "Strength," for truly good things which come from saving faith.

"EQUALLY," a copulative word, by which is signified that *these* are things contrary to the representative Church at the last time, *as well* as to the former *one*, thus that each thing coincides with the same Church.

"They shall lie down equally, they shall not rise up." It treats *of those* into whom the posterity of Jacob were turned, or the representative Church. Therefore whereas it treated previously of their parents in whom there was something of good, it treats now immediately of their posterity *who are* vastated in faith, and are compared to Egyptians. They are conjoined *as indicated* by "EQUALLY." "To lie down, they shall not rise up," is to perish by falsities.

"To EXPIRE," is to be so kindled and captivated by cupidities that they have lost all perception of good and truth or of celestial and spiritual things, and as life consists in these, and they are inflamed *as indicated*, therefore they are said "to expire."

"To extinguish," is to extinguish spiritual and celestial life, and the sense of *what is* truly good. "They shall be extinguished as a lampwick," means that the sense of spiritual and celestial goods was so slight that *it is like* a lampwick or as smoking flax, which would be extinguished shortly.

V. 18. [Trem. 5] "Prior things," for the medial age of the representative Church.

"To consider" ancient *things*, for the first age of the representative Church, or the Ancient Church. "To CONSIDER" is predicated of the Ancient Church, whereas "to record," for the *things* which were very well known to them.

V. 19. [Trem. 6] "A new matter which arose," for the regeneration of the nations. "To arise," read to blossom out, to blossom anew, to germinate; which signify the regeneration of man or his renovation.

"To dispose a way," is to endow from mercy with celestial

Digitized by Google

goods. "To dispose a way in the desert," is to regenerate those who live in the desert; to teach those who have been endowed with no cognition, called elsewhere the nations, who are instructed only in natural good.

V. 19, 20. [Trem. 6, 7] "Solitude," for those who live in the ignorance of faith.

"Rivers," for spiritual gifts or the intellectual *things* of truth.

V. 20. [Trem. 7] "Beast of the field," for those ignorant of what celestial and spiritual good is, who yet exercise charity from a natural goodness, and lead a good moral life.

"Dragons," for those who inhabit desert places, that is, who live a life of corporeal or natural pleasures, but are in ignorance of spiritual and celestial *things*.

"Screech-owls," for those who dwell in dense spiritual shadows.

("People"), for the nations called to faith.

"Elect," for the nations of good character.

V. 21. [Trem. 8] "To expound praise," for those who celebrate God Messiah from the spiritual things of faith.

V. 22. [Trem. 9] "To call," is to say from command to all things together and *that* they are *then* done, as He said, Gen. 1, to the single *details*. Thus "to call" here is unto all things *which* signified the Word, that is God Messiah. Thus to convoke unto one, which is done by the bond of love.

"Thou invokest not, O Jacob," means not to worship from faith, *denoting* those who are less able to know the more interior things of the Church, because they are natural minds.

"Thou laborest," read thou weariest, "O Israel," for those who could but would not know what more interior things are, as the Levites, the priests. Those who cared only for external things and thus worshipped without internals are said to weary God Messiah.

V. 23. [Trem. 10] "To offer a small animal of the flock for holocausts," which were lambs, *and* kids, for the more interior things, of which to offer "is predicated," of man or of faith, as are celestial and spiritual things. "Holocausts," for man's more interior things, from the love of faith, and from its flame.

"To honor with sacrifices," means to worship God Messiah with the interiors which are inferior spiritual and celestial things, of which "to honor" is predicated and looks to both together.

"To cause that he serve with an offering" and "to weary with incense," mean to worship with externals separated from internals. "Offerings" look to spiritual things; "incense," to the celestial things of faith, to the represented celestial things and

Digitized by Google

to what especially concerned these, which is the charity of faith and the things which are of charity, by which God Messiah is worshipped.

V. 24. [Trem. 11] "To buy with money," read silver, "a scented reed;" is predicated of inferior celestial things, whereas "incense," *V. 23*, is the more interior things thereof; *and means* to buy through cognitions of good and truth and effect that celestial things which are the fruits of charity are insinuated. Thus through the understanding of spiritual and celestial truths which are silver, to get grateful things such as celestial ones, which are insinuated through cognitions of truth and of good.

"To irrigate with the fat of sacrifices," that is, to please, to delight to satiety as with wine; for celestial things which are the fruits of charity, charity, and the fruits of faith; for celestial things conjoined to external worship. "Sacrifices" are the externals in which they were in order that God Messiah be delighted; "fat," for internal celestial things. "To be made drunk" *or to irrigate*, for the contrary *to its usual evil sense*, thus in a very good sense.

"To cause to serve through sins," see xlii: 24, for the representative Church, degenerated into an external, idolatrous, worship, thus one vastated as to internals. To prevent this vastation from becoming total is God Messiah's care, here called "services."

"To weary with iniquities," is to separate the externals representing celestial things, from internals, and thus to worship externals; *hence* to respect external works separated from internal ones as goods and celestial things, although *then* the internals are foul loves.

V. 25. [Trem. 12] "To BLOT out defections," read prevarications; for errors of ignorance and for similar things which in themselves are sins and damn when internals are separated from externals. They are said to be blotted out when from the mercy of God Messiah they do not increase the root of actual evils, as happened in the Ancient Church when the punishment of vastation was postponed two weeks further.*

"Not to recollect sins," means that they shall not condemn, as would be the case did they become converted or look to God Messiah in externals from faith; means not to attend to sins when the man lives in faith. xliv: 17 [22].

V. 26. [Trem. 13] "To wrangle," for the things which are

*See above xxxviii: 1.

Digitized by Google

pertinaciously defended, in order that judgment may be made as to what is truth.

"To narrate that thou mayest be justified," means to say first from one's doctrine whether it be of the truth; for the things which are of the doctrine whether they be true and thus just so that it "may be justified."

V. 27. [Trem. 14] "Father," specifically for Jacob.

"To sin," for to recede from the internal to the external man.

"INTERVENERS," read interpreters; the priests, so called from deriding, see the word [לוץ]; specifically, those who lived in the medial age *of the Ancient Church* as Aaron; in general, the rest.

"To make a defection," read "to rebel," for those who separate internals from externals, and so live the life of inverted order and continually rebel.

V. 28. [Trem. 15] "I will profane the sacred princes," that if God Messiah had extinguished the representative Church in the posterity of Jacob, He would have thus blotted out the representations of Himself and of His Kingdom in natural things, thus also the Word of the Old Testament; and therefore by virtue of the nexus of consequences, the Church of the nations to be instructed from them, and a great many similar things. On this account the posterity of Jacob have not been extinguished up to this day. The word "to profane" also has the signification of to extinguish. "Sacred princes," for the representative Church and all rites signifying Messiah Himself, hence natural confirmations and a great many other things.

"To expose Jacob to anathema," and "to the doom," *Schm.*, or to extirpate altogether; for those who were of the representative Church with whom were the law and rites as also the Word, which are witnesses and should be confirmations of the more interior man. This is the reason why they were preserved through two more weeks up to this day, by which weeks *the period* up to the last day is also signified. "Jacob," for those who are damned.

"To expose Israel to contumelies" or reproofs; means that if God Messiah had blotted out "Jacob," He would have "exposed Israel to reproofs," that is, the nations or the new Church which was to be confirmed therefrom and which should defend truth through these *externals*. He would thus have stripped her. In the universal sense, He would expose the more interior man to reproofs if He destroyed the interior *man*, because the more interior *man* derives thence the arguments of its own confirmation. "Israel," His church, the damned.

Digitized by Google

CHAPTER XLIV.

V. 1, 2. [Trem. xliii: 16, 17.] "Jacob, the servant," for the true representative Church which ought to serve the new Church, as the natural mind with all its inferior riches should serve the more interior mind, *and* its understanding and will.

V. 1, 2, 5. [Trem. xliii: 16, 17, 20] "Israel whom I have chosen," for the Church of the nations or the new *one* which is of the more interior man. It is called "elect" on account of the more interior things of faith, and on account of the inmost ones which are celestial and inflow immediately into its spiritual things. Those are called "elect" who are proximate, and because the nations are signified by "Israel," they are first called "Jeshurun" and then surnamed "Israel."

V. 1, 2, 21 [Trem. xliii: 16, 17. xliv: 16] ("Jacob . . Israel"), for those who are elect.

V. 2. [Trem. xliii: 17] ("To make.") Such a man, namely the celestial and truly spiritual one was provided from eternity. The rest were foreseen, thus not elect.

"To form from the womb," in a twofold sense, universal and singular, namely for the universal human race and for individual men. First, to reform from the first age to the last; or that the more interior man was provided from the beginning of creation, which properly is TO CREATE. Secondly, to reform or create anew, which reformation or new creation was foreseen and so provided through God Messiah. *This was done in both cases* for "Jacob," or those to be regenerated. "To form," is for the more interior man, *and* since man was so created from the womb, that is from first creation, it means to create.

"To aid," see xli: 10, 13, 14, means to render help so that man may be reformed; in the external sense, for those to whom it appears that their forces contribute to reformation; in the internal sense, for those *who suppose* that something or a part of self is required for regeneration; in the more interior sense, for those who know they can *do* nothing, but yet suppose that something of self is present; in the inmost, for those who attribute nothing at all to self.

"Fear not, Jacob, servant," for the interior man who trusts in his own forces in the work of regeneration, about whom "to fear" is said.

"JESHURUN," for Israel and for him who in temptation begins

Digitized by Google

to despair. So called from *the meanings* abandoned and rectified. See TO ELECT in the annotations.*

V. 3. [Trem. xliii: 18] "*To pour out,*" is to endow with spiritual and celestial life. It is predicated of both because of application to "waters" and "floods."

"To pour out waters upon the thirsty," that is "*upon the thirsty* land," for spiritual things, the understanding of truth and good, upon those persons and things which do not enjoy spiritual life.

"To pour out floods upon the arid *land,*" where a different word is used to signify "floods," for celestial things as those which are of charity upon those persons and things which enjoy no celestial life, no life of charity.

"To infuse the spirit upon seed," for spiritual life upon the celestial things inseminated by God Messiah, that is, the cognition of truth and good. "Seed," for celestial things inseminated in man by God Messiah, namely for the faculty of receiving faith.

"To pour out a blessing upon the offspring;" for the increments of the things which are of faith; for the multiplication of intellectual things and of celestial things within them, thus intellectual things with a more interior joy.

V. 4. [Trem. xliii: 19] "They will blossom out among the grass." "Grass," for falses where *there are also* truths. "To blossom out," or to germinate with an amenity like that of flowers; for spiritual things which are likened to flowers; for spiritual or intellectual things of truth and good, properly for their delightfulness.

"As willows among the water-courses." "Willows," for celestial things and goods. It is thus a tree named from sweetness and suavity together. "Water-courses," for evils where there are also goods; for those things which proceed from evils, beside which there are also goods.

V. 5. [Trem. xliii: 20] "To say," means to be persuaded by God Messiah and to persuade oneself, which is of the interior man. "He shall say he is of Jehovah," namely that he is of God Messiah through saving faith which is His image. "To write by the hand," is to be persuaded by God Messiah alone, which is of the more interior man in which is the inmost. "To write by the hand of Jehovah," is to have confirmation from God Messiah through faith that he is His, namely that *there is* one faith *only.*

**It is in this language then that codex 39 refers to codex 4, in which the reference in question, see V. 1, 2, 5, above, occurs.*

Digitized by Google

"He shall call by the name of Jacob," means that the true interior man will replace the posterity of Jacob, from which *fact* it will be said "He will surname *him* by the name of Israel;" and likewise that the more interior man will replace those called "Israel;" hence that the nations are to be called Jacob and Israel. xlii: 26.

V. 6. xliv.*

"Avenger," *Trem.*, "Redeemed" *Schm.*, see xliii: 1 [14], for the Human Essence of God Messiah, for sanctity, thus for love. "King," see xliii: 2 [15], for truth which proceeds, thus for His Divine Essence.

"The first and the last," for God Messiah. xlviii: 12.

V. 7. [Trem. 2] "To preach," *Trem.*, or "to call," *Schm.*, that He preaches things which are from eternity.

"To indicate," for the things which are present; as also those which are announced to them in the present. At V. 8 it is predicated of the informed.

"To ordinate," for the things which will come.

"People of ages or eternal people," for the more interior things of man.

"Signs," similarly *to xli: 20*, but with a distinction between "signs" and "*things* to come." "Signs," accordingly, for the prior things which announced and the present ones which preach the advent of God Messiah, as also *those* which signify *it*. These are not revealed with persuasion, except to those who are regenerated.

V. 8. [Trem. 3] "To be frightened" or "to fear," is predicated of corporeal men when they hear of the advent of God Messiah. Similarly to [xliii: 17].

"To pronounce," *Trem.*, or "to make to hear," *Schm.*, is predicated of those not previously informed.

"Witness," for the whole representative Church. "Cliff," for God Messiah.

V. 9. [Trem. 4] "Formers of a graven image," for those who hammer out new doctrines; who want to reform man by new doctrines.

"Emptiness," concerning phantasies.

"Their desirable things cannot profit," for loves, cupidities, see xlvii: 12, *and* appetites, which the same word signifies. "Desirable *things*," for truths which come from celestial things.

"Witness," for internal testification.

To indicate that Ch. xliv: V. 1 of the Tremelius version begins here.

Digitized by Google

"To see," is to understand truth and good; "to be acquainted or to cognize," to understand or perceive good.

"Not to be able to blush," is said of those who are ignorant of what truth and good are.

V. 10. [Trem. 5] "To pour a graven image," is to form a certain religious worship from cupidities; "to form a good," for divine worship from reasonings.

"To profit," refers to the same things *as at V. 9*, namely that he expects nothing of natural good.

V. 11. [Trem. 6] "To BE CONSOCIATED to a god," is to be of the same religious, *though* profane, worship as others.

"To blush," when they perceive erroneous things.

"Smiths," for those who hammer out new doctrines or a new worship agreeable to cupidities, thus for the leaders.

"To be congregated," for heretics and the defenders of a profane worship, and in fact *in the periods* up to the advents of God Messiah.

"To stand together," is to be conjoined by the bond of love; thus all things in order from first to last stand together through God Messiah and are conjoined by the closest love.

"To be frightened," refers to those who have hammered out and defend evil doctrines for the sake of cupidities.

V. 12. [Trem. 7] "The ironsmith," means those who form or institute a worship conformable to the pleasures of the external senses; *that is*, suitable to the pleasures of the body or of things sensual.

"A square," *Trem.*, read "with forceps," *Schm.*, or axe; for the senses of the body, so-called from "plummet," see the word, which he uses as instruments. For he directs all worship so as to be conformable to the senses, thus external or idolatrous.

"To operate with coals," is from the pleasures of the senses of the body, which are likened to coals, because *they are* ignited carbons.

"To form with hammers," means to devise a religious worship suitable to sensual ideas.

"To operate with a robust arm," is to use the forces of ingenuity and a philosophic reasoning in order to confirm worship in extremes.

"To hunger and be of no strength," is to enjoy no love of truth and good. "No forces," for no love of good.

"A drinker of water is tired out," means to learn nothing from the spiritual things of God Messiah's Word, thus not to be recreated, for they apply all things only to externals. "To be

Digitized by Google

tired out or fatigued," is to receive no forces, that is, *nothing* of the doctrine of truth and good, or of faith.

V. 12, 13. [Trem. 7, 8] "A carpenter," for those who act from cupidities and reasonings jointly, and from a worship made conformable to the senses through reasoning seemingly acute and learned to themselves. "Ironsmith," for those who *do this* from pleasures and phantasy.

V. 13. [Trem. 8] "To extend the rule," is to propose to himself some worship which he afterwards confirms from various arguments, namely one conformable to his own cupidities and pleasures and *to those* of others whom he wishes to deceive.

"To delineate a graven image with a level," is to project further the things which were proposed as a religious worship, so that they may appear before men as truths and goods.

"To fit into the angles," is so to combine the arguments from reasoning and philosophy that they appear as truths and goods.

"To form with a compass," is to combine arguments still further so that before the eyes of those who are seduced and are carried away by pleasures it appears similar to truth and good.

"To make it according to the structure of a male," so that the worship appear so contextured as *may* best *serve the purpose intended.* "Male," thus for good. "Adornment" or "human adornment," for truth or the appearance and likeness of truth. Truth is the form of good.

"That it sit at home," means that they remain in and depart not from the falsity which they had formed according to the likeness of good and truth, into the worship of the true doctrine of faith.

V. 14. [Trem. 9] "Cutting for himself cedars, he takes a cypress," read a tall tree, whether a pine or some other, as that from which is evil. It means when he will acquire for himself the things which are of saving faith, *which is* "cutting for himself cedars," he *then* acquires for himself the things which are of the love of the world signified here by this tree.

"Hard wood or oak," for the love of self or pride.

"To fortify himself among the trees of the forest," is to be confirmed in falses and evils, or in things that are erroneous, false, and evil.

"To plant an ash" or a pine or also a tree which bears evil fruit or none. Being what is opposite to "cedar," it means the doctrine of falsity and of evil.

"Rain to educate" or make it grow; for scientifics and reasonings which here are "rain."

Digitized by Google

V. 15. [Trem. 10] "Man" also, for one who places worship in falses. "Then for a man to burn up," for religious worship which is compared to a fire. This occurs spiritually from the doom *he invited*. "He who takes from them that he may grow warm," for the doom *he* assumed in order to grow warm spiritually, thus for false spiritual things.

"To make a god," is to form for themselves an idol, namely the internal one which is man or the world, *and* which they worship.

"To bow oneself," for all worship, even that performed to idols.

"To fit a graven image," is to form a worship from reasonings, suitably to cupidity.

"To FALL DOWN," *Trem.*, or adore; looks especially to doctrinals, also *those* of any religion; thus worship as to the doctrine which he acknowledges and thus adores.

V. 16. [Trem. 11] "To burn with fire," is to be vastated as to faith.

"To be satiated," to be given over entirely to pleasures.

"To grow warm," is to be stirred by the doctrine as is wont to happen even though he has been vastated as to faith through pleasures.

"To see fire," is to understand what *is* good.

V. 16, 19. [Trem. 11, 14] "He burnt a part or a half thereof with fire;" denotes to consume or vastate the greater part of truth and good, or of the doctrine of faith through delightfulnesses and pleasures. It treats of the vastation of faith. "To see fire," is to understand from preaching or from reading what is good, and to think he is in faith and is saved although he lives in pleasures.

"To devour flesh," is to indulge in pleasures of the body, so that he see nothing or little of truth, thus to lie open to corporeal and terrestrial things; *hence* to consume or vastate the remnant of faith through pleasures of the body or senses.

"To roast a roast," is to vastate entirely the remnant of faith through terrestrial things or lowest pleasures, which are of avarice; and is called "roasted" or parched on the coals.

V. 17. [Trem. 12] "To make the residue into a god and a graven image," is to acknowledge that as true and good which is composed of spiritual things mixed with the pleasures of the body.

"To bow himself," looks especially to the essentials of doctrine, whereas, "to fall down or adore," to the formal ones. Similarly V. 10, but worse here.

Digitized by Google

"To pray," is to BOW HIMSELF and TO ADORE at the same time, but the very worst things.

"To rescue," is to be saved, acknowledging the things which will save, about which it treats *here*.

V. 17, 19. [Trem. 12, 14] "Residue," for spiritual and celestial things confused with corporeal ones, which is called "an abominable matter," and "a thing which smells."

V. 18. [Trem. 13] "To understand," read to be wise, see xliii: 10; looks to good. "To animadvert," read to understand, *looks* to truth when both occur together.

"To cover the eyes that they see not," is to render themselves blind so that they do not understand what truth is. "To see," is to understand what good is.

"To cover the hearts that they do not understand or be wise," is to obliterate the sense of good entirely.

V. 19. [Trem. 14] "To recall to the heart," is not to be wise.

"To understand," is to understand.

"He kindles also that they may cook bread," for his kindling false spiritual things in order that he may acquire for himself celestial things which are also false and evil, and which are *meant* here *by* "to cook bread." "To cook bread on the coals," is to mingle external and internal things.

"That which proceeds from the tree," for the foul residue, *see V. 17, 19.*

V. 20. [Trem. 15] "One feeding on ashes," for foul things from a burnt out graven image.

"To turn aside the deluded heart," is to alienate from faith.

"*Not* to rescue himself," read *not to rescue* the soul, *means* not to be saved.

V. 21. [Trem. 16] "Jacob and Israel, to recollect them." "To recollect" means that sins will not be noticed if they RETURN to Jacob and Israel in both senses; namely to the posterity of Jacob whom God Messiah wished to have return, and to the nations in the universe meant by Jacob and Israel in order that they might look into similar things and so remain in the faith.

"To form" means both to wish to regenerate and to regenerate.

"Servant," for every sinner in the universe who is called and admonished thus.

"Not to forget," is to attend to God Messiah, hence, *as* here, to the doctrine of true faith. "Israel, thou shalt not forget," for those to be regenerated or whom God Messiah regenerates;

Digitized by Google

"thou shalt not be consigned to oblivion," for the regenerated, thus unto both.

V. 22. [Trem. 17] "To blot out prevarications as a cloud, and sins as a cloud." "Cloud," in its first occurrence here is expressed by a word denoting what thickets of the forest do, that is, erroneous things in spiritual matters. "Cloud" in its second occurrence means the same *erroneous things* in celestial ones. See also the word for this. Elsewhere "prevarications and sins" are likened to a cloud because they are represented as storm clouds or as clouds; as in the sphere of spirits, so in man. "Prevarications," the things which look to spiritual matters and are against the truths of faith; "sins," those which look to celestial ones and are against the good of faith. ("To blot out") *here*, similarly to xliii: 12 [25] *and* also *as denoting* to take away PREVARICATIONS and SINS so that they no longer condemn, seeing that Jacob and Israel are *referred to* in a double sense.

"To return" in a double sense; for those whom God Messiah wills to regenerate so that they might behold interior and thus more interior things in *their* externals or rites; and for the regenerated who are converted by God Messiah so that they may look at him from faith.

"To avenge" in a double sense; in one, that if they returned they would be saved; in the other, that they are saved.

V. 23. [Trem. 18] "To sing," for a glorying from man's more interior things, or from the more interior and the inmost heaven.

"Heavens," for more interior and inmost things together.

"To sound," is predicated of interiors or exteriors; but "to sing," of the heavens.

"Inferior lands," for those who are below or outside the heavens.

"To give out a crash in sound and to resound in song," is to give thanks to God Messiah from hilarity of mind.

"A tree in the forest," for the things which are not in the faith, but which are of the external man. "Forest," for those who are not yet in faith.

"To avenge Jacob," is to redeem him. "Jacob," here for those who are of the representative Church and for those in general who are of the interior man. Thus Jacob signifies what is signified by "land" and "forest."

"To glory in Israel," for love. "Israel," for those who are more interior and inmost.

V. 24. [Trem. 19] "Avenger," applied to Jacob, similarly *to V. 22, 23.*

Digitized by Google

"Former from the womb," for Israel or the more interior man, thus for the elect. Similarly as before.

"Creator of heavens," for the reformer of man or the creator anew.

("To extend heavens"), see xl: 22; ("to expand the earth"), see xlii: 5.

V. 25. [Trem. 20] "To make vain the signs of liars." "To MAKE VAIN," is to annihilate, to be reduced to shame, to blot out. "Signs," for all things which they interpret badly, thus here the Word of God Messiah, *which they interpret* from the literal sense. "Liars," for those who interpret the Word badly and in favor of cupidities.

"Will make the diviners foolish," for those who wish to be wise in the mysteries of faith from the acumen of their own ingenuity, and are led away in fact by the love of self.

"Fools." Those who suppose they act and think from self will be reduced to folly. "To infatuate" is applied to the science of the wise, which infatuates when they suppose they do truth and good, although *it is* evil.

"To lead backwards," is to take away truth and good, and so thrust down to vanities altogether, thus to things corporeal and terrestrial in which they at length place wisdom.

"The wise," for those who suppose they think truth and good from themselves, and especially *that they* do good. Wisdom is primarily of the will.

"Science," for all things the wise know and which they suppose they know.

V. 26. [Trem. 21] "To perform or establish the word of his servant," means to confirm the truth of the Sacred Scripture. "Word," for truth and for the Word Itself of God Messiah. "Word of the servant," for the truth of God Messiah's Word. "Servant," for Moses and the Prophets, on which account Jacob also is called a servant inasmuch as the true representative Church is also signified by him. "Servant," *therefore*, for those through whom the Word is revealed, thus men; in the supreme sense, for the Human Essence of God Messiah, *whereas* "Word," for the Divine *Essence*. Hence "counsel of messengers," for a decree from eternity.

"To complete or perfect or fulfill the counsel of messengers." "Messengers," for the angels who spoke through those by whom the *Word* was revealed.

"Saying concerning Jerusalem, see xxxvii: 22, 23, they shall be inhabited," namely that the doctrines of faith which are truths

Digitized by Google

from eternity will be perfected. "To inhabit," is thus for the life of spiritual things.

"Saying concerning the towns of Judah, they shall be built," means that celestial things will exist. "Judah," fourth son of Leah means confession. "Towns or cities of Judah" are the celestial things of faith, or those who have faith in God Messiah. "To be built" means the life of celestial things.

"To raise up the wastes," for the spiritual and celestial things destroyed in anyone, namely that they are formed anew and so live.

V. 26-8 [Trem. 21-3]. "To say" is predicated of the truth of God Messiah's Word, and of decrees from eternity, and *means* indeed that the Word, thus God Messiah, says.

V. 27 [Trem. 22]. "He will say to the deep,dry up," means that terrestrial, corporeal and natural evils, thus the things of the love of the body, are destroyed.

"To take away, *make arid*, rivers," for sensual and scientific things, which are false spiritual things and have confirmed corporeal lives, *namely* that they perish. "To take away," then is here predicated of false spiritual things.

V. 28 [Trem. 23] "Cyrus or Coresh, the shepherd, who will perfect all the will of God Messiah," stands for God Messiah, and indeed for His Human Essence, since here specifically about Messiah to come. "To perfect the will," here delectation, or desire, good-pleasure, purpose, according to the signification *of the word*; for the decree from eternity concerning man's salvation. xlvi: 10.

"To be built," for the life of spiritual things.

"Saying to the temple, be thou founded," means that God Messiah will come and form a celestial kingdom among men, as in a universal *sense*. "Temple," for God Messiah's kingdom.

CHAPTER XLV.

V. 1. "Jehovah says to His anointed Cyrus," for God Messiah. "Jehovah," here, for His Divine, and "Anointed" for His Human Essence. Called "shepherd" previously. *xliv*: 28, because anointed into the priesthood.

"To strengthen the right *hand*," is to sustain. Here "right hand," for the Human Essence of God Messiah sustained by the Divine. Thus "right *hand*," for the strength of Messiah in temptations, and accordingly for the deliverance and salvation of the world.

"To strew the nations before Him," that He have dominion

Digitized by Google

over falses, which here specifically are "nations." The verb itself signifies this.

"To dissolve or loose the loins of kings," is to liberate the bound from prison; *hence* to loose the loves, *or* "loins," of self and the world *which are* "kings."

"To open folding-doors" or entrances, doors, portals, which are double, here in the dual plural; for inferior and superior spiritual things which are double; namely to disclose truths, falses havng been dissipated.

"Gate," here for the things which lead to celestial things from spiritual ones. "The gates should not be closed," for the approaches or the way to celestial things, as in Gen. iii: V. 24 to the tree of life.

V. 2. "To go ahead," is to prepare the way, *and* stands for the Divine Essence of God Messiah which is said to go ahead, *in the period* before He came into the world as to the Human, through the Word of the Old Testament. In the supreme sense by Jehovah is meant Jehovah His Father, and then the things which are contained in vers. 1, 23 are also in the sense concerning Messiah and His victory.

"To make the unequal" or tortuous, crooked, or oblique, things level," is to rectify falses which have been distorted and entangled through phantasies.

"He will break the steel," read brass or copper, "folding doors," for natural scientifics and reasonings thence which have destroyed spiritual truths. "Folding doors," here in the plural but not the dual, thus for all falsely spiritual things. "To break," is to destroy.

"Iron bars," for things corporeal, namely their loves and the cupidities thence arising.

V. 3. "Abstruse or hidden treasures," for spiritual things or the cognitions of truth and good which have lain hidden through pleasures and cupidities, and are opened and appear when the latter, or the corporeal and natural things which hid them have been dispelled and removed. In the supreme sense, for the Divine things communicated to the Human Essence of God Messiah.

"To be called by name," is to be designated by all things that name embraces.

God Messiah as to both Essences, the Divine and the Human together, or else as to one, or the Human, is called "God of Israel."

V. 4. "For the sake of the servant, Jacob," for every true in-

Digitized by Google

terior man who is called servant; whereas the more interior one, or Israel, "elect," because provided for.

"To call him by name," is to give the things which Jacob here signifies, namely interior things which are compared to the foot with respect to more interior things and those which are of the true representative Church. "To surname," similarly, but it is applied to the more interior man, thus to the new Church or that of the nations, because they heard celestial truths from the mouth of God Messiah Himself, whence *they were* more instructed.

V. 4, 5. "To ignore," means not to have faith.

V. 5. "To gird anyone," is to give the spiritual things of faith as also celestial things, which properly is "to have the loins girded."

V. 6. "That they may cognize from the rising of the sun and from the west," in the most universal sense, for the universal heaven and the universal earth; *thus* for all from the time of the Ancient and primitive Church, which is "the east," as also from the two last *times* when faith has been vastated and the kingdom of God will come. "To cognize," here, means to know, which is applied to the first advent of God Messiah; whereas "to be wise," to the second.

"That besides Jehovah God *there is* nothing," where "nobody" should be read, and nothing whatever that is in heaven and earth. Thus God Messiah alone was acknowledged by the Ancient Church.

V. 7. "To form light and create darkness," in the first creation for ignorance, but afterwards it is falsity represented by "darkness," thus the intellectual, and it was ignorance which then formed its heaven. "To form light," for intellectual things to which ignorance answers, because with regard to man's first formation there was not falsity, represented afterwards by "darkness," but ignorance, that is, "evening," was in its place. "To form" is predicated of the intellectual-light of the truths of faith; and "to create," of the ignorance of truth and good which destroyed the light. Hence the rainbow, for man. "To create" is predicated of "darkness," that is, of the ignorance of the man established in integrity; whereas "to form," concerning the light of intellectual things. Hence as it were a distinction of colors as in the rainbow. "To create" is also applied to what is undelightful, expressed here *below* by "evil."

"To make peace and create evil." "To make" is applied to the good signified by "peace;" whereas "to create," to what is undelightful. In general, "to make" is applied to "light" and

Digitized by Google

"darkness" as well as to "peace" and "evil." "Peace," for the good of love, and "evil" for its opposite, but in the man in a state of integrity for what is undelightful but not for evil or sin. Hence a distinction as to love. "To create evil," for what is undelightful, because in a state of integrity, but not for sin which afterwards succeeded. Hence a distinction of the good.

V. 8. "Drip down, O heavens, supernally," for inmost and more interior things, *or* "heavens," which are said "to drip down" when they infuse in inferior things the perception of truth and good.

"Superior clouds," for inferior spiritual things or rational things. The expanse below the heavens is called "clouds." They are distinguished from "the heavens" which are the more interior and inmost things.

"To flow with justice," that is with charity and the goods flowing from charity, is to abound in charity or the good of love. "Justice," in general, for love in every degree of true order.

"That the earth may open itself and they give out fruit," for natural things by which charity is led into act; thus for every act or work of charity in man which is produced from more interior and inmost things. Therefore "fruit" is written in the plural. "To give out the fruit of salvation," for works or goods of charity, thus of saving faith. It is called "salvation" from God Messiah who alone produces fruit which is called also the fruit of faith because *it is* through faith in Him Himself. To charity are ascribed actions, not works, lest they should be confounded with the works of the law in which justice is placed. They are called "the fruit of salvation."

"*That* justice may blossom at the same time," means that love may produce the intellectual *things* of truth and good, according to the state of the regenerated man.

V. 9. "To LITIGATE." It is predicated of every falsity and evil which litigate with truth and good, thus with the things which are of faith, hence with God Messiah who is here called "Fashioner." Here specifically concerning those who attribute merit and justice to self.

"Fashioner," elsewhere "former," is predicated of earthenware and clay, thus for God Messiah who formed man from earth and clay.

"That the pot ought not to litigate with the earthen pots." "Pot," for the falses or lies of those who attribute the merit of justice to self, which "ought not to litigate as with their fashioner," thus not mutually among themselves in a man, or among

Digitized by Google

men as the posterity of Jacob *did* with the doctrine of the Ancient Church from which they were descended, and had been formed in dough as it were from the fact that they claim merit for self.

"Clay," for all evil arising especially from the love of self, which litigates against the merit and justice of God Messiah in regenerating man, *and* which they impute to self. "Pot" there, for falses of doctrine.

"To do nothing," has reference to regeneration.

"Because no hands for that work," that they contributed nothing at all to regeneration, because they have no powers. "Work" for the work of justification.

V. 9, 10. "Woe," a formula of damnation. Ezek. xvi: 23.

V. 10. "Father," for intellectual things and the doctrines of faith, of which "TO BEGET" is predicated; namely that they have taught things repugnant to these. "Female," for the celestial things of faith, of which "to bear" is predicated; whereas "to beget," of the spiritual ones.

V. 11. "Jehovah, the Holy One of Israel," for God Messiah. "Former," for God Messiah, creator of the new man.

"Things to come," in general, for those things which look to God Messiah, specifically to His advent into the world and into glory. "To ask from Him," is to be instructed by Him. "To ask," or to interrogate, to consult,—is to pour out prayers, and thus *things* would be obtained from Him.

"To ask from the sons of God Messiah," is from the sons of the Ancient Church, from the regenerated, from revelation, from the Word of God Messiah.

"To ask from the work of His hands," is to be instructed in all these things in the Word of God Messiah which treat of Messiah the regenerator.

"Interdict ye," read "they shall be commanded" or "precepts shall be given;" signifying to obtain what they prayed for.

"To make the earth and station or create man upon it." "To make," in general, is applied to the whole man, to the universal human race; "to create," to the more interior and inmost MAN or things, thus to those having faith. "Earth," in general and specifically, for the human race, for man, for man in his complex; and "man," for the inmost and the more interior as also for the regenerated *man* and the *one* having faith, *thus* for the truly human mind.

"To extend the heavens with hands," means from divine power as to both Essences to form and produce and give man's spiritual

Digitized by Google

and celestial things, to amplify them, and so to create anew.

"To command the armies of the heavens," is to ordinate all and single things in the man to be regenerated and in the regenerated *one, which is* "to command" or give precepts, so that they may be suitable to celestial order.

V. 13. "To excite in justice," is to give the life of love or a celestial one.

"To make the ways level," is to ordinate and dispose all and single intellectual or spiritual things of man, so that they are suitable to celestial ones.

"To build the town," is to reform or regenerate the entire man.

"To send back the deported," is to loose from bonds or captivity and to deliver from falses and evils, *thus* to separate the things which are true and good from falses and evils. "Not with price or offering," for gratis without any assistance from the man as to spiritual and celestial things, which are of "an offering." "Price" looks to spiritual *things* or silver; "offering," to celestial *things* or gold.

V. 14. "Labor of Egypt," for scientifics. ("Egypt") or also ("Cush") and "the Sabaeans," for the evil, who hold the sons of the Church in captivity.

"The merchandise of Ethiopia," for inferior spiritual things from scientifics, which constitute the rational man, whereas "the merchandise of the tall Sabaeans," for the inferior things of celestial matters, or the delightfulnesses of life. They are called "males of measures," because the remaining things are measured from them.

"To cross over to anyone," is to give anyone what is of others.

"The shackled to cross over," means to be held in bonds, and to serve, with regard to all and single things of the rational mind.

"To bow," is to worship from affection or the heart. Similarly "to bend every knee," at V. 23.

"To beseech," is to worship from rational things or from the spirit.

V. 14, 21. "Where *there is* nobody," read "nothing;" means that nobody except God Messiah is to be worshipped.

V. 15. "A hidden God," means He is in all least and most singular things as in great ones.

"Preserver," or Saviour; that God Messiah is the sole Saviour.

V. 16. "Smiths of images or of forms," for hypocrites who turn themselves to both; so called from a hinge, see the word.

Digitized by Google

V. 16, 17. ("To blush"), is indeed as to reasoning; and at V. 24, with respect to all things which are repugnant xliv: 4 [9] ("Affected with ignominy"), see xli: 11.

V. 17. "To be saved in an eternal salvation," for felicity, because "salvation" is God Messiah.

"Everlasting ages," for eternity. ("Age"), see xxvi: 4.

V. 17, 25. ("Israel"), for all in the universal world. It is called here "seed of Israel." Similarly xlvi: 3, where "remains of Israel" which *are* among the Jews but mean the Church of the nations, V. 3 [13?]

V. 18. "Creator of heavens," for man's inmost and more interior things, "heavens," which are said "to be created" because they also exist in every man. "To create" is predicated of the rational mind which was created such from the beginning; and "to be formed," because it is to be reformed, is *therefore* predicated of interior things, of the rational man's spiritual things, of rational things which are to be formed since the seat of evils and falses is there. "Earth," is the rational mind, of which "to be created" and "to make" is predicated. "To make" is predicated of the celestial things of the rational mind. xlvi: 11.

"To establish the earth," means to contain in harmony and love all and single things which are of the rational mind.

("Emptiness"), has reference namely to the rational or inferior mind which is called "empty" when *there is* nothing of truth.

"To inhabit," is to be instructed in celestial and spiritual things, thus to live.

V. 18, 21, 22. God Messiah alone is the creator of the new man.

V. 19. "To speak clandestinely or in secret," means to the inferior mind without the faculty of understanding. This also has reference to truths; "dark things" to goods. "To speak clandestinely and in the place of a dark land," means before the natural man, but not to the intellectual one, or that which can understand. "A dark land," the inferior mind without intelligence.

("Jacob"), only for the posterity of Jacob, but "seed of Jacob," *though* similarly at xlvi: 3, *here* for the truly rational man, *and* also for the true sons of the Ancient Church.

"To speak justice," for goods, of which "to speak" is predicated, because truths from goods. "To indicate the right," for truth, of which "to indicate" is predicated, thus good from truth.

V. 20. "To be congregated," is predicated of residual goods;

Digitized by Google

"to come," of truths; "to approach," of both, though at V. 21 of goods, where "to move up" is read.

"To escape from the nations," for the residues or residual truths and goods remaining after evils and falses, "the nations," have been cast down.

"To gestate the wood of a graven image," for the yoke of cupidities and to be under it.

"God not willing to save," for the things which are of reasonings from cupidities.

V. 21. "To indicate," see xliii: 12 [Trem. xlii: 37], about truths; "to approach," about goods.

"To enter into council," means to consult scientifics in order that they may know from some truth and good.

"Former days," see xxxvii: 26, and "Ancient times," for the time of the Ancient Church.

"Jehovah," for the Divine Essence of God Messiah; "Elohim," for the Human; "God" in the singular, for both together; respectively to man's regeneration. So V. 22.

"Saviour" and "Just One," for God Messiah as to the Human and Divine Essences respectively.

V. 22. "To look," is to have faith.

"Ends of the earth," for all in the universe who have faith.

"To swear," is to asseverate the things which are decreed from eternity, which in itself is truth.

"The just Word went forth from the mouth," in the supreme sense, for God Messiah who proceeds from Jehovah His parent, which is here expressed *as* "to go forth from the mouth." It is said "just Word," because *He is* good and truth together, thus what is holy. In the other senses, *it means* that which was spoken and said in God Messiah's Word.

"The Word which is not recalled," means to eternity.

"Every knee to bend itself," is to worship God Messiah from affection or the heart for thence comes the bending and flexure of the knees.

"Every tongue shall swear," is to worship God Messiah from faith as to intellectual things. "Tongue," for the things which proceed from the doctrines of faith. "To bow down," is to worship from faith as to celestial things.

V. 24. "All justice," or justices, in the plural, which here involves celestial arcana, namely that because the Divine Essence of God Messiah was alone unable to save a man so perverted, there was given to Him justice and strength, namely that He fulfilled all justice as to the Human Essence, whence strength.

Digitized by Google

"Strength," for the union of all through God Messiah, because He fulfilled all justices. Thus also "strength" stands for love and the kingdom of God Messiah and God Messiah Himself, jointly.

"Let him come to Him," that God Messiah will return to Jehovah His Father, thus that all who have been justified and have acquired faith will come through Him.

"To be angry," is to be enraged, *and* is applied, in general, to those who combat faith in God Messiah, as *do those* who make it to themselves a scandal that Messiah was made such a man.

V. 24, 25. "Jehovah," for the Divine and the Human Essence of God Messiah jointly.

V. 25. "To be justified," is to be delivered from eternal death through justice thus through love.

"To glory," to enjoy the celestial kingdom, which is the glory of God Messiah.

"Seed of Israel," for those who have faith in God Messiah; inasmuch as "Israel" in the supreme sense signifies God Messiah who is God's sole wrestler, that is, inmostly *and* spiritually, and the prevailing Lord.

CHAPTER XLVI.

V. 1. "Bel falls down or succumbs," for all evils which *were* in the representative Church, specifically in the posterity of Jacob, but also among the rest. "Bel" is an idol which those make who place justice in works. "To fall down," is said when all evils were conquered through the merit and justice of Messiah. Thus "Bel" has reference to evils after victory is accomplished.

"Nebo," for falses, similarly at V. 2, for all persuasions not only through miracles but through figments which were successively increased, thus through trifles in which they confirmed themselves, which is called "Bel."

"Idols," *Schm.*, or "scarecrows" *Trem.*, here; for every evil and falsity which they acknowledged and thus worshipped.

"Beasts and draught-beasts," *Trem.*, read "wild-beasts and beasts," *Schm.* "Wild beasts," for interior or severer cupidities; "beasts," for exterior *ones*, thus the pleasures of the body and the world, which were subjugated through God Messiah.

"Burdensome loads," for fables, figments, persuasions from externals, by which they increased, that is, loaded the doctrine of faith which was of the Ancient Church and so made *it* to serve. "They are for a burden," means that the Ancient Church succumbs under the burden of *their* bondage. "For a burden to the

Digitized by Google

tired *beast,*" for the doctrine of true faith loaded with falses, trifles and figments, so that wearied it succumbs and thus expires.

V. 1, 2. "Nebo is bent back," read twisted up; signifying that all falses meant by Nebo are broken, which is done by the avenues of the preaching of the interior and the more interior man through God Messiah. Nebo *was* previously represented as erect.

V. 2. "To rescue," is to deliver from evils and falses, and to put at liberty. It is applied to the house of Israel. "To rescue the burden," is to put oneself at liberty; to distinguish between falsity and truth, good and evil, thus *here* not to separate, because they succumb under their bondage, thus not to be put at liberty.

"To go away into captivity," is to serve evils and falses and be reduced into the state of bondage.

V. 3. "House of Israel," xlv: 17, 25, for the Church of the nations of both times, perverted also. "Residue of the house of Israel," for the still preserved doctrine of true faith.

"From the womb," means from their first parent, Jacob, also from the first institution through Moses when the representative Church is said to have been born, but previously it was conceived *and* gestated as a foetus in the womb. "To be carried from the womb," means that the false doctrine and the evil life of the perverted representative Church was of annoyance to God Messiah, because it was repugnant to faith.

"To gestate from the matrix," for from the first conception from the womb, from nativity; denoting to conceive the doctrine of faith and to gestate it as a foetus, and afterwards to bear it; for the house of Israel.

V. 4. The representative Church at the age from the womb or at nativity, whose last age is called "old-age;" and on account of its being postponed through two more weeks of time, the expression "unto hoariness" is used. "Hoariness," for the senile age of the representative Church, further postponed.

"To CARRY," is to suffer the molestation of the falses and evils of the perverted representative Church. "To carry" also means, in the supreme sense, to educate the house of Israel with regard to the temptations and victory of Messiah.

"To make," is to fashion the doctrine of true faith which was of the Ancient Church.

V. 5. "To be likened to" looks to life; "to be made equal," to doctrine; "to be compared to," to both, that is to celestial and spiritual things.

Digitized by Google

V. 6. "To lavish gold out of a purse," change this into "to squander a thing as though it were vile;" for from phantasies excited by cupidities, to dispose the celestial things of the Church or goods in order to indulge one's own loves, or to favor cupidities in perverting the doctrine of true faith. "From the purse," pouch, wallet, or receptacle; for from the institutes of the representative Church delivered through Moses and the prophets.

"To weigh silver by the beam or balance," is to dispose the truths of the Church or its spiritual things to favor one's own cupidities, thus to pervert them, whence *arise* false doctrines.

"To engage a metal-caster for a reward." "METAL-CASTER," for every false teacher who fashions, but here properly he who conceives a doctrine conformable to cupidities, by abusing the doctrines of the Church. "Reward," for every cupidity which is favored, *and* whence is their gladness, and good, and the reward which is lusted after. It treats here of the representative Church as to how it was perverted; and, in general, of the perversion of the Church, here from conception.

"To make a god to whom they will fall down and bow," is to adore the things which cupidities persuade. "To fall down," concerning evils which they adore from cupidity. "To bow," is predicated of falses which they worship as truths.

V. 7. "To gestate God," is to cherish the conceived false doctrine as a foetus, in the womb, thus to nourish. Conception is expressed by "metal-caster." "To bear on the shoulder," for from nativity as nature, *and means* to educate evils and falses thence, from nativity, as they are wont to bear babies.

"To station in the seat," for false doctrine which has been so conceived, born, and educated that they remain in it.

"To STAND," for falsity which inheres in the mind and remains.

"Not to recede from the place," for evil confirmed by falses, that it remains.

"To cry out to him," is to beseech. It is applied to falses and evils from and concerning which prayer is made.

"To hear," is to be informed in the truths of faith.

"To save from straitness," is to deliver from evil in general, because evil causes all straitness. It is predicated about evils.

V. 8. "To remember," is predicated of spiritual divine *things*; "to ascend upon the heart," of celestial divine things.

"To show themselves males," for the intellectual and the intelligent.

"To recall to the heart," for to obey. It is applied to volun-

Digitized by Google

tary things; whereas "to recollect," to intellectual ones.

"Rebels," in general, for the perverted.

V. 8, 9. "To recollect," is to attend, and indeed intellectually; "to recall to the heart," is to apply oneself from the will.

V. 9. "Recollect ye the former things from an age," that is of the cognition and worship of the Ancient Church, *which is* "an age," which acknowledged God Messiah alone as *the one* to be worshipped, and which rejected everything else *as a thing* to be worshipped, because God Messiah was all in all.

V. 10. "The beginning and end" of all is the kingdom of God Messiah. Thus both signify His kingdom, and, in the supreme sense, Him.

"To indicate from antiquity things which have not yet been done," is to predict the advent into the world of God Messiah, which was known to the Ancient Church.

"To say" is predicated of the certainty of the advent of God Messiah into the world and into glory.

"The counsel will stand," for providence and the divine decree. It looks properly to the decree that God Messiah will come into the world.

("Delectation"), se xliv: 23 [28]

V. 11. "To call a fowl from the east, see xxxv: 6, or from the rising of the sun," is to be summoned to the kingdom of God Messiah and to be given heaven, *which is* "to call." It is those who are destitute of true love because of spiritual light who are then instructed and much more easily imbued, and who snatch up as it were the celestial things of faith after the manner and nature of a fowl. "Fowl," [עיט], for those who are called the halt, *and* are to be summoned to the kingdom of God Messiah. It looks to those who love. Those who understand or who will be rendered intelligent are called "males of counsel."

"Far off land," for those who live in ignorance.

"To speak and to adduce," is to strengthen the Word by act, thus for the divine decree, a formula. xlviii: 15.

"To speak" is predicated of spiritual things; "to do," of celestial ones. ("To form"), see xlv: 18.

V. 12. "The stalwart in heart," who trust in self and the world and suppose themselves *to be* stalwart.

"Those far-off from justice," for *those* who too greatly disagree with saving faith to be able to be saved, because they trust in themselves *and in* the things of the mind and of their own works.

V. 13. "To bring up justice," means to teach them that they

Digitized by Google

should trust in God Messiah alone, who was made Justice, and whose advent into the world is here treated of.

"Salvation will not be retarded," means that the kingdom of God will come, and indeed with Messiah, who would be made Justice. His advent into the world and thus into glory, which is "salvation," is treated of. "To dispose salvation in Zion," for the kingdom of God Messiah in saving faith and indeed in the love of faith. "Zion," for the Church of the nations. xlix: 14.

"To put an ornament or adornment on Israel," is to donate the spiritual things of faith; whereas "Zion," for the celestial ones.

CHAPTER XLVII.

V. 1. "Descend and sit in the dust," is predicated of the life, customs, and works of those who indulge in the love of self and the world. "To sit in the dust," means in evils arising from the love of self and the world. "Dust," is predicated of life or works.

"Virgin, daughter of Babylon;" for the life of the loves of self and the world. "Virgin" is mentioned because it thus appeared to itself, on which account it is called "tender and delicate." "Daughter," properly, is applied to the doctrine thence which is hidden but manifests itself in the life. "Daughter of Babel or Babylon," for the perverted Jewish Church; for all those things which come forth in act, thus for the life of those who indulge the loves of self and the world.

"To sit on the ground or earth" is predicated of false doctrine.

"Daughter of the Chaldaeans," for the perverted doctrine of the Jews.

"Thou shalt not go on to be called tender and delicate;" "tender," looks to doctrine; "delicate," to life.

V. 2. "Take millstones and grind farina;" for all science, philosophy, and doctrine, whether one's own or alien, whence falses are taken; *denoting* to fabricate false doctrine from the sciences whether one's own or alien ones.

"To uncover the locks, to bare the sole." "To bare" looks properly to falses, and "to uncover," to evils; thus to put forth the things which are false and evil. "Locks" for interior reasonings from sciences or evils; "sole," for exterior ones. "To uncover *or bare* the sole," for the sensual things from which they fabricate falses.

"Uncover the thigh, cross the rivers," means to lead an evil

Digitized by Google

life, *since* "thigh" is the things which are evil as to life; and to teach falses, which are "rivers" here.

V. 3. "Nakedness," for folly and insanity because without truth, about which "to uncover" is predicated, because it proceeds from evil.

"BASENESS," for all wickedness which appears when falses are detected.

"To take vengeance," is to permit that evils be punished by evils. "To HINDER" looks to falses which will not hinder; "vengeance" looks to evils.

V. 4. "Avenger," for God Messiah inasmuch as He permits that evils shall be punished by evils, for the sake of saving men.

"Holy One of Israel," for the Human Essence of God Messiah.

V. 5. "Sit silent," that he knows or understands nothing.

"To enter into darkness," is to ignore entirely what truth is.

"Daughter of Chaldaeans," for false doctrines arising thence, *see V. 1*, for Babylon was the empire, thus for all human intelligence and philosophy.

"Kingdoms," for the things which are of man, as his sensual, natural, spiritual, and celestial things, whose "mistress" intelligence and human philosophy wish to be called.

V. 5, 7. "Mistress of kingdoms," for human wisdom, thus philosophy and science which is commanded by cupidities, as here by the Babylonians.

V. , 8. "To sit silent" and "to sit securely," is predicated of the intellectual mind.

V. 6. "To boil against the people," is to be enraged and to take vengeance, which is done when falsity is permitted to punish itself through opposites.

"To profane" is predicated of the celestial things of faith.

("Possession"), for good and the exercise of good. "Possession" is of love, whereas "people" is of the truth of faith.

"To deliver into the hands," namely of Babylonians and the Chaldaeans, is to permit that evils and falses punish man, and thus torment him through discords.

"Not to exhibit mercy," is to be touched by no love, but that the evil or evils tear themselves apart, for when it is permitted they labor for nothing else than to torment, on account of discord.

"Old man," for those who wish to understand and so to be wise. "To aggravate the yoke upon the old man," is to disturb with falses him who wishes to be intelligent, thus to burden all truth.

Digitized by Google

V. 7. "Unto an age," for everlastingly even to the end of the world.

"To place in the heart," means to feel and remember it from a disposition like that of spirits. "To recollect," predicated of the intelligence, means the reminiscence of things knowable from the memory; but of *those knowable* from the disposition, "to place in the heart" is predicated. "To recollect the extremity or end," is to consult the understanding, and to judge *as to* what will happen.

V. 8. "To hear," is to attend, think, and judge.

"Pleasurable things," so called from Eden, *signifies* that he lusts to enjoy a terrestrial garden alone, as was Babylonia and Chaldaea.

"To sit securely," is to perceive nothing otherwise in the understanding.

"To sit a widow," is to be unable to protect one's own cupidities and loves through reasonings.

V. 8, 9. "To experience bereavement," is to be deprived of pleasures which their dispositions engender from loves of self and the world and from phantasy.

V. 8, 10. "I and no *woman* besides me any more." "I" is predicated from the will. The intellectual talks in this manner.

V. 9. "On the same day," for the same *as* xlv: 21.

"Widowhood," is to be deprived of those reasonings, *see V. 8*, so that they cannot defend themselves.

V. 9, 12. "Sorceries," for all things which flow from act, and in which they place worship, which are evil because in externals alone.

"Incantation," for the figments of ratiocinations with which they would fortify worship in externals.

"Fortitude" is predicated of the force of understanding and reason.

V. 10. "Wickedness," for every intention from an end of evil. "Evil," for the punishment of evil.

"Wisdom," for the things which are of the disposition and thus of the works.

"Science," for the things which are of reasoning.

"It perverts or averts," *denotes* to turn aside or draw back altogether from the way of true faith.

V. 11. "Whose origin thou ignorest." It is called "origin" from what is obscure and black, the origin of evil. The hereditary as well as the actual root of pleasure is also thence. They obscure the cause.

Digitized by Google

"Affliction or distress or calamity," for the torment of conscience through thoughts, and for the conflict of truth with falses.

V. 12. ("To profit"), similarly to xliv: 4 [9]

V. 12-15. "To labor" is predicated of evils and falses because they reduce man to bondage.

"Childhood," for the medial age when the Ancient Church was perverted.

V. 13. "To be weary," is to despair.

"Multitude of counsellors," for the means of one's own prudence, which is imprudence.

"Astrologers or those observing the heavens," for those who consult the goods of nature and the body, and live from *their* own wisdom. Therefore "astrologers" are the vanities of wisdom.

"Those contemplating the constellations," for those who consult their own reasonings and wish to believe they are truths. They are the inanities of intelligence.

"Months," lxvi: 23, *or* "NEW MOON," for the new things which they fashion in doctrines and in rites.

"Things to come," for the punishments of the impious at the Last Judgment.

V. 14. "Stubble" is predicated of scientifics or falses, of which they have fabricated a religion. "The fire burns them as stubble," for the vastation of reasonings through punishments. "Fire," for natural lumen which they consult, for the word "fire" here signifies a hearth and light.

"To rescue them out of the flame," or "out of the hand of the flame," for from infernal torment which answers to the flame of cupidities.

"There is not left a carbon," read coal, "to make warm," for the pleasure of the body that he may have delectation thence.

"To sit beside" is predicated of the lumen of nature.

V. 14, 15. "To rescue or save," looks to reasonings or philosophy, that they cannot be delivered in life through *their* machinations, by which they can no longer save themselves, as in the life of the body.

V. 15. "Negotiations," for all who make profit from religion, laboring for self and the world.

"To wander into parts or through a crossing over, or to deviate," is to cross over to what is contrary to the truth of faith, to walk in a way contrary to faith.

CHAPTER XLVIII.

V. 1. "To hear," *means* to attend. The things said as if about

Digitized by Google

Babylonia and Chaldaea are predicated of the posterity of Jacob, and concern in general the representative Church and the symbolic *one* jointly.

"House of Jacob," for the posterity in Jacob; in general, for those instructed in faith and *then* perverted.

"To call himself by name," is to understand the doctrine of faith. "Who calls himself by the name of Israel," means that spiritual men wish to hear, since in the supreme sense Messiah is Israel. "Judah," here, for the celestial man. "To swear by the name of Jehovah," is to acknowledge all things which are of faith, whence the sworn covenant; *it* is to worship God Messiah according to all the institutes and precepts of the true Church.

"To go forth from the waters of Judah," for those to be born spiritual from celestial. "Waters" are spiritual things; "Judah" is faith as to essence or love, "waters of Judah" are the doctrine of faith. Here is a twofold sense, for by "waters of Judah" are also signified damned filthy natural things.

"To make mention of the God of Israel," is to acknowledge the doctrine of true faith, and because "it has been sworn," to profess it.

"Not faithfully and justly," for not from truth, and the will, or from the mouth and the heart. "Not faithfully," that they do not acknowledge the truth of faith; "justly" looks to life and worship from the heart.

V. 1, 14, 20. "The house of Jacob" is Babel and the Chaldaeans, and yet they call themselves "Israel."

V. 2. "To call themselves from the holy city," for from saving faith, "holy" *meaning* from the celestial and "holy city," the celestial of faith; for their wishing to have it acknowledged that they are of celestial love and saving faith.

"To stay on the God of Israel," is to profess the truth of faith, thus to acknowledge God Messiah in every rite of the Church. "Jehovah of hosts," for God Messiah's being all in all things of the rites of the representative Church.

"Jehovah of hosts," for God Messiah, that He is all in all things of the doctrine of faith, thus of the rites and also of the precepts of the representative Church.

V. 3. "To indicate prior things and to pronounce," is to teach and institute the things which were known in the Ancient Church, or which *therefore* were previously.

"Things proceeding from the mouth," for the things which the Word signifies, thus for the institution of all things in the repre-

Digitized by Google

sentative Church. "To announce" these, see V. 5, 6, is to make to hear, to institute things which were then antiquated.

"To make and to come about, a formula expressing the omnipotence and omniscience of God Messiah. "To make," for everything which is of dominion in man, which he teaches and does, because it so wills and persuades.

V. 3, 5, 6. "Time," for the time of the institution of the representative Church with the posterity of Jacob.

V. 4. "Science," for omniscience and providence.

"To be hard," for the corporeal and natural man repugnant to spiritual and celestial things, or to those which are of faith.

"The neck to be an iron nerve," for spiritual things which are sensual and hence *are* reasonings about the truths of faith. "IRON NERVE," for sensual things in the place of spiritual ones in the doctrines of faith, thus for externals.

"Steel," read brass, "brow;" for natural things which dominate over celestial ones, or *are* in their place, thus that cupidities importune in a manner.

V. 5. "Idol," for everything in and out of himself which man adores as himself. As to the mind, *this is* the body; as to the world, *it is* the earth.

"Graven image," for everything natural, corporeal, or mundane which he thinks *to be* the truth and *which* commands *him*.

"Molten image," for everything natural, corporeal, or mundane in himself, which has command over him because he thinks them to be goods.

"To enjoin," for the things which command, and which man obeys.

V. 6. "Look back on, *Trem.*, or see, *Schm.*, the whole," is to observe all the rites of the Church.

"To indicate," is predicated of the cognitions of those things which were of the representative Church.

"Pronounce new and hidden things," is to institute things which the posterity of Jacob did not know previously. New things, look to interior or exterior ones; "hidden things," to more interior ones.

V. 6-8. "Not to hear," means simply not to have been acquainted with the rites of the representative Church, and still less with what they signified, for the reason that holy things should not be profaned.

V. 7. "Which things are created now," clearly, for every work of the new creation in the universe.

"Before the day," for the time before the institution of the

Digitized by Google

representative Church through Moses, thus for the time of the Ancient Church.

V. 8. "To hear and to know," is to be wise and to understand.

"The ear not opened," for not to be wise and understand.

"To act perfidiously," is against the conscience or the cognition of truth and good, as the posterity of Jacob would have done had more interior things been revealed to them.

"A rebel from the womb," for from the first infancy of the representative Church instituted anew in Jacob, and in the posterity at the time of Messiah. "To be called *this*," for the supplanter, thus for Jacob, also for the perverter of faith and the despiser of more interior things. These things look to actual added to hereditary evil.

V. 8, 10, 17. [?] "I," is predicated of the will or of everything evil.

V. 9. "For the name's sake," means for the sake of the worship of God Messiah from faith, and for the sake of the instruction of the universal world, since "Name" is the Saviour.

"LONGSUFFERING," or "one postponing wrath," *Trem.*, that is, *postponing* punishment, namely, that He never wearies in informing and saving man; here, that He is not yet wearied of instructing the posterity of Jacob, although they were vastated as to faith, yea *as to* the cognition of faith.

"To preserve the sealed up praise," for the things which pertain to the worship of God Messiah, to preserve them under a pledge as it were, in the Jewish Church where are Moses and the Prophets. It means to preserve in the Jewish Church the rites signifying God Messiah in order that the universal world might thence be instructed concerning truths. "Praise," for all worship by which God Messiah is adored. He is only praised, that is, celebrated, from faith.

"To be cut off," is to be dissipated through vastation. See xxix: 20.

V. 10. "To blow a blaze," read "to explore," as they are wont to do *with* silver in a crucible; signifying to castigate and afflict with grief, and that they should be tried in spiritual, "silver," temptation. "Not with silver" is said because nothing spiritual or of the understanding of truth was present or remained.

"To produce what is select," *Trem.*, read to prove, "in the crucible of affliction," for temptation as to loves which is effected through captivities and miseries. It looks to temptations as to loves, "crucible of affliction," because there are two kinds of

Digitized by Google

temptations expressed here. Therefore this is expressed by a word signifying also "to be elected."

V. 11. The same thing is expressed *as at V. 9.* "For my sake, for my sake," looks to both name and praise.

"To profane," similarly, as before, namely that the confirmation of faith and the representation of the celestial paradise in the terrestrial one should not be extinguished, as also that holy things should not be profaned, *as would have happened* had the posterity of Jacob known more interior things.

"Not to give glory to another," is not to suffer that other gods be worshipped with an almost similar ritual, nor also that God Messiah be worshipped only in externals; since His Glory then, because holy worship, is given to another and thus profaned. From a worship in externals; and from the worship of the representative Church when *the latter was* perverted, which began from externals in order that they might be led to internals; an external idolatry necessarily follows. "Glory," here, looks to spiritual things.

V. 12. "Israel" is termed "called," when the better ones, as the innocent, of the posterity of Jacob are signified. Otherwise Israel is termed elect.

"The First and the Last," for God Messiah, see xliv: 1 [6]; and that He is in inmosts as He is in externals or rites. Thus the whole order *is meant.*

V. 13. "Hand," for divine power in ultimates or in natural things; "right hand," for divine power in primes, that is in spiritual and celestial things.

"To found the earth," for natural goods and truths which are said *to be* founded, because they serve as a basis and foundation to spiritual and celestial ones. "Earth" for rational, *natural?* good as well as truth, which are represented by what is warm and luminous.

"To measure the heavens with the palms," or "to span *them,*" is to grasp, contain, and dispose all spiritual and celestial things.

V. 14. "Be congregated and hear ye," a formula of calling peoples to the faith.

("To indicate"), is predicated of cognitions.

"To love," is predicated of him whom He vastates as to faith, and concerning the things which vastate on account of a good end, inasmuch as He loves the end.

"Babel," the perverse and profane doctrine. "To set a delectation upon Babylon," read "that Babylon may please Him;" signifying that they should be confirmed in their cupidities so as

Digitized by Google

not to become wise, as holy things could be profaned then. It pleases on account of a good end, and therefore He is said "to love him."

"To set an arm upon the Chaldaeans," is to permit heresies and digressions from the doctrine of true faith, thus to fortify the things which have efficiency, as also philosophy today, which perverts and blinds, on account of a good end which He thus promotes so that they may be saved, for the sake of ignorance which does not give blindness.

V. 14, 16. "Be ye congregated, approach, and hear," a formula of the calling to faith. "To be congregated" is a formula of invitation; "to approach," of convocation; and "to hear," of obedience.

V. 15. ("To speak and adduce"), see xlvi: 11.

V. 16. "From the beginning," for the time when the representative Church was instituted through Moses with the posterity of Jacob, when their vastation was openly declared.

"Not to speak in concealment," for no prophetical discourse.

"To speak from the time this *was*, I." God Messiah is thus expressed through the Word, through Esse; thus Jehovah.

Jehovah or God Messiah is *here* expressed in other words. "Lord Jehovah," for God Messiah as love; and "spirit" here *for Him* as truth. In the supreme sense, that Messiah was sent by Jehovah and conceived by the Holy Spirit. "Spirit," for the truth which punishes; "Lord Jehovih," for love, since He punishes for a good end.

V. 17. ("Avenger"), see xliii: 1 [14]

"Jehovah, God of Israel," for God Messiah.

"To teach to promote or profit," is to instruct, and is predicated of doctrinal things; whereas "to lead in the way he should walk," is for life, signifying to institute life and to direct wholly in accordance with it.

"The way shall be made prosperous," for on purpose, because so decreed.

V. 18. "To attend to precepts," is to more interior and inmost things; to both spiritual and celestial things of faith.

"Peace will be as a river." "Peace," for the repose of the intellectual mind, that nothing evil and full will disturb the thoughts and thus, cause anxieties. *See* V. 23. It is compared to a river from *its* spiritual things which on account of *their* abundance will give a serenity of light.

Integrity of life is compared to "the waves of the sea" on

Digitized by Google

account of the abundance of goods. Thus "sea," for goods flowing from what is best.

V. 19. "Seed as the sand," for the inseminated truth or spiritual things, a great abundance.

"The offspring from the viscera as crags, *Trem.*, or pebbles, *Schm.*," namely a mountain; for the abundance of the things which are of wisdom; for goods which are born to truths or the cognitions of truth, thus for wisdom.

"Not to be cut off," is predicated of truths which have fixed a root, namely that they are not to be eradicated; but "not to be destroyed," of goods.

"The name," for posterity; in the more interior sense, for the fruit of faith. When this is not destroyed, the man to whom it is imputed through faith does not perish. "The name shall not be destroyed," means that what is inseminated in their faith through truth should not be extirpated. "The name shall not be destroyed from the sight of God Messiah," means He will commiserate to eternity. "Sight," for faith, hence mercy.

V. 20. "To go out from Babylonia," for from the bondage of cupidities.

"To flee from Chaldaea," for from falses, from phantasies.

"To indicate with a sonorous voice or the voice of a song," is to preach the truths of faith with or from gladness, and from or in all forces of the understanding; to preach with gladness of mind the gospel of man's salvation through Messiah. It is applied to cognitions; whereas "to pronounce," to voluntary things or to persuasions from love.

"Unto the extremity of the earth," for through the universal world, in heaven and earth, from inmosts to outmosts. xlix: 6.

"Jacob a servant," for the representative Church, if it acknowledged in *its* faith God Messiah as Redeemer.

V. 21. "They shall not thirst," means they will not be deprived of intellectual life.

"He will lead them through wastes," for through such states that they continually desire to learn. Such is the condition of spirits that they continually long to learn new things with supreme desire.

"To dig waters from the cliff," is to give spiritual things to those who thirst, from Himself, namely from God Messiah, thus from mercy; that is, from mercy, which here is "cliff," to teach truths and the arcana of faith.

Digitized by Google

"To CLEAVE the rock," is to open the current of love so as to teach the arcana of faith.

("The wicked"), see xxvi: 10.

CHAPTER XLIX.

V. 1. "To hear" is predicated of the things which are of charity and love, thus of celestial things; "to attend," of those which are of intellectual things. li: 4.

"Islands," for those who are outside the land, that is, outside of cognitions, thus not instructed about faith and God Messiah, and who are elected, those being rejected who are instructed. They are called "islands" as to the love of faith, since the mainland is the kingdom of love. It treats here of the internal man, thus of faith, hence of the Church of the nations.

"Nationalities, *Trem.*, or peoples, *Schm.*, from afar," for those ignorant of God Messiah and the things which are of faith; *thus* for those things which are of the understanding of faith, and thence *for* those who are summoned out of the nations unto the cognitions of faith.

"To call from the womb," is from the first time when the Church of the nations existed, and *also* the internal man and faith, thus before the times of the Jewish Church. The Ancient Church was the same as that of the nations. God Messiah was represented through the worship, as through sacrifices. "To be called," is predicated also of the evils which God Messiah will adduce in order that man may be saved, *and thus* on account of the good end to which they are called.

"To constitute the memory or to recollect the name from the viscera of the mother," for from the things which were of the Ancient Church. "To recollect the name," is the divine decree that the nations were to be elected. "Name," is all things which look to faith or more interior things. "MOTHER," for the Ancient Church; and "her viscera," for the worship of the ancients from faith in God Messiah, for the things of the worship and faith of that Church.

V. 2. "To dispose the mouth as a sharp sword," for truths which are preached from the internal man; *hence* to teach and infuse on the mind and so on the speech those things which are true, *a virtue* which is of God Messiah alone. Truths from their efficacy in wounding the wicked, *see xlviii: 22*, are called "a sharp sword."

Digitized by Google

"To hide in the shade of the hand," means to have in His own power what is occult. Concerning God Messiah that He held the Church of the nations or the interior one stored up for Himself in shade as the hilt of a sword, at this time when faith had been vastated in the instructed Churches.

"To dispose a shining arrow," for good and the affection of faith and of the truths of faith. The affection of faith is here called "a shining or pure or purged arrow," from purged gold.

V. 3. "Israel a servant," for those persons and things which are of the more interior man.

"To glory," stands for those persons or things which instruct about the truths of faith from which God Messiah acquires glory. They are hence, V. 5, called "glorious in His, or Jehovah's eyes."

V. 4. "To labor," is to instruct men concerning truths and goods. It is predicated of truth, of the truth of faith; "to consume forces," of affection.

"To consume forces emptily and vainly," is to act from affection, preaching the truths and goods of faith, but in vain. "Emptily," looks to truth; "vainly;" to good, to the good of faith.

"Office," *Trem.*, read "judgment," *Schm.*, for the understanding and the efficacy of truth in the preaching, that it is of God Messiah. "Work," looks to the will; and "office or judgment," to the understanding. These come solely from God Messiah.

"God," for the Human Essence of God Messiah. It is predicated from love, on account of man's justification. "Jehovah," here and V. 5, for the Divine Essence of God Messiah, is predicated from truth.

V. 5. "To be formed from the womb," is from the divine decree and the providence of God Messiah that those are formed from the womb who from infancy are provided; as also who from first times, that such may exist.

"To lead back Jacob when Israel did not recover," read gather, adjoin, "himself." This means when the more interior man or the more interior things of faith, namely "Israel," receded, that is was not adjoined or together with the interior things, namely "Jacob" or Judah. Interior things still remained among certain ones, namely that they awaited Messiah, but on account of the glory of a terrestrial kingdom. Thus only the interior man, or Jacob, was left over, who indeed was aware to a certain extent that Messiah was represented, but on account of mundane things he was then led back and formed the third class or the

Digitized by Google

rational ones. "To lead back," is applied to doctrinals; "to rescue," to the things which are of life.

"In the eyes of Jehovah," that is, of God Messiah. He is called "Jehovah," because the truth; *and* "*God*," because love. "God," for love itself, which is also called "strength," see xlv: 24; and "Jehovah," for truth.

V. 6. "Servant" is predicated of the internal man and of faith, because it serves God Messiah. Concerning those who preach faith.

"To erect the tribes of Jacob," is to bring them back to true faith; is to amend the false doctrine of the perverted representative Church, meant here by "Jacob."

"Guarded Israelites," read "guards of Israel;" for those who preserved false doctrinals. "Tribes of Jacob" there, for worship as to works.

"Light of the nations," for faith.

"Salvation," for the effect of faith, or eternal felicity.

("Extremity of the earth"), similarly to xlviii: 20).

V. 7. "*Jehovah.* Redeemer of Israel. His Holy One," for God Messiah who is called Redeemer because He sustained all punishment of damnation which was of justice or of truth, to which "Jehovah" looks. "Holy One," that thus He is holy, which looks to love from which or from mercy man is justified.

"To despise the soul or the life," that is, himself and his own life as to reasonings and sensual things which he estimated as nothing since whatever is from self and on account of self is false; *and hence* scientifics which are of man inasmuch as there is nothing from them except falses. Thus "soul," for everything which is proprial. Life is both spiritual and celestial, which is expressed by the term "living soul," for it is ruled by truth and good. Faith is described in these things.

"He loathes the nation," for every evil which looks to the inclination.

"The servant of dominators," for the faith which serves truths and goods in man, called here "dominators;" and is therefore called "a servant." Here faith according to the image of Messiah is described.

"The kings see," read "fear;" is to revere; and, in the more interior sense, to love. To fear and to love are predicated *here* of goods or the affections of good, because affections of good are of faith. "To rise up" is predicated of truths.

"Princes rise up," for the truths and doctrines which are of

Digitized by Google

faith; for truths which mistrust faith, because truths are of faith. Here faith is described.

"To bow" is predicated of both truths and goods.

V. 8. "To hear in the acceptable time," *Trem.*, read "to reply in the time of good-pleasure," *Schm.*, for the time of God Messiah's advent into the world. "To reply," is to teach and to commiserate.

"Day of salvation," for the advent of God Messiah into glory, and the time thereof. "To help *then*" is that He will commiserate the faithful.

"To guard," is predicated of those saved from falses and evils at the time of judgment.

"To dispose into a covenant of the people," for faith, that in the kingdom of God Messiah there will be a bond of love between God Messiah and the faithful. "Covenant of the people," for the instructed. It is called "light of nations," V. 6; and "covenant of peace," liv: 10.

"To confirm," *Trem.*, read "to erect," "the earth;" for the faithful in the kingdom of God Messiah who through love of faith are erected or lifted upwards to God Messiah, and no longer look downwards. "Earth," for the things which are of the kingdom of God Messiah, thus for the man as to all his faculties.

"To possess the desolated possessions," for spiritual things which come from love. Desolation is predicated of these, because *it treats* of the nations to be summoned to the kingdom of God Messiah.

V. 9. "To say to the bound, go out," for those who serve cupidities, but are in the ignorance of faith, and who desired to be loosed from body. They are called "miserable." "To go out" is predicated of cupidities; from the bonds of which they should go out.

"They who *are* in darkness," for those who have been in the ignorance of truth and faith. "To be revealed," read evolved "out of darkness," is predicated of the ignorance of the truths of faith.

"To feed through the ways," for in all exercise of life to direct them, *that is*, to donate spiritual things. "To feed," is to institute. It thus regards the spiritual from the celestial.

"From all hillocks a pasture," means from all goods the spiritual whence is wisdom. "Pasture," here, for celestial intelligence or wisdom.

V. 10. "Not to hunger," for never to be made destitute of goods.

Digitized by Google

"Not to thirst," for not to be made destitute of spiritual goods.

"The heat shall not wound them," for spiritual thirst, since the word signifies what is thirsty and thence arid.

"The sun shall never wound them," for cupidities which are natural heats.

"He who commiserates them will lead them." "To commiserate," is to save from mercy which is of love. "To lead," is predicated of celestial things; "to lead down," subsequently, in another word, with reference to spiritual things.

"According to all springs of water," for all truth. "Springs" are principles or seeds which are of happy things from heaven, from which they are led.

V. 11. "To dispose mountains, that they be pervious and in mounds that they tower, "*Trem.*. read "into a way and in highways that they be elevated," *Schm.* "To dispose mountains into a way," means that they be led to God Messiah; *and* stands for goods, *or* "mountains," that these may lead to God Messian. "Highway," for truths; "that they be elevated," is that they look upwards; thus that all intellectual things may through faith look to God Messiah. Hence "way" and "highway" are predicated of celestial and spiritual things respectively.

V. 12. Concerning the nations who lived in ignorance.

"From the north and from the west," for those who were of the representative Church. "North" looks to the colds of good; and "west," to the shades of truths.

"Land of Sineites," for those who are instructed in more interior things, because the law *was* in Sinai.

V. 13. "Sing, O heavens," is to celebrate from joy, "and exult O earth, and give forth a crash in ~~sough~~ song, O mountains," mean the three classes of angels. "Heavens," the inmost; "earth," the more interior; "mountains," the interior ones.

"Give forth a crash in song, O mountains," is to celebrate God Messiah with joy and gladness everywhere in the universe, inasmuch as they sounded with trumpets from mountains. In the more interior sense, it means to declare the glory of God Messiah from all good. "Song," for joy from more interior things, thus from love, hence from God Messiah.

"To console," is predicated of intellectual faith.

"The poor," for those who live in ignorance and have known nothing about faith. "To commiserate" is predicated of these.

V. 14. ("Zion"), see xlvi: 13.

"To leave" is predicated of love; "to forget," of love and truth together.

Digitized by Google

"Jehovah and Lord," are predicated of both truth and good.

V. 15. "Can a woman forget her foetus," for the things which are of saving faith, thus for goods or the affections of good. "Woman," for the affection of good and the love of faith. "Her foetus," properly for the Ancient Church.

"Son of the womb," for the representative Church of the latter time, when affections perished and only intellectual things of faith remained. Thus they are distinguished as foetuses and sons of the womb.

V. 16. "To be carved in the hands," read "to be inscribed in the palms," means to be in inmosts; whom God Messiah protects continually. "Hand," for power; "palm," for inmost power which is that of love.

"Wall of Zion," for the things which are of saving faith.

V. 17. "To destroy" is predicated of the preliminary things of the doctrine of faith or the formal things of faith; "to vastate," of the essentials.

V. 17, 25. "Sons," for the things which are of saving faith.

V. 18. "Lift up the eyes and see," means to weigh thoroughly and perceive.

"With all things as with an ornament, see xlvi: 23, shalt thou be clothed," for intellectual or rational things from scientifics, which are the ornaments of clothes.

"To be bound around or together as a bride," for goods of the rational mind which are as a zone or girdle to faith. "Bride," for saving faith, thus for the Church.

V. 19. "Wastes" are predicated of affections or celestial things; "desolations," of intellectual or spiritual things.

"To be straitened more than the inhabitants," for the abundance of spiritual things or truths, and also of confirming natural things.

"Journeyed afar," for falses, dissipated and ejected.

"To be absorbed" is predicated of falses which have confused and consumed truths.

V. 20. "Sons of bereavement," for those goods and truths which those called the blind and the halt, that is, who have lived in ignorance, attain to.

"Narrow place," for the rational mind, that it can scarcely bear the abundance of truths.

"To inhabit," for the intellectual life.

V. 21. "Bereaved," for the privation of good; "solitary," for the privation of truth, from ignorance; "alone," for the privation of both.

Digitized by Google

"Migrating and fugitive," for the truths and goods of faith which were not present, because in ignorance; thus for various errors and falsities.

V. 22. "To lift the hands to the nations," is from divine power to convoke those who from ignorance were not able to will or to love what is truly good. "Nations," for goods; and "peoples," for the truths of faith.

"To carry out a flag to peoples," is to convoke to the celestial kingdom those who did not understand the truth of faith.

"To carry or bear up sons in the arm," for the truths of faith from which they will adore God Messiah. "Sons," for truths in which they will be instructed. The truths in which they are being instructed are said "to be carried in the arm," signifying to be nourished in their bosom.

"Daughters to be carried upon the shoulder," for affections of good. Since these are superior to intellectual things, therefore "to be carried on the shoulder" is predicated of the former, and "to be borne in the arms" of the latter. "To carry on the shoulder," in the opposite sense, for the affections of good.

V. 23. "Nursing kings," for human intelligence and evils; "Females, nurses," for evil affections. "Nursing princes and female nurses," for human wisdom and intelligence which pervert man through application to the things which cupidities persuaded; *but* after *they have become* regenerated these will serve as means of growing wise and understanding by virtue of their application to the truths and goods of faith. In the more interior sense, still more deeply, namely that evils will serve goods; *and* falses, truths. Hence perceptions from opposites, and many things which are arcane.

"To bow themselves with the countenance," is to lower themselves down and to serve as lowest means. It is predicated of scientifics.

"To lick the dust of feet," is to serve celestial things as lowest means. It is predicated of the lowest natural goods. "Dust of the feet," for the lowest things of nature.

V. 24. "The booty shall be taken away from the stalwart." "Stalwart," for those who trust in their own science and judgment, and thus pervert truths from love of self. This is called a booty which is taken away."

"The captive *thing* shall be snatched from the just," for natural good which those abused who place justice in works, or wish to justify themselves. "Captive thing" also for natural truth *as*

Digitized by Google

well as natural good. It, *that is "just,"* looks to voluntary things; "stalwart," to intellectual ones.

V. 25. "Stalwart," for the love of self.

"The violent," for those who act from love of self and rend the things which are truths.

"The contending ones," for those who assail truths and goods; and those who defend and turn false and evil into good and truth which is of God Messiah alone.

V. 26. "To devour their very own flesh," is to be punished by things contrary to pleasure and cupidity, which are "flesh," namely in place of pleasures and cupidities to be tortured by self; *thus* to be racked by things which from the opposite correspond to pleasures of the body and to natural cupidities.

"Oppressors," for those who pervert goods.

"To be intoxicated with blood as if with must," is to rave or be racked with dire phantasies on account of violence borne against truths, and corresponding to the falses by which they oppressed the faithful. It is predicated of the punishment of those who oppressed truths through falses.

"That all flesh may recognize Jehovah is Saviour and Avenger, the Stalwart *One* of Jacob," signifies in the inmost sense that Jehovah or God the Father saved man who is "flesh," through God Messiah, Redeemer and Conqueror of the devil, who redeemed man by combats with the devil and victory; and is therefore called the "Stalwart One of Jacob." "Flesh," for the universal human race which in itself is flesh. "Stalwart or Strong One of Jacob," for God Messiah who conquered the devil; for the Church of the nations.

CHAPTER L.

V. 1. "Bill of repudiation," for the rejection of the Jewish Church on account of falsities of doctrine, and those things which are signified by adultery, Jer. iii: 8.

"Mother," for the perverted representative or Jewish Church to which false doctrinals are ascribed, but perversity of life to the people.

"Creditors," for evils which are also called "iniquities;" "defections or prevarications," for falses. "To be sold to creditors and iniquities," for the devil and evils, because when a man has done evils or says falses he is then said to be sold since he is indentured to bondage. Therefore just so much jurisdiction over him is given to the devil who would infest him perpetually unless the redemption of God Messiah interposed.

Digitized by Google

V. 2. "To come and to be present" are predicated of the will; "to call and to reply," of the understanding.

"Is the hand made too short," or short *and* abbreviated, "to be able to redeem?" for whether there is less power. "Are there no forces that it may rescue." Here "hand" and "redeem" are predicated of falses. But "forces" and "rescue" of evils or the will. To "redeem" looks to falses from which the succumbing man is redeemed. There are two words here which signify "to redeem," but the first one is predicated of falses.

"By rebuke to dry the sea and dispose the rivers into a desert." "Rebuke," for the punishment of both evils and falses; "sea," for goods which are dried up when man is being vastated of goods; "rivers," for truths; "desert," for the vastation of these. "To dry up the sea," is to vastate goods; "to dispose rivers into a desert," is to vastate truths or spiritual things.

"The multitude of fishes will stink, being dead from thirst because water is lacking." "Fish," for natural and rational goods which stink, see xxxiv: 3, when there is no spiritual good within them, signified by "dead from thirst." And because there is no truth or what is spiritual, there is added "because no water."

V. 3. "To clothe the heavens with blackness," is to empty and make vacant more interiors and inmost things, *which are*, "the heavens," thus to vastate so that nothing of truth and good appear.

"To make the covering a hairy cloth or sack-cloth," is to vastate rational things, and those which are of the natural mind.

V. 4. "To give a tongue," for the understanding or intelligence of truth. "To excite the ear," for wisdom which is of the will, thus for the will of good because it treats of God Messiah. "Most erudite tongue" and "ear of the most erudite," are for wisdom, and because it treats of God Messiah, respectively for Intelligence Itself and for Wisdom Itself.

"To speak the Word seasonably to the weary," concerning God Messiah that He teaches according to the faculty of everyone, which is "seasonably;" and to those who are lacking, which is "to the weary;" *He gives* the doctrine of faith, which is "the Word." To teach "the Word," is to teach from Very Intelligence and Wisdom, see lxv: 12.

"He excites morning by morning, or every morning," for the individual moments. Because it treats of God Messiah "morning" is said twice since the sun of wisdom is always in the east and in good.

Digitized by Google

"To hear," *means* to will, to act; and as it treats here of God Messiah, to be wise.

V. 4, 5, 7, 9. "Lord Jehovih," for Jehovah the Father of God Messiah Himself, and at the same time for God Messiah's Divine Essence.

V. 5. "To open the ear," is to obey in sustaining all evil for the sake of good.

"Not to rebel," is never to bend back from good. "Not to turn away backwards," for not even to deflect the least or never to deflect from truth. See the word.

V. 6. "To expose the BODY to smiters," for the inmosts of the will, that they were tempted by the devil. "Smiters," signify the temptations of those things which are of the will.

"Not to hide from contumelies," read ignominy," and spittle." It treats of the most cruel temptations of Messiah from the devil. "Contumelies or ignominy," are predicated of the things which are of the will; "spittle," of those which are of the understanding; which are also signified by them.

V. 7. "Not to be afflicted with ignominy," is predicated of the celestial things of Messiah. "Ignominy" in the inmost sense, is the glory of celestial things since it is turned into this. "To set the face a diamond or rock," looks to spiritual things, and means to resist all falsity and not be disturbed by any. "Diamond rock," for truth, from the pellucidity and hardness of the diamond. The predication is therefore with regard to inmost spiritual things.

"Not to be put to shame," for not to succumb to evil and falsity, since "to succumb" has shame in itself. In inmosts, spiritual joy answers to shame, since it is converted into the latter.

V. 8. "He who justifies is near," means that *it is* from Him. It treats of God Messiah, that He was made Justice.

"To contend" and "to stand together" are predicated of celestial things or of those of the will, but "to try by right or judgment" and "to approach," of spiritual ones or of those which are of the understanding.

V. 9. Since evil and falsity "condemn," the word is predicated of both. It signifies to reprehend what is of evil and falsity.

"To grow old as a cloth," is to be consumed by filth, and is predicated of cupidities which consume man. "To be consumed by a moth," is to be damned or to perish spiritually, and is applied to phantasies and reasonings.

V. 10. "Fearing Jehovah," is humbling oneself supremely *before him* for whom there is love. Thus "fear," for love.

Digitized by Google

"They hearken to the voice of His servant." "Voice," for doctrine. "Servant," for the Sacred Scripture, for preachers, here for the Human Essence of God Messiah, in the state of humiliation. It looks to truths; but "fear," to love.

"To walk," is to live. "To walk in darkness," for in the state of humiliation, as a servant, not as a lord; with reference to Messiah.

"Who has no splendor," for no royal majesty.

"To trust in the name of Jehovah." "Name" here, for decrees from eternity. "Name of Jehovah" involves all previdence and providence, also omniscience and omnipotence because He Alone Is.

"To stay on his own God," is to apply oneself only to divine things.

V. 11. "To kindle a fire," for those who live in cupidities. "To gird around the fire with little hammers," read "little flames," for phantasies, namely to gird with cupidities and excite with phantasies, inasmuch as the ideas are so many contigua of cupidities.

"To go into the hearth of fire," for into punishment which cupidities convey in and with themselves in the other life.

"To lie in pain," is to be afflicted with infernal torture.

CHAPTER LI.

V. 1. "Pursuers of justice seeking Jehovah." In the inmost sense, those who seek justice in God Messiah. "Justice" looks to the will; "to seek," to the intellectual of faith.

"Look ye into the cliff from which you were cut out, into the hollow of the pit whence you were dug out," means they should look into the faith of the Ancient Church, which here is cliff and is presently signified by "Abraham;" and likewise into the darkness and the wastes of faith into which that Church had been brought, which here is "the hollow or foramen of the pit," and is expressed by "Sarah."

V. 2. "Abraham," is saving faith.

"SARAI," wife of Abram, is the consort of faith, and the church of God Messiah.

"To bless," is to instil the celestial seeds of faith; and "TO MULTIPLY" the things which are blessed, means spiritual things germinated as it were from the love of faith, they being multiplications or quasi ramifications thereof.

V. 3. "Wastes" are predicated of the vastation of both the celestial and spiritual things of faith, whereas "desert" of its

Digitized by Google

celestial and "solitude" of its intellectual things. It is to be held in general that at the end of every period faith is vastated, but grows up again in the subsequent periods, as notably with the Jews.

"Eden" and "the garden of Jehovah," for celestial joys; or respectively for the celestial and spiritual things of faith. So also "joy" and "gladness."

"Thanks," celebration, or confession; is of joy or love, thus of the celestial things of faith. "A psalmodic voice or song," is of gladness, and hence of the spiritual things of faith. "Song" is the very gladness of spiritual things arising from their harmonies.

V. 4. ("To attend"), see xlix: 1.

"People" refer to the intellectual things of faith; "nations" or peoples, in another word akin to it, to the celestial things.

"Doctrine," for the intelligence of God Messiah. "Right or judgment," for *His* wisdom. "Judgment unto a light of peoples," for wisdom from which is "the light of peoples," that is, the understanding of truth and good.

V. 5. "Justice is near, salvation shall come forth," means that from the justice of Messiah the celestial kingdom will come to man; that God Messiah will come and be made Justice, and thus will justify man, whence the celestial kingdom which is "salvation." In the supreme sense, Messiah is "justice" and God Messiah is "salvation."

"The arms shall judge the peoples," namely, that God Messiah will judge the wicked from truth and the upright from love. "Arms" are truth, and love, or justice and salvation, for Messiah fulfilled all judgment of truth, whence *is* justice; thus from love or mercy He acquired salvation for the human race.

"To expect" in two words, and in a twofold sense; first, to expect the advent of God Messiah into the world; secondly, to hope for salvation, thus *for* the advent of God Messiah into glory.

V. 6. "The heavens will vanish as a smoke," for thoughts which are likened to "a smoke" because they are appearances of truth and good before reformation, and which are "the heavens which will vanish," since new ones are to be created. But because truth and good also adhere as a residuum to the thoughts, therefore a word is used here which also signifies duration.

"The earth will grow old as a cloth or garment," for the natural mind, *or* "earth," and its evils and falses, *or* "inhabitants," which will be consumed or "die," so that the new or rational mind may be created. It is called a cloth or garment because it encircles about.

Digitized by Google

"To die," is to be dissipated in the way it happens in man's regeneration, *thus* to be subjugated and also not to appear.

"Salvation," for mercy.

"Age," for eternity.

V. 7. "Hearken, ye who acknowledge justice, in whose heart is doctrine," means they know they are justified by God Messiah alone, and so acquire the inmost of faith. "Justice," here for Messiah. "Doctrine in the heart," for saving faith which is implanted by the fact that they acknowledge Messiah Alone as their Justice; for faith in God Messiah and thus for God Messiah Himself in the love of faith or in the disposition.

"To fear the reproach of a mortal," is predicated of the accusation of falsity, when yet it is truth; "to be in consternation from contumelies," concerning an accusation of evil, whereas it is good.

V. 8. "The moth shall eat them as a garment, and the roach shall eat them as wool;" for falses whose punishment is described *in the first phrase*, and for evils and their infernal punishment or torture *in the second*. "Moth" and "garment," by which is meant a linen garment, are applied to falses; "roach" and "wool," to evils.

"Justice shall be for an age, salvation unto all generations," means that the punishment of justice or from truth will be of long duration, *or* "age," but that "salvation" or the saving love of God Messiah preserves to eternity, *or* "all generations."

V. 9. "Awake, awake," a formula of supplication to God Messiah that He bring aid.

"To put on strength," *is addressed* unto God Messiah, that from divine power He should restore the fallen Church.

"Arm of Jehovah," for God Messiah, from Power, because made Justice.

"Former," see xxxvii: 26.

"He cuts off Egypt," where the word for Egypt is a different one and signifies strength, for trust in self from the love of proprial wisdom.

"He afflicted the whale with pain," for the reasonings of the natural mind, here for reasonings from things corporeal.

V. 10. "To dry up the sea and the waters of the great abyss see 1: 2 and to dispose the depths of the sea *into* a way by which the redeemed may pass over," means to lead men through the greatest vastations and damnations. "Waters of the great abyss," for the rational things of the natural mind; for the inferior spiritual things of the natural mind and body, as also for

Digitized by Google

the vastation of spiritual things, and so for the damnation thence.

"The sea SUPH," for the damnation from which the redeemed are rescued.

V. 11. "Let the Redeemed of Jehovah return, let them re-enter Zion with a song, and with perpetual gladness upon the head." "The Redeemed," in general, for the faithful, here for the celestial or the inmost ones of heaven. "Song," in the universal and singular *sense*, is attributed to the second or intellectual heaven. Celestial things "upon the head," *that is* "joy," see V. 3, or "gladness upon the head," *is attributed*, in the universal and singular sense, to the interior heaven and to those in it. *These things apply* in the heavens and in individuals.

"Grieving" is predicated of voluntary; and "moaning," of spiritual things.

V. 12. "Consoler," for God Messiah inasmuch as He saves the miserable or the needy.

"A man about to die" is predicated of cupidities, and of a man endowed with them. "Son of man," for falses, or reasonings whence are falses. "The son of man shall be grass or hay," is predicated of phantasies, of false persons, or things which will perish.

V. 13. "To extend the heavens and found the earth," is to reform man's inmost and more interior things which are "the heavens;" and the interior ones which are "the earth."

"Anger" is attributed to the spiritual; "straitness," to the heart.

V. 14. "The bound exile," read the journeying or sojourning exile; for those who wander. "They shall be loosed," read it, namely the door, shall be opened; *denoting* to be brought back into the way; *hence* to enter heaven so-called from door or way.

"He shall not die in the pit," for in vastation as to spiritual things. "The pit," is where water is lacking and there is darkness.

"Bread shall not fail," means that the celestial will not fail. *Hence* "pit" here, that water or the spiritual will not fail.

V. 15. "To disrupt the sea," is to take away damnation, but here vastations. "Waves" here, for wrathful reasonings.

V. 16. "To cover with the shadow of the hand," is to hide base affections from His face; and "to set words upon the mouth," is to teach the things of faith.

"To plant heavens," for celestial things; "to found the earth," for spiritual and rational ones, since *the former* are founded in these.

Digitized by Google

"To say to Zion thou art my people," for the celestial things of faith from which are the spiritual things of faith. "People," for spiritual things.

V. 17. For those who are in temptation.

V. 17, 22. "Cup of anger and of the dregs of fury," for the punishment of perverted spiritual things. "To drink the cup of anger," for the punishment of falses from ignorance. "Sediment or dregs of fury," for punishment on account of the confusion of spiritual and natural things. "Sediment" is *what came* out of this confusion, *thus* for those who are instructed *therefrom*. "The most horrifying cup," for the punishment corresponding to filthy pleasures, signifying a horrible punishment.

V. 18. "No one of all the sons she had born did lead, and no one of all the sons whom she had educated grasped the hand." "Sons," for falses *that are* quasi truths, born from hereditary and actual evil. "Sons whom she bore," for falses from hereditary evil; "sons whom she educated," for falses from actual evil. Thus "to lead" is applied to the former; and "to seize the hand," to the latter. On account of the errors of life.

V. 19. "Vastation and contrition or *rather* destruction," for the vastation of celestial things, and the vastation of spiritual things which is here called "destruction." See the words.

"Famine and sword," for the vastation of the celestial and spiritual things of the rational, *natural?*, mind. "Famine," for the vastation of the goods, and "sword," for the vastation of the truths, of the natural mind. "Sword," on account of combats.

V. 20. "Sons," for truths. "Sons," of Jerusalem; for the impious who have fainted. "Fainted," for vastated.

"In the head of all the streets," for the principles which should lead to truths. "Streets," are ways to truths.

"The forest ox in a net," that is snared or perplexed, for truths which are implicated in falsities, comparatively. The intricacies of the forest are expressed *thus*.

"Anger," *Trem., Schm.*, for punishment from truth; "rebuke," *Trem., Schm.*, from love; hence the vastation of intellectual and voluntary things.

V. 21. "Affliction," for the vastation of the celestial things of faith; and "drunk," for the vastation of *its* spiritual things.

"To be drunk, *but* not with wine," for the vastation of spiritual things of faith as to truths, *as* when it wanders in truths; though not that it falls *as yet* into falses, which here is "not with wine."

V. 23. "To afflict," in a different word *from V. 21*, for those vastating spiritual things.

Digitized by Google

"To cast away or to bow down," for truths in vastation.

"To expose the body to the earth, as a street to those crossing," *that is*, as mud *to them*; means that their goods, as charity and compassion, are estimated as viler than mud; means to be a mockery to the impious, as to life and charity. Such a representation, according to experience, flows from those who attribute justification to self and despise God Messiah. "To say to the soul, bow down that they may cross over," means the things which look downwards.

CHAPTER LII.

V. 1. "To put on strength," for the love of faith; "garments of adornment," for the spiritual things of faith.

"The uncircumcised and unclean shall no more invade," for the profane as to life or proscenial loves, and as to doctrine *respectively*.

V. 1, 2. "Zion," for the bride of Messiah, because the church itself.

"Jerusalem," for the church and bride of Messiah.

"Shake thyself from the dust, arise, sit, Jerusalem," that the spiritual man should reject falses *or* "dust," as the scholastic dust, and thus be elevated to heaven, and remain, *that is*, "sit," there or in spiritual life.

"To be unfolded from the bonds of the neck," for cupidities which cause *man* to serve.

"Captivity," for vastation as to celestial things. "Captive people," see V. 5, for those vastated as to spiritual things; "captive *man*," as to celestial things.

V. 3. "To be sold gratis," corresponds to being redeemed without silver, and is for the elect; predicated of those who are vastated as to truths, to which redemption corresponds.

V. 4. "Asher and Egypt," for the captivity of the faithful.

"To descend into Egypt to sojourn," is to understand truth and good; thus "sojourn," for spiritual life.

"The Assyrian oppressed him for nothing," for the vastation of goods which are here "the Assyrian."

V. 5. "Dominators," for those who excite evils in man while he is being vastated. "Dominators of the people," for the priests and teachers.

"To HOWL" is predicated of the moaning of those who are vastated as to celestial *things*, or goods. Similarly with regard to the spiritual punishment of the same, namely that spirits howl from contrition.

Digitized by Google

"To scream," for the plaint when a man is being vastated. Jer. xxv: 3, 4.

"The name is made void, *Trem.*, or is despised, *Schm.*," for the things which are of faith by which *His* name is understood.

V. 7. "Upon the mountains," for from the heavens.

"The feet of an evangelist," for messengers preaching the advent of God Messiah.

"To pronounce peace," for the kingdom of God Messiah and Himself.

"To pronounce salvation," for the salvation of man from mercy; in the supreme sense, for God Messiah as mercy.

V. 8. "Watchmen," for those who announce the advent of God Messiah.

V. 8, 9. "Lift up the voice and sing," is to preach the advent of God Messiah through the universe, and from inmost gladness, which is "song."

V. 9. "Give forth a crash and sing ye," is to preach the advent of God Messiah from gladness. It is applied to "mountains" *V. 8*, but here to "wastes."

V. 10. "Jehovah lays bare the arm of His sanctity before the eyes of all nations," is *to set forth* mercy, thus faith and the things which are of faith.

"That all the ends of the earth may see the salvation of our God" for the kingdom of God Messiah, thus *His* advent into glory.

V. 11. "Touch ye not the unclean *one*," in the interior sense, is to prepare oneself for the advent of God Messiah by the expulsion of evils; in the more interior *sense*, that they may be prepared to receive both faith and the things which are of faith. A formula in rites.

"Those carrying the vessels of Jehovah." "Vessels," for means; hence "those carrying," for those teaching, and the things they teach in everyone.

V. 11, 12. "To go out," is predicated also from the external man, that they may enter; hence of those who will prepare themselves for the kingdom of God Messiah.

V. 12. "Not to go out in haste, nor to set out in flight," means that they are prepared successively and slowly to receive the kingdom of God Messiah, as previously.

"Jehovah will go before you, and your outmost battle-array is the God of Israel," means He will lead and protect, and also that He is the first and the last, thus all in all. "Jehovah," for the Divine Essence, and "God of Israel" for the Human *One* of God Messiah; thus that He is in primes and ultimates, hence all

Digitized by Google

in all. "God of Israel" looks to His Human Essence, so that He might be present also in means and in extremes; the Human *Essence*, that He is also omnipresent in ultimates.

V. 13. "Servant" in the supreme sense, for the Human Essence of God Messiah; and respectively to Him, Faith, which is called "servant."

"To be uplifted, elevated, and high," is to dominate over all three orders of angels, thus over man's three faculties.

V. 14. "An appearance corrupted above everybody," means He appeared as a servant. liii: 2 similarly.

"The FORM corrupted more than the sons of men," for the external form of Messiah. It refers to the things which are objects to the sight; whereas "contour or appearance," to those which *are objects* to reasonings.

V. 15. "Nations," those who act from self and the world, thus for evils.

"Much," as also "exceedingly," for all, since finite *things* when they rise up to God Messiah become infinite, thus like yesterday and tomorrow, for infinity. liii: 11, 12.

"Kings will shut their mouth," for the wise and the things which are of the wisdom of the world.

"To see," is to understand, "To understand," here to animadvert, is to persuade or be persuaded. Thus it looks to the will, as does "to hear."

CHAPTER LIII.

V. 1. "Preaching," for evangelization or the announcement of the advent of God Messiah as to the doctrine of faith.

"Arm of Jehovah," for God Messiah, from the valor of love and of justice.

"Revealed," for every revelation concerning the advent of God Messiah.

V. 2. "He rises up as a tender plant or branch before Jehovah," for Messiah. "Plant" is predicated of the divine spiritual or Intelligence Itself and the truth of faith hidden then. "Root," from the divine celestial.

"A root from a solitary land or one of dryness," for Messiah. "Root" is predicated of His divine celestial love and wisdom. "From a solitary land," is when all things were vastated. "Land of dryness," for the waste of faith in general. It refers properly to spiritual things, and, since when these fail then celestial things also are not present, it is therefore predicated also of the vastation of celestial things.

Digitized by Google

"No form and no adornment," that is in comparison respectively with divine celestial and spiritual things, thus the priesthood and the kingdom. Similarly *to lii: 14*.

"To look upon," is to consider Him from the human understanding.

V. 3. "Despised and most abject of males, or failing or ceasing among males," for Messiah, that they despised the life and made the doctrine of no account. "Despised" looks to life; "failing," to doctrine. To contempt for life and doctrine, the glory of celestial and spiritual things answers and corresponds in the supreme degree.

"A male of sorrows and known to disease." "Male of sorrows" looks to the sorrows of Messiah with regard to the vastation of faith as to intellectual things. "He bore sorrows," V. 4, similarly. "Sickness," or rather "disease," looks to Messiah's grief with regard to the vastation of celestial things, and to the temptation of these on account of their vastation in the human race. To "sorrows," the glory of gladness which is of spiritual things answers in the supreme degree; and to "disease," the glory of celestial things, in the supreme degree, and the salvation of the human race, which is His glory, in the inmost.

"Hiding the face from us," means they did not acknowledge Him from life and doctrine. To these answer, that He will come visibly into glory.

V. 4. "He bore diseases," for evils of every kind.

"Struck by a stroke, SMITTEN of God, afflicted," for the temptation of Messiah as to celestial things on account of the evils of the human race, which is "the stroke." "Smitten of God," for Messiah, that He sustained more interior temptations; "smitten," meaning as to spiritual things. "Afflicted," concerning Messiah, that He was tempted as to rational things on account of corporeal evils and sensual falses.

V. 5. "Bruised on account of iniquities," looks to Messiah's temptations as to spiritual things on account of iniquities or evils.

"Struck by disease on account of prevarications," according to the text, for His being tempted as to inmost things, on account of the perversion of the human race with respect to falses, since falses emanated from hereditary and actual evil.

"The castigation of our peace, read pacifications, is placed upon Him," that is on Messiah. "Peace" here for every pleasure of perverted faith, thus for the glory of the world, as it is called, to which in the inmost *degree* peace or glory answers.

"By his tumor a healing is made for us," read weal, bruise,

Digitized by Google

stroke, it signifying a collection of blood. Thus the salvation of the human race was acquired, note *well* where it reads "collection of blood," by the blood of Messiah, for blood embraces all that which Messiah suffered.

V. 6. "The Church" is compared to "a wandering sheep," from evils.

V. 7. "Lamb," from innocence, for Messiah, that He suffered the punishment of the cross.

"As a sheep is dumb before the shearers, and opens not its mouth," for Messiah sustaining the punishment of the iniquities of the human race; for God Messiah's sustaining with all patience all more interior and inmost spiritual punishments.

V. 8. "From constraint and judgment is He lifted." "Judgment," here, for the life of spiritual things from which He was lifted, because "from the land of the living," which signifies that He underwent death for the salvation of the human race. Thus "constraint" or rather straitness and many more things which the word signifies, means that He was lifted out of the life of celestial things. To these, *constraint and judgment*, in the supreme sense, the very divine life of celestial and spiritual things would answer.

"Who shall declare His generation?" means who, the multitude of evils? Thus "generation," for multitude.

"Cut out or off from the land of the living," means He sustained damnation, to which, in the supreme degree, Life Itself answers, *thus* to undergo the punishment of damnation.

"Prevarication," for every evil and falsity together.

"Stroke," in general, for all punishment.

V. 9. "He set out a sepulchre for the wicked," means He was buried on account of the evils, *which are* "the wicked," of the human race. "Sepulchre," here, for infernal darkness.

"He set out death for the rich *man*," means that Messiah underwent damnation, which is here called "death," on account of falses which are "the rich *man*."

"He did no violence," for innocence and sanctity of life; thus that He was pure from every evil.

"Neither *was there* deceit in His mouth," that is, nothing false.

V. 10. "Jehovah was delighted to bruise Him, and the delight of Jehovah shall prosper through Him." "To be delighted" and "delight," for a similar thing connected with the sacrifices, *to wit*, —that Jehovah smelled an odor of suavity, on account of the best end, namely the salvation of the human race. "Delight," is of love, thus from mercy for the human race. Thence the delight

Digitized by Google

of God Messiah in the temptation of men and in punishments.

"To expose Himself for guilt," means to bear all sins and prevaricated things of the human race and so carry them away; to which sanctity and innocence answer.

"He shall see the seed," for faith, thus for the faithful who are images of God Messiah.

"To prolong days," is to multiply faith and the faithful, and to give them salvation from mercy. "The days were prolonged" when the vastated world did not perish.

V. 11. "Exempt from annoyance," *Trem.*, read for the sake of the labor* of His soul, *Schm.*, "He will see, He will be satiated," means for the sake of inmost temptations and their sorrows and tortures; means that from the glory of spiritual and celestial things He will grant saving faith. "To see" looks to the intellectual things; and "to be satiated," to the celestial things of faith. *This entire phrase without "to be satiated,"* means the glory of spiritual things, thus that He will grant faith.

"From His cognition, read science, the Just One shall justify," for Messiah that He was made Justice and thus Justifying. "From science," for from divine spiritual glory which is predicated of God Messiah's Human Essence. The glory of celestial things is predicated of the Divine Essence, it is said *of it* "He so loved the world that He sent the Only-begotten."

"Servant," for the Human Essence of God Messiah.

"He bore iniquities," for evils and falses thence.

V. 11, 12. ("Much"), see iii: 15.

V. 12. "To apportion among many," is to give power in all things.

"He shall apportion the spoil with the stalwart, read strong," is to grant the things signified by "spoil." "Spoil," for the things which are of faith, hence which are of the prize of faith, thus of the victory of Messiah, for He rescues truth and good from falses and evils through regeneration which is thus called the spoil of God Messiah which He will apportion or distribute to the "stalwart," that is, He will bring the prize of His victory to the faithful in heaven and on earth.

"To INTERCEDE," is to meet through His justice, lest mortals die. The word intercession also involves meeting, namely that "He exposes Himself to death, as is stated here also, and "numbers Himself among the prevaricators."

**One reference in I. B. has "love" instead of "labor."*

Digitized by Google

CHAPTER LIV.

The possession of the servants of God Messiah, or the celestial kingdom, is described in the whole chapter, and is called, V. 17 "possession" or inheritance.

V. 1. "To sing," for interior gladness; "to resound with sound," for more interior gladness; "to exult with jubilation," for inmost gladness. Let them be read thus. See the words.

"Sing, O sterile one who bears not, give forth a crash," read exult, jubilate, *or rather,* resound with song, *Schm.* "Give forth a clear voice," *Trem.*, read exult with jubilation. "Who grieves not," *Trem.*, read who travails not, *Schm.* "Sterile," for those who live in ignorance of faith; and also for those who live in the perverted Church and yet are of ignorance or innocence. Hence "she who did not conceive, travailed not," means the things which did not bear sons, *were* thus with sorrow; that is, they who are in the church, for though they have conceived something from the doctrine of faith, yet there is nothing productive thence except something of falsity. "Exult with jubilation," for an inmost gladness which is also expressed.

"More are the sons of the desolate than of the married one," means that "the desolate one;" *viz.* the things which have not borne or travailed, or those who are not in the church, or so *well* instructed, but have fallen into falses or believed *truths* to be falses; will have more things of faith, which are "sons," also many more truths and goods. "The married or wedded one," for those who are instructed in the doctrines of the perverted church.

V. 2. "To dilate the tent," for heaven, the church, and human minds in a complex, and indeed for the *things* which are of the love of faith.

"Let the hangings of the habitations be extended," for the limits, thus as to the great extension of faith. "Habitations," for the articles of the doctrine of faith, and since these are distinguished into classes as to genera and species, they are therefore just so many in the heavens and in the church, and in the minds of a faithful man, which are called "mansions" by God Messiah. Here specifically, the things which are of intellectual matters.

"Cords," for the things which continually convert, *connect?*, every single order into itself, and the orders among themselves, which things are of love.

"Nails," for the things which connect, but contiguously, the

Digitized by Google

matters of each order, and of all the orders among themselves, which things are the truths of faith.

V. 3. "To burst forth on the right and on the left," for into the things of the will and of the understanding that look to faith; *hence* to augment immensely the things which are goods and truths of faith.

"Seed," for good whence *is* truth. It is applied to God Messiah.

"To inherit" and "to inhabit" are predicated of the goods and truths of faith respectively.

"Nations," for goods and indeed for those who are called "sterile," *and who* had not previously possessed the good of faith.

"Desolate towns," for those who were previously ignorant of what faith is. It looks to the intellectual. "Towns," for the intellectual things of faith and of one indeed desolated, where previously had been the ignorance of faith.

V. 4. "Not to be struck with shame," namely on account of evil and falsity which when first disclosed excite shame.

"To be confused with ignominy," on account of evils; "to be shamed," read to be confused, on account of falses.

"Thou shalt forget the shame of thy adolescence or girlhood," that they did not perceive what the good of faith *is*; because in the innocence or ignorance of truth.

"Thou shalt not remember the reproach of widowhood," that they were not acquainted nor understood what faith *is*, as to truth and good; wherefore it is called "widow."

V. 5. "Married partner," for God Messiah, as to the love of faith.

"Maker or workman," for God Messiah as to intellectual things of faith.

"Whose name *is* Jehovah of hosts," for God Messiah as to all things of faith in heaven and on earth.

"Redeemer, Holy One of Israel, God of the whole earth," for God Messiah as to the mercy of not imputing evil or falsity, *and* as to the love of faith that He has sanctified and redeemed from evils. "God of the whole earth," for God Messiah as to the spiritual things of faith.

V. 6. "He recalls the wife," read woman, "abandoned and afflicted in spirit;" for those who lived in natural good, because in the ignorance of truth and good; who are called "sterile." "Despised wife of adolescence," read "despised little woman of the age of adolescence," a different word *from V.* 4, but signifying the same ones, that they had been ignorant of what truth is, *and were despised* on that account.

Digitized by Google

V. 7. "Great commiserations," for the fruition of the celestial kingdom to eternity, and that they are to be endowed with the love and understanding of faith. Similarly "eternal mercy," and "to commiserate," V. 8.

"To be congregated" is predicated of the summons to the kingdom of God Messiah.

V. 8. "To hide the face for a little *moment* or modicum of wrath," is not to give spiritual and celestial life during the time, or "little moment," of life in the body. Her having been abandoned and reproved is thus called "a little of wrath."

V. 9. "The waters of Noah shall no longer cross over upon the earth," means no such extreme vastation of faith as that for which the flood *came* at that time. Therefore a total vastation is no more permitted since there are faithful ones inside and outside the Church. "Waters of Noah" signify to me this in the supreme sense, *namely* that Messiah has taken away vastation.

"Wrath, or to be enraged," for the vastation of celestial voluntary things; "rebuke," for that of spiritual or intellectual ones.

V. 10. "Though these mountains should recede and these hills be moved away," for if heaven and earth *should depart*. It is a formula of asseveration referring to man's renovation, and equivalent to,—if heaven and earth should perish, yet my mercy would not recede.

"The covenant of peace," see xlix: 8, "shall not be moved away," means that cupidities and falses will no longer disquiet, *as* upon their removal the kingdom of God Messiah, signified by "peace," *comes*; *and* it *thus* refers to "hills" by which natural things are signified.

"Jehovah the commiserator," for God Messiah.

V. 11. "He will set stones with an ornament," read make the stones to recline with a carbuncle, see the words; means that mercy will fill the things which are of faith. The disposition of angels in regard to aptitude to receive faith is described. "Stones," for the things which are of faith; "carbuncle,' from its fire, for mercy.

"He will found with sapphires," means he will infil and found the rational mind with mercy, because the rational *things* of the mind are in the place of a foundation to more interior things, and therefore to found the earth is *to found* the rational mind. "The sapphire," of a cerulean color like the sky, signifies mercy. It is the rational mind *which is to be founded by it.*

V. 12. "To dispose peep-holes with a ruby," read "windows with a diamond or a pearl," for the intellectual *things* of faith in-

Digitized by Google

asmuch as intellectual light flows through them from the sun of wisdom. "Diamond or pearl" signifies truth.

"To dispose the gates with stones of carbuncle," read jasper or some other sparkling precious stone, for a rational light as to faith. "Gates," for inferior windows, thus for the things which are of the faith of the rational mind, or of rational things.

"He will dispose the boundary with shapely stones or *those* of good-pleasure;" for scientifics concordant with and thus confirming rational faith or *that* of rational things; for the things of faith which are of the rational mind from concordant and confirmatory scientifics, which are "stones of good pleasure." "Boundary," for those scientifics and for natural things.

V. 13. "Learned sons of Jehovah," for goods and truths of faith.

"The peace of the sons," for the peace of the blessed and of all things of faith in the kingdom of God Messiah.

V. 14. "To be established in justice," means that the justice of Messiah will thus be imputed. Hence they are just, because justified; and holy, because sanctified.

"Oppression," for the vastation of voluntary things; "contrition;" for that of intellectual or spiritual things.

V. 15. "Behold, though he utterly dispute," *Trem.*, read "though he be utterly a sojourner and dissident," *yet he departs* "not from me," that is from God Messiah. But "he is a sojourner or dissident against thee, against thee will he totter." *All this* means that the evil and falsity which is in a faithful man, or in him against him, will not appear, which is "will totter."

V. 16. "The smith blowing a blast into the fire of coals," for the excitation of cupidities; for evil genii who excite cupidities of the will.

"The slayer," read destroyer, "to destroy," for those spirits who produce falses, and thus lust to destroy man; for they continually pervert truths, just as the genii who pervert good.

V. 16, 17. "Instruments," for means, thus for the excitations of cupidities by evil genii.

V. 17. "Thou wilt condemn every tongue rising against thee in judgment," means He will instantly notice and reject every falsity excited by evil spirits.

"Possession," therefore, or inheritance; for the kingdom of God Messiah.

That God Messiah alone is "Justice," and that His justice is imputed to the faithful is clearly declared.

Digitized by Google

CHAPTER LV.

V. 1. "To thirst," is to be destitute of the understanding of truth and good.

"To go to the water," is to have faith in the Word of God Messiah.

"To buy and devour," is to learn the truths of faith and enjoy its goods.

"To buy without silver and price," is to learn the things which are of faith without trust in one's own intelligence *or* "silver;" *and* to acquire not by one's own understanding and one's own will *or* "price," he things which "wine and milk" signify.

"To buy wine and milk," is to learn the spiritual and celestial things of faith. "Milk," from its fatness, for the celestial things of faith.

V. 2. "To pay silver for *what* is not bread," means to be watchful, with application, over the things in which there is nothing good or celestial; *and signifies* to learn and teach things that are not good or celestial.

"To expend labor on *that which* does not satisfy," is to exercise false piety or charity, but yet not in order that what is celestial may be obtained thereby.

"Hearing hear ye," means that they learn and obey.

"Eat ye good," is to enjoy celestial things which are goods.

"The soul to delight in thickness," read fatness; for felicity from the celestial things, *or* "fatness," of faith.

V. 3. "Incline ye the ear and hear," is to understand what is true, and to obey, whence "life;" *thus* for faith in the understanding, and in act or the will.

"To make a covenant of an age," for the fruition of the celestial kingdom. It is called "covenant" from the celestial marriage; and since love, or the eternal mercy of love, must confirm it, therefore "the stable mercies of David" are then mentioned.

"David," for the faithful; "king David," for God Messiah.

V. 4. "A witness given to the people," for God Messiah, that there is nothing which does not testify about Him; but here as "witness" of "a covenant," signifying *him as* the sponsor and establisher of His Word concerning the celestial kingdom.

"A leader and a commander over peoples," for God Messiah who is called "leader" from His mercy and love, and "commander," from doctrine. ("People"), for the faithful.

V. 5. "A nation whom thou knowest not shalt thou call; and a nation which were not acquainted shall come to meet." "Whom

Digitized by Google

He knows not," for those whom God Messiah instructed but who removed themselves. "A nation which was not acquainted," for those who lived in ignorance.

V. 6. "Seek ye the Lord in finding Him," for in the truth of faith, which is "to be found." "Invoke the Lord in His existing near," for in the love of faith, which is "to exist near."

V. 7. "Let the impious one abandon the way," for evil; "and the male of iniquity *his* thoughts," for falsity.

"Love" is predicated of Jehovah or the Divine Essence of God Messiah; and "to pardon," of both *Essences* which are called "God."

V. 7, 8. "God Messiah's thoughts," for truths; "man's," for falsities.

V. 8. "God Messiah's way," for goods; "man's ways," for evils.

V. 11. "The Word which goes out from the mouth of God Messiah," for the divine virtue and the entire power of regenerating man. V. 11, 12. See lx: 13.

V. 12. "Mountains and hills," for the inmost and more interior heaven, thus for inmost and more interior things. "Wood of the field," for the interior heaven, and for interior things.

V. 13. "Instead of the white thorn, the fir ascends," means that in lieu of falses there will be truths. "Fir," for the understanding of truth.

"Nettle," for all evil and error of life; "myrtle," for [the fruit of faith, or charity], thus for the will of good.

"It shall be to the Lord for a name, and for the sign of an age," means glory, *thus* unto the glory of God Messiah. "Name" is predicated of celestial things; "sign," of spiritual ones.

CHAPTER LVI.

V. 1. "Guard ye judgment and do justice," for the truth and good of faith. "Justice," for the salvation of man, forasmuch as Messiah was made "Justice."

"Salvation is near," for the advent of God Messiah, thus for His kingdom.

V. 1, 2. "To guard," is to observe the truths of faith.

V. 2. "Guarding the Sabbath from polluting," for the things which are of faith, since it signifies the kingdom of God Messiah, hence the things which lead thither, but here the same as judgment or the truth of faith.

"Hand," properly, for the will, hence for power. "To guard the hand," is to bridle the will.

V. 3. "Foreigner," for those summoned from another religion

Digitized by Google

to the true doctrine, and who believe others because they *have* matters which the instructed know; and furthermore for these things in the individual which accede as confirmatory to establish faith. "To be divided" is predicated of both. If instructed, they profane.

"Eunuch," for the goods or voluntary things of those who are summoned to the church, who suffer themselves to be instructed by others; and also for the voluntary things which accede to confirm the goods of truth. *When* "foreigners" are applied to these, *it is* for intellectual things.

"Arid wood" means there is nothing of good within.

V. 3, 6. "The foreigner copulating himself," for things which are extraneous, as scientifics and other things, which conjoin themselves to truths so that a kind of rainbow exists.

V. 4. "Eunuch," thus for those who act from goodness of heart, but were not previously instructed.

"Sabbaths" comprised all ritual worship from the fact that they represented the celestial kingdom.

"To apprehend the covenant," for all observance of the doctrine of faith.

V. 5. "To give in the house and in the walls," is *to give* celestial and spiritual things of faith. "House," *also*, for the church where the true faith is.

"To give a hand and a name," for the will and the understanding.

"Sons and daughters," for those instructed in the truths and goods of faith.

"The name of an age," for eternal glory. In another sense it is cited to mean a memorial or monument.

V. 6. "To MINISTER," is to worship from intellectual faith; thus the things which look to the exercises of ritual affairs.

V. 7. "Holocausts and sacrifices for good pleasure upon the altar," for worship from the will and the understanding respectively; for worship from faith according to the will of God Messiah.

"House of prayer," for spiritual and celestial things; and means that all were to be instructed thence, since all went there to pray and be instructed.

V. 8. "To congregate the dispersed of Israel," means the truths of faith *from* among falses. "To congregate the congregated," is to purify thus, and to dispose into order; thus with reference to men.

V. 9. "Wild beast of the field," for evils or cupidities;" wild

Digitized by Google

beasts of the forest," for falses and for evil spirits inasmuch as they excite these.

V. 10. "Watchmen," for the teachers who observed the life and doctrine of the church. "Blind watchmen, they all know not," for the teachers who, blinded by falses, no longer know what is true and good.

"Dumb," means stupid from cupidities.

V. 11. "Shepherds," for those who teach falses.

V. 12. "To take wine and drink an intoxicating drink," is to be glad from falses as from truths, and to have joy from evils as if they were goods.

"The morrow will be great," means that the remainder of life will be pleasant and the life after death will be happy. Thus those called "strong dogs" and "shepherds" promise.

CHAPTER LVII.

V. 1. ("Just") is written [in the s]ingular because there are very few who are *such,* but in [other copies] it is written in the plural.*

"Just one," for those who live the life of faith; "males of piety or of mercy," for those who understand the doctrine of faith.

V. 2. "He enters into peace and would rest in beds," means they enjoy peace and are to be infested no more by cupidities, which is "to enter into peace." "To rest in beds," is to have spiritual peace, the peace of spiritual things, and to acquiesce from truths.

V. 3. "Sons of sorcery," for those who place worship only in externals and who teach externals.

"To commit adultery" is predicated of evils; "to scortate," of falses.

V. 4. "About whom you have diverted yourselves, against whom you dilate the mouth;" is to ridicule the doctrine as falsity, which is "to stick out the tongue," which things are done with enjoyment.

V. 5. "Growing warm in groves," for in the brothels of cupidities. A terrestrial garden separated from a spiritual and celestial *one* is called a "grove."

"Under every leafy or green tree," for every evil which is garbed with falsity appearing as truth.

"To slaughter children in torrents under branches," read under the prominences of rocks; means to destroy nascent truths,

**These notes like those at Gen. iv: 14, Lev. xvi: 14, Is. iii: 1, Matt. xxii: 11, Apoc. i are in a different and a vertical handwriting.*

Digitized by Google

which is "to slaughter children." "In torrents," means falses of doctrine, and evils of life which seduce others. Also in oneself. "Prominences of rocks," for the appearance or likeness of truth, because a shade.

V. 6. "In the parts of a torrent," for evils and falses.

"Lot," for the possession given by the lot.

"To pour out a libation" looks to intellectual things; and "the offering to ascend," to voluntary ones.

V. 7. "Upon a lofty and uplifted mountain thou settedst the bed," for the loves of self and the world which are "mountains." To form a doctrine and thus to rest, is "to set the bed."

"To ascend to make a sacrifice," is to form a worship, namely that it concord with the loves of self and the world.

V. 8. "To ascend, and to dilate the bed," is to progress still further into the evils of cupidities, which is "to ascend;" and to multiply confirmatory falsities, which is "to dilate the bed."

"To cut off, and to love the bed," is to confirm and love falses.

V. 9. "To progress to the king in oil," is unto love of self and the world, *which are* "king," *under* the fallacy or appearance of good, which is "oil." "Pigment," here, for the fallacy of truth.

"To send legates afar," means to be persuaded by many *things*, and thus to extend falsities. "Legates," for persuasions from appearance or fallacy.

V. 10. "To labor in the multitude of the way," means that evils multiplied.

"And he say not, it is desperate," means he would not confess it is evil. Jer. ii: 25.

"Thou sawest the hand," means thou didst dream they had power.

V. 13. "Congregations," for multiplied evils and falses.

"The wind shall lift, vanity shall lift." "Wind" is predicated of falses; "vanity," of evils.

"To inherit the land," is to obtain an understanding of good and thence of truth; where "land" means the will. Boundaries here, for rational things, lx: 18.

"Mount of sanctity," for the celestial, about whom "possession" is predicated; whereas "inheritance," about the spiritual.

V. 15. "High and dwelling sublime," for God Messiah. Similarly "dwelling aloft and in holiness." "Lofty" looks to divine spiritual things; "sublime and holy," to celestial ones.

"Humility of spirit" is predicated of intellectual things; "contrition of heart," of voluntary ones.

Digitized by Google

V. 16. "To litigate" looks to intellectual things; and "to be enraged," to voluntary ones.

"The spirit to involve itself from the faces," is to reform man and indeed through spiritual things.

"To make souls," is to reform the will.

V. 18, 19. "To heal," is to reform.

V. 19. "To create the offshoot or provender of the lips," for the new intelligence.

"To create peace for one afar and for one nearby," is *to create* a peace of the conscience out of truths dilated in every direction.

V. 20. Similarly to xli: 25.

Evils of life are compared to "a troubled sea which cannot rest."

"The waters will impel themselves into mire and mud," means that his intellectual things will be overruled by falses and evils, *which are* "mire and mud."

CHAPTER LVIII.

V. 1. "To cry out from the throat," since it concerns the interiors of the mouth or lips is predicated of the will; "to exalt the voice as a trumpet," of the understanding.

V. 2. "As a nation which did justice and deserted not the judgments of its God." "Justice," for good and piety; "judgment of its God," for the truth and the doctrine of faith.

"Judgments of justice," for truths whence is justice or from which they are justified.

"The approach of God," for the presence of God Messiah, from whom therefore is the truth and the good of faith.

V. 3. By "fasts" were represented afflictions when natural foods, that is, cupidities are removed and there is thereupon a leisure for celestial things. "To find well pleasing things and to exact labors on the day of fasting," is to apply themselves to cupidities and to external things, when they should *apply themselves* to internal ones.

V. 3, 13. "The will of man," for evils.

V. 4. "To fast unto strife and contention," for unto discords which look to intellectual things; "strife and contention" *meaning* discord and the act of discord. "And to smite with the fist impiously," for hatreds which look to voluntary things. "Not to fast, nor to make to hear a voice aloft," is not to give leisure for celestial things by which a man is heard.

V. 5. That "fasting" and affliction in externals affect nothing.

"To bow the head as a reed," is to acknowledge that he looks

Digitized by Google

to corporeal and terrestrial things, and cannot from himself be elevated.

"To strew sackcloth and ashes," a representation that man has from self nothing of intelligence or of truth, which is "sackcloth;" and nothing of good, *or* that *there is* nothing in man except what is filthy, which is "ashes."

V. 6. "To loose or disrupt the fascicles of a yoke," for the bondage or severity of cupidities; "ligatures of impiety," for the bondage of phantasies.

"That the contrite may be sent away free," for those who serve phantasies.

V. 6, 7. The signification here is to give leisure to celestial things or to their exercising charity in order that the will may be disposed thus to love good.

V. 7. "To break bread for the hungry," is to exercise charity and teach what the celestial *is*; in general, to exercise charity and love the neighbor as oneself; specifically, to instruct one desiring the cognitions of celestial things.

"To lead down or introduce the wandering into the house," is to teach those astray in the doctrine of faith, *bringing them* from errors to the cognitions of truth. "House," for truth.

"To cover the naked," means to teach him who lacks the cognitions of truth and good. "Naked," thus, for ignorance.

"From thy flesh thou shalt not hide thyself." "Flesh" for the neighbor. It means that thou do not abstain from bearing him aid.

V. 8. "The lumen, or light, shall burst forth as the aurora;" that there will be illumination in the things which are of faith; that truths will be understood.

"Health, or a remedy, shall blossom forth and germinate," for the things which are of the will or of the life.

"Justice shall go before," means that love will lead him.

All that the divine celestial and spiritual is, is predicated of "glory," on which account it embraces more things than can be uttered. The celestial kingdom with all peace and all things of peace is the glory of God Messiah; and God Messiah is the glory of Jehovah His Father. "The glory of the Lord shall collect," for those things, as spiritual things, which come from love. They are called "glory."

V. 9. "To remove the yoke," is *to remove* the bondage of cupidities and phantasies.

"By sending the finger," or hand; means that thou do not do that which cupidity or the proprial will urges.

Digitized by Google

V. 10. "To proffer a soul to the hungry one," is to assist him who wishes to do good.

V. 11. "To satisfy the soul in aridnesses," means he will be endowed with the celestial things of faith, while in vastation. "Aridness," for the state of vastation.

"To make the bones fat," means that man's rational and natural things will enjoy goods flowing from the celestial; that natural things will be endowed with celestial goods.

"As an irrigated garden," for him who will flourish in intellectual things of faith.

"As goings out, *Schm.*, or a source, *Trem.*, of waters, whose waters shall not deceive," means that truths will go forth from him as from a spring, which are "waters that do not deceive."

V. 12. "To build the deserts of an age," for the more interior things of faith, *and means* to establish the things which perished from among the more interior things of faith, which are called "the deserts of an age."

"The foundations of generation and generation;" for celestial things which are inmost and are foundations not only from ancient times but also of those which are generated thence.

"To hedge *over* the breach," is to restore the things which had fallen or been perverted in the doctrine of faith.

"One making highways to return for a habitation," means that the perverted doctrine of faith be restored.

V. 13. "To make the foot to return from the Sabbath," is to rest on that day from the cares of the world and from natural things, which are "the foot," in order to represent celestial repose or peace. It is called "a day of sanctity," "delights," "a glorious holiness to Jehovah."

V. 14. "To ride upon the lofty places of the earth," is to learn what celestial and spiritual things, "lofty places of the earth," are.

"To devour the earth, or the inheritance of father Jacob," is to enjoy celestial goods; or the heaven of God Messiah.

CHAPTER LIX.

V. 2, 3. "The faces to be hidden, and to be dissolved in the hand of iniquities," means that evils or evil spirits exciting evils and falses hide the faces as an opaque cloud; wherefore "to be dissolved in the hand of iniquities" is predicated. "Faces," *here* again, for the presence of God Messiah, the evil persons or things which block having been dispelled.

V. 3. "The palms are polluted in bloods," means that the will

Digitized by Google

is. All evil acts which will flow from hatreds are "the polluted in blood."

"Fingers," for the things which are of the will.

"The tongue meditates iniquity," for deceitful machinations against the doctrine of faith. "Lips" have reference to false utterances or falsities.

V. 5. "To hatch or to burst the eggs of the cockatrice or basilisk," for hatreds which are conceived against the true faith, which are the very worst. "One eating of the eggs," is one who acts from these hatreds, and who is imbued or infected.

"To weave the webs of the spider," for deceitful *movements* against the church or faith, which are hatched from the eggs of the cockatrice.

"*When* the egg of the cockatrice is compressed, a viper bursts out," means that fraudulent machinations arise from hatreds against the Church or faith.

V. 5-7. See the vocabu[lary].

V. 6. "The webs shall not be *used* for a garment," means into a certain intellectual of truth, *which is* "garment."

"To cover *themselves* in *their* works," means there is no intellectual by which they defend their works.

"A work of rapine or of violence in the palms," means there is nothing in their will or lust except *what is* for self, thus they take away their own *things* from others.

V. 7. "Feet," for deeds and works which flow from their will, which is called "palm."

"To shed innocent blood," is to bring persecution against saving faith, which is innocence.

V. 7, 8. "Paved ways or pavements," for the things which are of life and doctrine; "way of peace," and "peace," for the celestial and that which leads to God's kingdom; "Orbits," see xxvi: 7, for spiritual things; "highways," for religion thence.

V. 9. "Splendors," in place of "noonday," *see V. 10*, or goodness; for goods of the will and of life. "Light," for divine intelligence or truth.

V. 10. "To palpate or grope for the wall like the blind," for those destitute of the will of good who lead a perverted life.

V. 11. ("A she-bear"), means to be straitened as to the will on account of the vastation of good.

"Moaning to moan as a dove," is to grieve on account of the vastation of truth.

"To expect judgment and salvation," that is, spiritual and celestial things.

Digitized by Google

V. 14. "Truth stumbled in the street." Thus "street" is predicated of truth.

V. 16. "His arm made salvation for Himself," for love and justice. "It supported Him," for truth.

V. 17. "Justice," when it is predicated of God Messiah, for truth; because He fulfilled all the law which is truth. "He put on justice as a breastplate," for truth which is compared to a breastplate because it protects against all the weapons of falsity. "Breastplate" is predicated of the justice of Messiah, thus of truth; "helmet," of love.

"Helmet of salvation upon the head," for love or mercy.

"He dressed Himself with the dress of garments of vengeance," for justice or truth with which Messiah repelled every lie. It is also called "breastplate."

"He cloaked zeal as with a robe." "Robe," for love, mercy, good, with which He resists. It treats of Messiah. "Zeal" is predicated of good; "vengeance," of truth.

V. 18. "Enemies and foes," for those who assail truths and the affections of good respectively.

"Islands or islanders," for the evils and falses of the natural mind.

V. 19. "They shall fear the name of Jehovah from the west, *and His* glory from the rising of the sun," for divine truth and divine good, *which are* "name" and "glory."

"Stream," for evil.

"Spirit of Jehovah," for the will which is the good of love, the best end.

V. 21. "Words," for the truths of faith.

CHAPTER LX.

V. 1, 2. "Glory of Jehovah," for wisdom and love; "light," for divine intelligence and truth.

V. 1-3. "To arise" and "east" are predicated of love and applied to truth because conjoined.

V. 2. "Darkness," for the absence of light or truth; and "thick darkness," for the absence of love.

"Jehovah," for truth, "Jehovah to arise," for truth; and "glory of Jehovah," for love.

V. 3. "Light," for divine intelligence; and "splendor," for *divine* wisdom.

V. 4. "Sons shall come from afar," for the understanding of truth that it is to be evoked from more interior things; "daughters," for affections of good concerning which "to be nourished

Digitized by Google

at the side" is predicated. "Sons," *also for* the truths of faith, that "they will come from afar."

V. 5. "To fear and to be frightened," also signifies to see and to be stupefied, *and* is predicated of intellectual faith and its gladness. "To be resplendent or flow together," or "the heart to be dilated," here concern the love of faith and its joy.

V. 5, 11. "Nations," for good; wherefore "bravery of nations," for the multitude or abundance of those who have been of diverse goodness and charity.

V. 6. "The supply of camels will cover," for those things which are of the love of faith. Here "the dromedaries of Midian, Ephah, and Sheba;" for the understanding of faith from love; for the intellectual things of faith which come from love; for those who would bring celestial treasures.

By these five sons and grandsons of Abraham from Keturah are signified celestial riches which *are* from faith.

("Sabaeans"), for celestial riches, since from Sheba there would be brought to Zion celestial riches which are from faith.

"Gold," for love of faith and *for* charity.

"Incense," is love of the truth of faith, or truth germinating from love.

V. 7. "KEDAR," a son of Ishmael. "Flocks, or cattle, of Kedar;" for those who enjoy goodness of heart, and thus the love of faith; for celestial riches which are from faith.

"Rams of Nebaioth shall minister," for those who will be of the truth of faith.

"To ascend upon the altar," for the worship of God Messiah from the love of faith. "To adorn the house of adornment," means to worship God Messiah from the truth of faith, from the supply of the intellectual things of faith.

V. 8. "Who are these that flew as a cloud?" for the things which confirm faith, as scientifics and rational things which "fly as a cloud."

"They shall fly as doves to the dove-cotes," *Trem.* The other, *Schm.*, has "windows." It means those who are innocent and of good affection, and *who* desire the doctrine of faith.

V. 9. "Islands," for all those who have lived in the ignorance of faith, and yet desire to be instructed with regard to celestial things of faith, which is expressed by "ships of Tarshish." "TARSHISH," for celestial riches.

"Sons," for the faithful who acknowledge the things which are of faith.

Digitized by Google

"Silver," for the truths of faith and things confirming it.

"Gold," for the goods of faith.

"To glorify anyone" is to endow him with the affection and the truth of faith.

V. 10. Vers. 18.

"The sons of the foreigner shall build the walls," for those who were not instructed. These will speak or teach the interior and more interior things of the Word *and so build again* the things in the Word which have been rent asunder as it were by falsities.

"Kings shall minister," for scientifics of every sort.

"To smite in wrath," is to act from the justice of truth. "Will," here, for mercy. "In the will or good-pleasure He commiserated," for love and thus mercy.

V. 11. Vers. 18.

"The doors shall be opened and not closed day and night," for the continual influx and increment of matters confirming the good and truth of faith.

V. 12. "Nation," for evils; "kingdom," for falses; "nations," for both.

V. 13. "The glory of Lebanon," for those who will constitute the kingdom of God Messiah; for the inmosts or the celestial things of faith. "To glorify," is to worship God Messiah from wisdom and intelligence of faith.

"FIR-TREE," for the more interior intelligence of truth; "pitch-pine," *Trem., Schm.*, by others "spruce," for the similar one of the interior man, for the truth of faith of the rational man; "elm," by others, *as Trem.*, "opaque trees," for scientifics which approach to rational things, *and* which confirm the truths of faith. lv: 11, 12.

"Sanctuary," elsewhere heavens, for inmost and more interior things.

"Place of feet," for natural things and scientifics.

V. 14. "To bow themselves to the soles of the feet," is to adore and worship God Messiah, from the things which are of the natural and thus of the rational man.

"The town of Jehovah, the Zion of the Holy One of Israel;" for the kingdom of God Messiah; for the intelligence of wisdom or the truth of love, that is truths which proceed through love, thus it is the Holy Spirit.

V. 15. "Abandoned" is predicated of the truths; and "hated," of the goods of faith.

Digitized by Google

"Excellence or loftiness" is predicated of the spiritual things, and "joy," of the celestial things of faith.

V. 16. "To suck the milk of nations," for the things which are spiritual truths; "to be glad with the teats of kings," for the things which are goods, thus confirmatory of the spiritual and celestial things of faith.

V. 17. "Gold, brass, and wood," for celestial things which correspond to one another in their own degrees.

"Silver, iron, and stone," for spiritual things corresponding to one another in their own degrees.

"Prefects of peace," for charity; and "exactors of justice," for equity.

V. 18. Wherever "land," see lvii: 13, is the will, there "boundaries" are for rational things.

"Thou shalt call salvation, walls;" means that intelligence shall be made wisdom, because more interior spiritual things will then abound with celestial ones, which occurs when the order of life exists from inmosts.

"Thou shalt call the gates, praise;" for the rational things of the mind, which are "gates," and are called "praise" which is the inferior glory of spiritual things.

V. 19. "The sun shall be no more for light," that natural good will no longer produce intellectual things of truth; but "Jehovah shall be for light," that is the love of Jehovah, whence are the intellectual things of truth. Thus by the superior way, *and* not by the inferior way.

"The moon shall not illuminate splendor," means that no natural lumen or truth will produce any longer the good of the will, *which is* "splendor," as occurs in the life of the body when man is being regenerated by the inferior way of order, but "God shall be for glory," thus through the superior way of order.

"Jehovah," for God Messiah's Divine Essence, about which love is predicated; "God," for the Human *Essence*, about which wisdom is predicated.

"Glory," for spiritual things.

V. 20. "The sun shall not set," for spiritual things, that they will not cease.

"The moon shall not be collected," that the intelligence of truth will not cease. xxiv: 23.

"Jehovah," for both Essences of God Messiah, thus for love and wisdom.

V. 21. "People," for all the faithful in the kingdom of God Messiah. "All *of them* just," means to be justified or sanctified

Digitized by Google

by God Messiah. Thus *they are* the Holy Spirit. "Just," here, is predicated of both good and truths.

"They shall receive the land for a heritage," for the celestial kingdom of God, "land." Here "heritage" is also for the perception of good and truth from God Messiah.

"A shrub of plantations," for the universal heaven of God Messiah, for those regenerated and sanctified in the kingdom of God Messiah. "Plantation" looks to spiritual things; "shrub," to the will or the disposition of good.

"Work of hands," for those who will be in the kingdom of God Messiah. It looks to celestial things; whereas "plantation," to spiritual ones.

"Glorification" is predicated of those who will be in the celestial kingdom, who are the glory of God Messiah.

V. 22. "A small one into a strong nation," that a little inseminated good will grow. "A strong nation" is the increment, or the multitude of goods.

CHAPTER LXI.

V. 1. "To the bound, the opening of the prison,—APERTIONEM carceris," *instead of* ("oculis capto,"—pent up in *his* eyes).

"The Spirit of the Lord Jehovih in Him," namely all the Divinity is in God Messiah. "Spirit," that from Him proceeds the Holy Spirit because all the Holy.

God Messiah is called "Anointed" as to His Divine Essence, and "Sent" as to the Human, before the Human completed the work of justification.

"Anointed to evangelize to the meek, sent to bind up the bruised," concerning God Messiah who is called "Anointed" before *He is called* "Sent." Thus "Anointed" still looks to His Divine Essence, and "Sent" to the Human, for the Divine could not be sent. "Anointed," from the essential or love. "To evangelize to the meek," is to announce the kingdom of God Messiah, thus the advent of God Messiah, and with Him the celestial kingdom since *it is* in Him and with Him. "The meek" are innocences and infancy which have no temptations; "the bruised in heart," for similar ones but who would undergo temptations.

"To preach liberty to the captives, and the opening of prison to the bound." "Captive," for those who have sustained temptations or vastations; "bound," for those who sustain and will sustain them, since the bound are led down into captivity.

Digitized by Google

V. 2. "The year of the will of Jehovah and the day of vengeance;" for the Last Judgment; thus for goods and evils, about which are predicated respectively, "year," that is, eternity,—and "day," that is, time. lxiii: 4.

V. 2, 3. "Mourners," in general, for all who expected and do expect God Messiah and His kingdom, thus the salvation of the human race. "Mourning" is predicated of celestial things; "straitened spirit," of spiritual ones; *with regard to* the misery *of both* in vastation.

V. 3. "Giving glory in place of ashes." "Ashes," for dejection to the dust or to nothingness, because nothing must remain in man which is his and looks to him, but only matters which from themselves look to God Messiah. Thus they are nothing. To these "glory" should answer.

"Oil of joy in place of mourning," for inmost or essential felicity, which is of love itself and therefore called "oil of joy." It looks to celestial things; whereas "clothing of praise," which answers to "straitened spirit," concerns spiritual things and *their* glory and is predicated of the spiritual things in God Messiah's kingdom *just as* "glory" is predicated of the celestial things and "glorification" of both.

"Trees of justice," for those who are from the tree of life, or in inmosts or celestial things, *thus* for celestial things. "Planting of Jehovah," for those who are from the tree of science or in more interior or spiritual things relatively, *thus* for the spiritual things in the kingdom of God Messiah. "Glory" or the "glorification" of God Messiah is predicated of both.

V. 4. Vers.: 11.

"To build" is predicated about the restoring of vastated celestial things; "to erect," about spiritual ones; "to innovate," of both.

"Desolations" are predicated of celestial things or goods and of their vastation and are called "of an age," because they perished utterly through actualities of evils. "Solitudes," are predicated of truths and of their universal vastation and are called "of former times," *see xxvii: 26*, because they did not perish so *much*. There remain the intellectual things of faith.

"Solitudes of generation and generation," for vastated spiritual things which on account of having been falsified successively are said to be "of generations."

V. 5. "Strangers," read outsiders, for natural things about which it is predicated that "they will feed the flocks," signifying the goods and truths from which is the worship.

Digitized by Google

"Foreigners," for those things which are born from human things, about which it is predicated that they will be "farmers and vine dressers." "Farmers," for the things which serve to cultivate celestial matters. "Vinedressers," for the things which serve spiritual matters; they being the natural things of the rational mind, and called *also* "the sons of a foreigner."

V. 6. "Priests of Jehovah," for the inmost or the celestial; "ministers of God," for the more interior or the spiritual.

"To devour the resource of nations," for natural goods.

"Glory," for natural truths.

V. 7. "For shame . . double . . in the land ye shall possess the double," means much, according to the faculty of each. "Double" is predicated from both states, but here with regard to celestial gifts, about which "double," or much in the kingdom of God Messiah is predicated. But "a part," or little, with regard to spiritual things.

"To inherit" is predicated of celestial things.

V. 8. "Rapine against the holocaust," that they worship from cupidities, thus from their own and worldly things; *and therefore* for cupidities from the loves of self and the world which have plundered celestial things in worship.

"To give a work in truth," is to judge everyone according to his works, that is according to the active will; the impious from the justice of truth, and the pious from the justice of mercy.

V. 10. Chap. lxii.*

"Rejoicing to rejoice in Jehovah," from, in, and about celestial things; "to exult in God," from, in, and about spiritual things.

"Garments of salvation," for the intelligence of truth from good, thus for wisdom.

"To consecrate the bridegroom with glory," is to give wisdom or intelligence from the love of good. "To adorn the bride with vessels," for intelligence *endowed with* celestial goods, *which are* "vessels." Thus the celestial marriage is signified.

V. 10, 11. A description of the celestial marriage, with sons and daughters born thence.

V. 11. "As the earth puts forth the sprout," for the love and affection of good, thus for the will of the mind which is "of the earth." "The sprout," for the intellectual of truth. Thus "garden," for intelligence. "The garden shall lead forth or make to germinate its seeds," for the intelligence of truth from the love

Ch. lxii: V. 1 of the Tremelius version begins here. But E. Sw. does not base any of his references to that chapter on it.

Digitized by Google

of good, and that it will produce truths continually, hence continually from "the earth" or the love.

"Justice and praise," for the celestial and the spiritual.

CHAPTER LXII.

V. 1. "To be silent" is predicated of celestial things; "to quiesce," of spiritual ones.

"Justice goes as splendor," means that imputed sanctity shines thus.

"Salvation is kindled as a lamp," in order that the inseminated good may shine as a lamp, *and* may produce a similar spiritual. Concerning the state of the angels in the kingdom of God Messiah.

V. 2. "And the name, the name, shall be called," means he will be transformed into another. "Name" involves the things which are in anyone.

V. 3. "To be a crown of glory in the hand of Jehovah," for the celestial things of faith; their spiritual things *being* "the mitre of the kingdom in the palm of God."

V. 4. "A married land," for the celestial kingdom which is called "married" from the celestial marriage.

V. 5. "A youth shall be married with a virgin," namely new affections of good will be conjoined with new intellectual things of truth; and all things will be pairs, actives and passives, thus what is of love and of the understanding. "The sons shall be married," that similarly those things which are born thence. "*As is* the joy of the bridegroom with the bride, *so* thy God shall rejoice over thee," for the celestial marriage, *and* that God Messiah *rejoices* as a bridegroom over His celestial kingdom.

V. 6. "I stationed guards upon thy walls, Jerusalem." "Guards," for those who will call all in the universe to the kingdom of God Messiah; thus "guards" for angels and preachers, *and* hence *they call* those who are outside the Church as God Messiah declared. "Guards," here, at the same time for those who will guard that no one ascribe justice to himself and thereby disturb the celestial kingdom, *for such* are cast outside the walls; thus for the purification of the kingdom as Messiah Himself declared *with reference to the man* who was found among the guests.

"To place guards upon the walls of Jerusalem," for angels in order that many may be introduced into the kingdom of God Messiah, and that they may at the same time prevent anyone from entering who ascribes justice to himself. They are called "walls" because in the boundaries, "gates" *being the things* by which

Digitized by Google

they are intromitted and by which they are ejected, since the celestial kingdom, like man *who is* to be regenerated or *who has been* regenerated, is continually being purified.

V. 7. "To establish and place Jerusalem a praise in the earth." "Jerusalem," for the kingdom of God Messiah, thus for God Messiah. "Praise," for celestial and spiritual glory. "Earth," for the celestial kingdom.

V. 8. "Right hand and arm of bravery," for God Messiah.

"To give enemies wheat for food," means that the evil should no longer do damage to the good and vastate them, thus that there will be peace on earth; and also that no one should attribute justice to or from himself or to and from others than God Messiah.

"That the alien sons shall not drink wine, because thou laboredst in it," means that no one else should ascribe regeneration to himself. "Wine," as to spiritual things; "wheat," as to celestial things.

V. 9. "To collect" is predicated of wheat, thus of celestial things; "to congregate," of wine, thus of spiritual things.

"In the vestibules of sanctity," for the triplicate heaven. They are called "vestibules" relatively to God Messiah. They are called "vestibules of sanctity," because all are sanctified by God and through God Messiah.

V. 10. "To cross through the gates," a formula for those who are being admitted into the kingdom of God Messiah.

"Make ye smooth the way of the people," for that what is evil may be bent into good. "Fortify, fortify, the paved way," for that they confirm the good of faith by truths. "Stone ye the way with a stone," is to construct or confirm with truths the doctrine of faith which leads to the celestial kingdom. "Lift ye up the flag over peoples," is thus to call or convoke all to the celestial kingdom or to the marriage about which God Messiah *spoke*. "People," for celestial and spiritual things together.

V. 11. "Unto the extremity of the earth," for unto the universal world, as well those in heaven as those on earth.

"Salvation," for God Messiah.

"The reward with Him," for love or mercy which *are* in God Messiah.

"Their work before Him," for regeneration and the regenerated. "Reward" and "works" are of salvation.

V. 12. "People of sanctity," for the inmost or celestial ones. "The redeemed of Jehovah," for inmost and more interior things. "She shall be called , sought for, a town not abandoned,"

Digitized by Google

for interior things or the interior heaven from every people and tongue.

CHAPTER LXIII.

V. 1. "From Edom" [is] from the Lord, for [He sustai]ned all sins. See [EDO]M, that it signifies [the passion].

"Who comes from Edom, spattered in garments from Bozrah?" by which, as by Edom, is signified the passion of Messiah.

V. 1-3. "Made red in garment," for the torture of God Messiah as to His Human Essence. "Garment and vestments," for the Human Essence of God Messiah.

V. 2. "To trample the wine-press," is to sustain the work of redemption, *and* to sustain torments. It treats of the Human of God Messiah.

V. 3, 6. "Strength," *Trem.*, by others, *Schm.*, "victory," see the word, for dominion over evils and falses.

V. 4. "Day of vengeance and year of the redeemed," for the Last Judgment, for the judgment of the unfaithful and of the faithful. Similarly to *Ivi: 2* "Year," that is, eternal, is predicated of the good; "day," that is time, of the rest similarly.

V. 5. "To support," is predicated of the love of God Messiah; "to help and to save," of the justice of truth of Messiah.

"Arm," for the justice of truth, thus against the foes, of which *truth* it is predicated that "nobody is helping and saving." "Heat," for the love of God Messiah, of which "to support" is predicated.

V. 6. "To trample down, or under, in wrath or with fury," is to destroy wickedness, to conquer utterly and prostrate the evils of cupidities. "To be intoxicated with wrath," is to destroy falsities.

"To make to descend upon earth," is into hell, thus to destroy utterly.

V. 7. "To commemorate the commiserations of Jehovah," is to give thanks on account of the deliverance and salvation of the human race from evils; "to render praises," for deliverance from falses.

"Commiseration," looks to deliverance from falses; "mercy," *to that* from evils.

V. 8. "People," for the inmost or celestial ones; "sons who lie not," for the more interior or spiritual ones.

"*One* made for salvation," for God Messiah, here concerning the inmost and the more interior ones.

V. 9. "Angel of faces," for the Human Essence of God Messiah, to which faces are attributed, on account of His saving the

Digitized by Google

three heavens, namely the celestial, the spiritual, and the rational, and very many more things. "The angel of faces made them saved," has reference to the interior ones at the same time. "To save or loose," is predicated of deliverance from evils and falses, *thus* from hell, which is a preceding operation; "redeem," of God Messiah's assigning them to Himself as His own.

"Love," properly, is predicated of the celestial; "clemency or indulgence," of spiritual love, of the love of spiritual things.

V. 9, 11. "All the days of the age," for all periods of the Ancient Church up to its vastation, thus for those successive times.

V. 10. "To become a rebel," is predicated of evils; "to affect with grief," of falses.

"Turned into an enemy," looks to evils; "waged war or fought against them," to falses.

V. 10, 11. "Spirit of sanctity," for God Messiah, from truth which is "Spirit" *and* from love which is "sanctity," thus for both his Essences or for Jehovah and God. Hence that he acted against good and against the truth of faith.

V. 11. "He made to ascend from the sea with the shepherds of cattle or flocks," means that He delivered them from damnation through a renovated representative worship which is signified by "shepherds of cattle or flocks."

V. 11, 12. "Moses," means extracted. "Moses with the people" who were led across "the sea Suph," by which is meant damnation from which the faithful are rescued.

V. 12. "Arm of glory," for God Messiah. "Arm" is predicated of both love and truth. "Glory," similarly.

"To cleave waters from the faces," is to destroy falses and evils. It treats here of the salvation and redemption of the human race by God Messiah.

"To make for himself the name of an age," the same as,—for the sake of the glory of self. "Name of an age," looks to the salvation of the entire human race.

V. 13. "The great abyss," thus, is hell. "*One* leading them down through abysses," for through temptations, vastations, and as it were through damnations. For evil spirits are then represented around a man as abysses, or as black clouds. It looks to both falses and evils.

V. 13, 14. "To lead them down through the abyss, thus as a horse through the desert, lest it should stumble," for through vastation. The falses which are met then and the truths which are carried away are "the horse through the desert," which is predicated, *as also* "to stumble," of the vastation of spiritual

Digitized by Google

things or of the intellectual things of faith. But evils are "the beast descending through the valley," which is predicated, *as also* "to descend," of the vastation of voluntary things, of the goods of faith, and of the affections of good.

V. 14. "Spirit of Jehovah," for God Messiah and for goods and truths which proceed from God Messiah.

"Name of glory," looks to redemption.

V. 15. "Look down from the heavens, and from the habitation of sanctity and glory," for from inmost, more interior, and interior things. "Habitation of sanctity and glory," for the interior heaven as to good and truth; see the word, that *it signifies* cohabitation; because the more interior and inmost things are there together; hence for the interior heaven where is the cohabitation of the goods and truths of faith.

"Where zeal and bravery *are*," that is, where love and truth *are*.

"Tumults," *Trem.*, or commotions, *Schm.*, of "viscera," for mercy from the love of good; "commiserations," for mercy from the love of truth.

V. 16. God Messiah is called "Father" from the love of good, and "Redeemer" from the love of truth.

"Our Father," for God Messiah. "Because Abraham knew us not." "Abraham," for the inmost angels. "Israel acknowledged us not." "Israel," for the more interior angels. *Both classes of angels* do not know man's state except through God Messiah.

V. 17. "Servants of God Messiah" are predicated from the love of good; "tribes of inheritance," from the love of truth.

V. 18. "People of sanctity," for the Ancient Church.

"Sanctuary," for the worship of God Messiah by the Ancient Church.

V. 19. "To dominate" looks to the will *and* to the good of faith; "to invoke the name," to the understanding *and* to the truth of faith.

[Trem., A. V., Chap. lxiv: 1] "Would that thou wert disrupting the heavens," is to remove evil spirits who block and besiege the inferior sphere of the heavens as an opaque cloud.

"From the faces," for presence.

"The mountains would flow apart," as from the ardor of fire, means that the loves of self and the world *would*. God Messiah thus descended upon Mount Sinai when He manifested the law. lxiv: 2 [1] The love of self and the world which are called "mountains," are *therefore* compared to an ardent fire. That

Digitized by Google

they would thus "flow apart," "as fire boils water," for phantasies and fabulous things thence.

CHAPTER LXIV.

V. 1. [Trem., A. V., 2] "As into a combustion of fire," means that the worship of God Messiah from the love of faith, was utterly suffocated by cupidities.

"As fires will boil waters," for fabulous things and falses, which are waters, from the loves of self and the world.

V. 5. [Trem., A. V., 6] "Unclean" is predicated of intellectual things; and "patch-work or most abject garment," of voluntary things.

"To fall down as a leaf," concerning falses, that spiritual things or truths fled away, for a wind takes away leaves as cupidities truths. "Iniquities took them away as the wind," concerning evils, that celestial things were thus carried away.

V. 6. [Trem., A. V.: 7] "To invoke the name," for the spiritual things of faith; "to be excited to strengthen himself," for celestial things.

V. 7. [Trem., A. V. 8] "Jehovah, Our Father," for God Messiah.

"Clay," for falsity and evil; "fashioner" is predicated of one to be reformed, that it is false; "work of the hand," means that it is evil.

V. 9. [Trem., A. V. 10] "Towns of sanctity," for spiritual things of faith in which are celestial ones.

"Desert," for vastated spiritual and celestial things, properly for vastated celestial things. "Desolation," for spiritual ones.

V. 10. [Trem., A. V. 11] "House of sanctification and glory," for God Messiah. "Sanctification," from love; "glory," from truth.

"From which the fathers praised." "Fathers," the Ancient Church. "To praise," is to invoke and worship.

CHAPTER LXV.

V. 2. "Contumacious people," for those who contrive falses from cupidities.

V. 3. "To sacrifice in gardens," is to worship from cupidities or evils and phantasies or falses. "Gardens," for the places.

"Those burning incense over bricks," for those adoring from a non-cohering doctrine, thus *from* fabulous things mixed with truths.

V. 4. "Dwellers in sepulchres," for in the worst cupidities;

Digitized by Google

"to spend the night in monuments," for in dire phantasies.

"Eaters of the flesh of a hog or pig," means to be given over to filthy avarice; "the broth of profaners in vessels," for filthy institutions which persuade.

V. 5. "Smoke in the nose, a fire burning the whole day," for avarice which is "a burning fire," and its persuasions which are "smoke in the nose."

V. 6. "To give back in the bosom," is to have a root from an actuality of evil and falsity.

V. 8. There are remains of truth and good among the avaricious.

"Must in the cluster," for good or somewhat of good in intellectual things.

V. 9. "A seed from Jacob," is Messiah, hence *the seed* of faith.

"The heir of the mountains of the earth from Judah," is Messiah and faith.

"They shall possess mountains," for the things which are of saving faith, thus of the celestial kingdom; for the things which are of the celestial who are called "elect." "To possess" is predicated of the celestial; "to inhabit," of the spiritual.

"Elect" is predicated of the celestial things of faith; "servants," of spiritual and rational things because these ought to serve celestial ones.

V. 10. ("Sharon"), see XXV: 2.

"Habitation of the flock," for the inmosts or the celestial heaven. "Bed of the ox or the herd," for more interior or spiritual things and the spiritual heaven. For it is to be observed that besides the distinctions into classes which are three, there occur in each, distinctions into the celestial and the spiritual. The celestial here is denoted by "flock," the spiritual, by "herd."

"Achor," for the inferior heaven.

V. 11. "Mount of sanctity," for God Messiah, for the celestial things of faith.

"To dispose or prepare a table for Gad or for a troop or heap," is to offer the things which are of the will, thus works, *and hence* to place justice in works separated from the internal man. "Troop or heap," for voluntary things.

"To fill a libation to Meni, *Schm.*, or to a number, *Trem.*," is to offer the things which are of the understanding, *thus* scientifics, and intellectual things.

V. 12. "To number with the sword" is to punish spiritual per-

Digitized by Google

versities, perverted spiritual things, falses; "to bow for a cutting of the throat" is to punish evils.

"To call and not to reply and elect," is predicated of the doctrinals of faith that they are preached; but "to speak," see 1: 4, "not to hear, to do evil," of works or the things which are of the will.

V. 13. "To be affected with shame" answers by opposition to "gladness;" and thus concerns spiritual things.

V. 13, 14. "To serve," in general for the faithful.

V. 15. "To send away or leave the name for an oath to the elect;" means that they may no longer, He swears, be called Abraham, Isaac, and Jacob, or from them, and *have* what these names involve in the heavens; thus that they will put off their being sons of the Church; and *then* the servants will be called by another name, namely the nations will no longer be called "nations," but Israel and Jacob.

V. 16. "To bless," means he wants to and will worship God Messiah from the truth of faith, the truth of doctrine, or the true doctrine. "To swear," is to ally oneself by an oath, thus to enter into a covenant, and hence to do similarly from the heart, that is, to worship God Messiah at heart. Jer. iv: 2.

V. 17. "To create new heavens and a new earth," looks chiefly to regeneration, anguish preceding; *but means also* to adopt the nations, thus not the instructed. "The former heavens and the former earth," for those who are instructed and vastated. They, *the nations*, are in fact to be instructed in the heavens as infants, for after death they come into light. These things follow from the premises. What *is meant* in general, *or chiefly*, see elsewhere, *that is, just above.*

"To remember" is predicated of divine spiritual things;" to ascend upon the heart," of divine celestial things.

V. 18. "Jerusalem," for celestial joy.

V. 18, 19. To "joy" which is of celestial things, and to "exultation" which is of spiritual things, the words "clamor" and "weeping" are opposite respectively.

V. 20. "An infant" and "a child of a hundred years," for those who have lived a pious life and indeed from actual faith; "a hundred years" being a certain lengthy period. "They shall fulfill days" means they will live to eternity and enjoy celestial joy, see lxv: 20 seq. "Old man of a hundred years" is the sinner, namely he who has lived an impious life but is being regenerated. It is predicated of him that "he shall not be cursed," since one should read "as that" in place of "because or since," and

Digitized by Google

thereby continue the negative *throughout*. There is *thus* a similar reward to him who labored much as *to him* who labored little in the vineyard.

V. 21. "To build houses, and to inhabit," concerns celestial things and their successive production, namely that the seed of love is multiplied, and goods will proceed thence in order. "To plant vineyards and they shall eat the fruit," means that spiritual things will have increments or grow as vineyards, and that they will then enjoy spiritual gladness in the kingdom of God Messiah. *Similarly*, V. 22.

V. 22. "According to the days of the tree, the days of the people," means they will enjoy celestial and spiritual life according to the life and the work of charity, since the tree of life and of science is signified by "*the tree*"; and life, by "days."

"According to the work of hands shall they grow old," means that everyone will attain to celestial life according to the works of charity or faith in act. Thus "to grow old," the same thing as to fulfill days, looks to "days" or life; signifying therefore that he will enjoy the life of heaven.

V. 23. "They shall not labor for emptiness, nor generate unto disturbance, or perturbation." "To labor" and "emptiness" have reference to celestial things; "to generate" and "perturbation," to spiritual ones.

"Seed *of* the blessed," for celestial things; and "offspring," for spiritual things.

V. 25. "The wolf and the lamb shall feed together," means that the savage and fierce things *which are* "the wolf," *and* which are opposite to innocence, will be and subsist in one and the same person, and will not injure nor condemn.

"The lion shall eat grass like the ox." "Lion," for those who trust in themselves and their own forces; but "ox," who only wish to serve. They will be in one and the same subject. "To eat grass," is to feed on or enjoy rational things.

"Dust *is* the serpent's head." "Serpent," here, for those things which are poisoned evils and thus would injure goods. "Dust" is the punishments of the damned, thus torture; "bread," the food of the damned, or infernal life. They shall feed on "dust," means they will be damned to hell.

"To do evil" looks to voluntary or celestial things; "to corrupt," to intellectual or spiritual ones.

"Mount of sanctity," for the kingdom of God Messiah.

Digitized by Google

CHAPTER LXVI.

V. 1. "The heavens . . a throne," for inmost and more interior things which are called "a throne." "The earth . . a footstool of the feet," for rational things which, because scientifics and thus natural things, *or* "feet," are within them, are called "a footstool of the feet."

"The house which they would build," for celestial and spiritual things, thus for inmost and more interior ones.

"A place of rest," for the interior heaven where more interior and inmost things quiesce, because they will be there together.

V. 3. "The slaughterer of an ox *is* the smiter of a male," means that the sacrifices, which signify the life of the worship of the rational mind, have the effect *now* to signify its death, which is "to smite a male."

"The immolator of a lamb *is* the beheader of a dog," means that through the sacrifices which signified the more interior and the inmost man, they now cause them to signify what is dead, which is "a dog."

"He who makes an offering to ascend *offers* pig's blood," means that although they ought to offer the celestial things of faith which are "an offering," they offer the lowest and terrestrial things, thus foul ones. It is called "pig's blood" on account of the rapine which the avaricious exercise.

"The commemorator of incense, blesses with vanity," means that although they ought to offer spiritual things, they offer what are only falses and lies which they love and worship, which is "to bless with vanity."

V. 4. ("To call"), see lxv: 12.

"They heard not, nor perceiveed with *their* ears." "To hear" looks to celestial things; "to perceive with the ears," to intellectual things.

V. 5. ("Gladness"), see lxv: 13.

V. 6. "The voice of a sound from the town" concerns spiritual things; "the voice from the temple," celestial things.

V. 7. "Before she travailed, she bore," signifies the kingdom of God Messiah about to come to the nations who are treated of in the following, thus a regeneration without sorrow, otherwise than with those who are instructed. In order that falses and evils be dispelled there must be no haste, for they are to be extirpated slowly. *It is* otherwise among the nations with whom nothing has extinguished faith. "Before pain came, she brought forth a male," for the celestial things of faith which is "the male,"

Digitized by Google

for the interior and more interior things of faith, thus for saving faith. That the male would be born with great sorrow, that is, faith destroyed with the instructed, see Apocalypse xii. This is confirmed by these things of V. 8; "because she was ailing, Zion bore her sons."

V. 8. "Who has heard a thing like this, who has seen things like these?" "To hear," has reference to the will, thus to actuality ~~tuality~~, and therefore *has its object* in the singular; "to see," to the understanding of faith, and therefore *has its object* in the plural.

"Has the earth travailed, or borne, in one day; has a nation borne on a single occasion." "To travail" has reference to the will or voluntary things, which is "earth"; "to bear," to the understanding or the intellectual things of faith, which is "nation."

V. 9. "To break the matrix," means to destroy an evil disposition, which is to be done through temptation and a regeneration thus. "To break the matrix or to travail," has reference to the will or disposition; "to regenerate or to bear," to spiritual things thence.

V. 10, 13, 20. ("Jerusalem"), for the kingdom of God.

V. 11. "That ye suck milk and be satisfied with the dug of consolations." "To suckle" or "suck milk" is to be taught from the good of God Messiah and so to put on the celestial life; and is predicated therefore of the spiritual and celestial, having reference to spiritual things from the celestial. "To be satisfied" is predicated of the celestial thence. "The dug of consolations," for God Messiah's love and mercy, here, in general, towards the nations. "Consolations," for those who receive the celestial kingdom gratis; thus for the nations as to both spiritual and celestial things.

"Splendor of glory," read "commotion of glory." "Commotion" has reference to love; "glory," to intelligence.

V. 12. "Peace" or the celestial is compared to a "stream"; "glory of nations" or the spiritual, to a "torrent," on account of abundance.

"To be carried at the side" has reference to spiritual things of love because near the heart; "to be dandled on the knees," to celestial things.

V. 13. "To be consoled," concerns the spiritual and the celestial.

V. 14. "The bones shall sprout as grass," means that the rational things of the nations will live therefore from faith.

Digitized by Google

"Bones," the natural things which are in *rational things*, but with regard to voluntary things; whereas "sprouting grass," with regard to intellectual ones.

V. 15. "Fire" and "ardor, or wrath, of a fire" refer to the punishment of evils; "flame of fire" as also "whirlwind of a chariot" and "a rebuke in flames of fire," to the punishment of falses.

V. 16. "To judge all flesh with fire and sword," for the punishment of falses which is " sword." "All flesh," for every evil disposition, especially one derived from the will.

V. 17. "To sanctify," looks to voluntary things; "to purify or cleanse," to spiritual and rational or intellectual ones.

"Those eating pig-flesh, abominations, and a mouse," for the lowest and the foul things of nature . Pig-flesh," for similar things *to v. 3*, which, are *here* distinguished into "abominations" and "a mouse," or corporeal and sensual things *respectively*.

"To be collected together," as it were into one fascicle; is to be judged or punished. So "to be congregated," V. 18.

V. 18. "To congregate works and thoughts, nations and tongues." "Works and nations," look to voluntary things; "thoughts and tongues," to rational or intellectual things.

V. 19. "To place a sign among them," is to distinguish them by the celestial *things* of faith. Such act from the love of faith. "Residues or remains," are those who are distinguished by spiritual things, and who have received the understanding of faith. It treats of the nations in the kingdom of God Messiah.

"Nations," for those who are in natural good; "those drawing the bow," for those who are in natural truth.

"Far-off islands," for those who are remote from the cognition of faith.

"They who heard not *what was* heard," for those who did not have a perception about celestial love; and "saw not glory," for those who had none about the truth of faith.

V. 20. "How the sons of Israel bring an offering in a clean vessel to the house of Jehovah." "Offering," for celestial things; "in clean vessels," for spiritual things. "To the house of Jehovah," to God Messiah.

"Brothers," for those who are of faith in God Messiah.

"Horses," for intellectual things of truth; "chariots," for things revealed in the Word of God Messiah, from which they fight; "covered chariots," for the more interior and arcane things which they believe although they do not understand them;

Digitized by Google

"mules," for rational things; "couriers," for confirmatory scientifics, which are arms against natural foes.

V. 21. "Priests," for those administering celestial things, thus for inmosts; "Levites," for those administering spiritual things, thus for more interior things. Jer. xxiii: 18.

V. 22. "To make new heavens and a new earth," is to regenerate without anguish. "New heavens and a new earth," for inmost and more interior things which are "the heavens," and interior ones which are "the earth," from the nations, the former Church being vastated; hence for the new Church and thus for the adopted nations *who are* also of the living and the dead.

V. 23. "From the time of a new moon to a new moon," see xlvii: 13, for celestial things and joys in the kingdom of God Messiah, which "new moons" or great feasts signify in the interior, the more interior, and the inmost sense; thus which "Sabbath" signifies. Yet "Sabbath," here, for what concerns spiritual things. From the formula it may be evident that a continual and perpetual feast distinguished into great and lesser ones is signified.

V. 24. "Corpses of those pervaricating," for these dead and filthy things. They who are in them when left to themselves are then said "to go out" and live. "Corpse," is evil; "one prevaricating," is falsity. They will see those who are in hell as is read of Abraham that he saw the rich man, and in a similar way.

"The worm shall not die and the fire shall not be extinguished," for infernal punishments; "worm" and "fire" being predicated respectively of falses and evils and their punishment.

"NAUSEA," for what is foul and offensive from the death of the damned.

JEREMIAH

CHAPTER I.

V. 11. "Almond rod," for the Ancient and genuine Church as the rod of Aaron.

V. 13. "A POT bubbling over," for the church perverted by cupidities.

V. 15. "They shall place the throne at the doorway of the gates," for sensual or corporeal things, or for things corporeal and thence sensual, *which is* "doorway of the gates." "Upon all the walls," for the things which are of the rational mind. "All

Digitized by Google

the fortified cities of Judah," for the things which are of the intellectual mind or of the understanding of good. "Jerusalem," for the church.

V. 16. To speak judgments upon wickedness," means to punish evils.

"To burn incense to strange gods, and to bow oneself to the works of one's own hands," for in mouth to profess other doctrines but in the will to worship self and the world. The former phrase has respect to the mouth or the intellectual; the latter, to the will or the voluntary.

V. 18. "Fortified town," for intellectual truth; "iron column," for rational truth from scientifics; and "walls of brass," for natural truth from sensual things.

"Kings . . princes . . priests, . . for cupidities which *respectively* assault the spiritual things, the rational truths, and the natural truths, signified by "fortified town," "iron column," and "walls of brass."

CHAPTER II.

V. 2. ("Jerusalem"), for the primitive Church.

"Love of espousals," for the faith of the Ancient Church in God Messiah. Here "mercy of childhood" refers to God Messiah.

"In a desert, in a land not sown," for the worship of the Ancient Church, when the Word through Moses and the prophets *was* not yet, thus not such a revelation. "In a land not sown," for not instructed, as afterwards.

V. 6. "Desert," for all vastation of temptation of voluntary or celestial things, where "pit," for damnation. "Land of dryness and of the shadow of death," for the vastation of intellectual or spiritual things, *even* to damnation, *which* is "land of the shadow of death." "Land no male passes through nor man inhabits," a formula for expressing the ultimate of vastation *when* the will of good formed from the understanding of truth *is* destroyed.

V. 7. "Land of Carmel . . a land . . a heritage," for the church, the confession of true faith.

"To eat the fruit and good of the land," is to possess the truths and goods of faith; and to be instructed about the truth and good of the worship of God Messiah.

V. 8. "Priests," for celestial things, which manage the law for spiritual ones. "Pastors," for inferior celestial things or those of the inferior mind. "Prophets," for its spiritual or rational things, or inferior spiritual things, from visions. "To prophesy after Baal, and to walk after the things which profited

Digitized by Google

not," means to fashion phantasies contrary to faith and to institute a life conformable to them and to cupidities.

V. 10. Idolatrous nations, opposed to Jews, and better. "Islands of the Chittim," for those who live in the ignorance of good. "Kedar or Arabia," for those who are in the ignorance of truth; for the idolatrous nations, who yet are better than the Jews.

"To understand and see," means to weigh with the more interior and *with* the rational mind; *and stands for* the more interior understanding and *for* the interior or rational one.

V. 11. "To change gods," for worship and doctrine, thus religion as to life and doctrinals.

"To change glory which will not profit." "Glory," for the worship of God Messiah as to life and doctrine.

V. 12. "Be ye astonished, horrified, and desolated.' "To be desolated," for ultimate stupor. "To be horrified" looks to spiritual terror, and "to be desolated" to that of the will, until nothing of good remains but *what* is dispelled.

V.13. "Current, source or spring of living waters," for God Messiah as the author of all goods and truths; where "spring" is celestial and "waters," the spiritual.

"Broken cisterns which do not contain waters," for evil and false doctrines in which there is nothing of truth and good.

V. 14. "Israel a servant, born of the house," for the understanding of good and truth, as it was in the Ancient Church or in the doctrine of the representative Church which is "the born of the house."

"Spoil" is predicated of true doctrine that it has been perverted.

V. 15. "The young lions roar and utter a voice." "To roar" looks to voluntary things or goods of doctrine; "to utter a voice," to *its* truths, which they spoil and rend. "Young lions," here, for those who pervert and spoil the truths and goods of the doctrine of faith, *which is* "to put the land into a solitude." "Where no inhabitant," similarly *to V. 6.*

V. 16. "TAHPANHES: and NOPH"=for cupidities which ravage man. "Noph," Is. xix: 13, for natural cupidities which ravage man.

"To graze off the top," is to destroy the more interior and inmost things of the worship of true faith.

V. 18. "Egypt . . Assyria or Syria . . the waters of its river, the Euphrates," for the natural sciences which seduce man. *See* V. 6.

Digitized by Google

V. 19. "To rebuke" is predicated of falses; "to seize," of evils.

"To be acquainted with" refers to the will, and "to see," to the understanding.

"Evil" is predicated of the will; "bitter," of the understanding.

"No fright, or fear," for no acknowledgment of the good and truth of faith *and* hence of God Messiah.

V. 20. "To shatter the yoke" looks to voluntary things; "to burst the bonds," to spiritual things.

"To stray through over every lofty hill," is to lay hold of those things which persuade that it is good, namely cupidities; which are "a lofty hill." "And under every tree of twigs, or green tree," for those which fallacies or reasonings *persuade one of.*

"Harlot," for those who suffer themselves to be deceived by cupidities appearing *as* goods and by the fallacies of sensual things and reasonings. iii: 6.

V. 21. "To plant a seed and a vine," is to teach the goods and truths of the doctrine of faith.

"Generous vine," for the doctrine of true faith as was that of the Ancient Church, and that instituted by the law from Sinai. "Degenerated branches of a strange vine," for the contraries.

"Seed of goodness," for the good and the derivative truth of the doctrine of faith.

V. 22. "To wash oneself with nitre and multiply soap-wort," is to induce the facsimile or appearance of truth, *or* "nitre," and of good, *or* "soap-wort."

"LORD JEHOVIH," for both Essences of God Messiah.

V. 23. "A way in the valley," for evil life and false doctrine.

"A light dromedary encircling the ways," means to seduce by the fallacies of the senses and scientifics, since "to encircle" is as the latchet of shoes which natural scientifics are. *Thus* it means false doctrine which seduces the things which are of life by the fallacies of the sense and the illusions of natural things. The corresponding pleasure, V. 24, is called "a wild she-ass, learned as to the desert."

V. 24. The wild or forest ass, the slow "wild-ass learned as to the desert," but here "wild she-ass"; is for pleasure which did instruct in matters within which there is nothing of life, which are a desert. "Dromedary," V. 23, is the coresponding falsity.

"Drew in the wind of the occasion," for falses which offered themselves conformable to the pleasure.

("Menstruation"), for filthy falsities derived from the wills.

V. 25. "To prohibit the foot from being unshod," means lest

Digitized by Google

you put off natural things; or *to prevent* the life from putting off natural evils.

"Prohibit the throat from thirst," means lest he desire truths in place of falses.

"Nor said, it is desperate," means he would not confess that it was evil.

V. 26. "Thief," for those who compile falses from truths and complicate *the latter*.

"House of Israel," for evils.

"Kings, princes, priests, and prophets"; for cupidities and falses with which they have implicated goods and truths; for those who from cupidities and sensual things and the reasonings thence derived have perverted goods and truths.

V. 27. "To say to wood, O father," for falsity; "and to stone, thou hast begotten," for evils.

"To turn the neck and not the faces," for the things which are the exteriors of worship, and not the more interior things of which they were afraid.

V. 28. "Gods," for profane worship.

"Judas," he who worships strange gods.

V. 29. "To litigate" is predicated of good and truth when evil and falsity assail.

V. 30. "The sword devours the prophets," means that the false endeavors to destroy truths *which are* "prophets."

"The lion, a corrupter" is applied to the destroyers of truths through falsities.

V. 31. "Is it a desert?" for where there is no planting or nothing of truth. "Is it a land of thick darkness?" for where there is nothing of good.

V. 32. "Virgin," for the infancy, and "bride," for the adolescence of the planted church. "Adornment" and "necklace" are predicated of these respectively.

V. 34. "Blood to be found in the skirts of the garments," means that there is evil in the singulars of false doctrine and of reasoning.

"The blood of needy, innocent, souls," means that violence has been done against the things which are called "needy" and "innocent." "Blood" here signifies the things contrary to these.

V. 37. "To go out with the hands upon the head," is to be afflicted with shame because more interior things have been separated from exteriors.

Digitized by Google

CHAPTER III.

V. 1. That "land" means the Church and hence confession of faith is clearly evident here as it is *first* compared to "a wife," who is shortly called "land."

"To be profaned" is applied to the land when it treats of the perversity of the Church. Harlotry or fornication are attributed to the perverted representative Church. See V. 9 also.

V. 2 "To sit in the ways as an Arab in the desert," for spiritual thievery, that they make falsities out of the things with which they are instructed.

"Fornication" looks properly to doctrinal things, 16, V. 2; "harlotry," looks to doctrinal things; "wickedness," to life. As to what their difference from adultery is, see ADULTERY *and iv: 1.*

"To debauch" is predicated of the perversion of the doctrines of truth, in "lift the eyes to the high places and see where thou hast not been debauched."

V. 3. "Although rain-storms or evening rain should not be inhibited," for not to inhibit the things they were confirming and teaching with regard to goods and truths, thus about blessing.

V. 4. "Father and leader of adolescence," means that he begat, *which is "father"*; and educated *them* in the goods and truths of faith, *which is* "leader."

V. 6. ("Israel"), for the primitive Church of the nations, become idolatrous.

("Hill"), similarly *to ii: 20*, but it is called "high mountain," since about Israel. ("Harlot"), see *ii: 20.*

V. 6, 7, 11. "Perfidy" is predicated of perverted voluntary things or evils; "refractory," of falsified intellectual things or falses.

V. 7, 11. "Judah," for the representative Church turned into idolatry.

V. 8. "A bill of divorcement" is given similarly also to those who pervert the doctrinals of truth and good.

"To commit adultery with stone and wood," is to pervert into evils and falses the goods and truths of the doctrine of faith in which they were instructed.

V. 10. "Heart," for the things which are of the will; "falsity," for the things which are of the understanding.

V. 12. "To cause that the faces do not fall," means not to avert away. This looks especially to spiritual things.

V. 13. A slighter harlotry is expressed by "to scatter the way to strangers."

Digitized by Google

V. 14. "To take one from the town and two from the family," for remains.

("Zion"), for the new Church of the nations.

V. 15. "Science," for intelligence; "intelligence," see the word, for wisdom, namely that he do these things from an end.

V. 10. "Multiplication and fructification" are predicated of remains as seeds and as new things; "fructification," of spiritual things thence.

"They shall not say anymore,—the ark of the covenant of Jehovah," means that they shall not place worship in externals, and *also* that the instructed shall repudiate others on account of *having* with themselves the ark of the covenant and the covenant of which they boast.

"To ascend upon the heart," look to the will; "to remember," to the understanding.

V. 17. ("Jerusalem"), for the kingdom of God Messiah. *Therefore it* "shall be called the throne of Jehovah."

V. 18. "The house of Judah will go to the house of Israel," shows that Judah is also among Israel or in the Church of the nations; and that among those in the Church of the nations is the new one without rites; and that from the affections of good they will cognize truth.

V. 19. "To give the land of desire," for the affection or will of good; "and the heritage of elegance," for the understanding of truth; "of the armies of the Nations," *that is*, of truth thence, *or* of truths from goods.

V. 20, 21 seq. Further concerning the new Church of the nations meant by Israel, in which there is also Judah.

V. 24. "Shame devoured the labor of the fathers, their flock and herd, their sons and daughters"; means that they acknowledge with "shame," *that is*, from the cognition of evil and the false; that they had destroyed truly divine worship, "the labor of the fathers"; its more interior or celestial and spiritual things, which are "the flock"; and rational things with their goods or their dispositions towards good, which are "the herd"; and consequently the understanding or the intellectual things of truth and the affections or will of good, which are "sons and daughters."

CHAPTER IV.

V. 1. To commit adultery is said when there is approach to another husband, to play the harlot when only to others without

Digitized by Google

acknowledging them as husbands. Adulteries are called "abominations," and harlotry is designated as "to wander."

V. 2. "Swearing,—Jehovah is living, in truth, judgment, and justice." "To swear," is to commit himself to an oath, thus to enter a covenant, *and* hence that he will worship God Messiah in heart, see Is. lxv: 16. "Truth" signifies the integrity into which the universe was created. "Judgment" succeeds after man fell, *namely* that all because they were born evil are to be judged and rescued from damnation. "Justice" signifies redemption, that they were avenged by God Messiah who was made Justice. Thus are the three states of truth of the universe and of *its* singulars.

"The nations shall bless themselves and shall praise themselves in Him," means that all in the universe, namely "the nations," will glorify God Messiah from the heart thus from the love of faith, which is "to bless"; and from the mouth or the understanding of faith, which is "to praise." "Nations," for all in heaven and on earth, because from themselves all *are* evil.

V. 3. "Make new the newly plowed field," is to fight worship and doctrine from or through evils and falses; "sow not into thorns," so that goods be not entangled with evils and truths with falses.

V. 4. "To circumcise themselves for Jehovah and take away the foreskins of the heart," the same as "to make new the newly plowed field lest they sow in thorns" just above, signifying that they put on the interior man and put off the exterior.

V. 5, 6. For convocation to spiritual war. These words are in a series "indicate . . announce . . say";—also "sound on the trumpet . . convoke . . infill . . say;"—also "be collected . . enter into fortifications . . raise the flag." Similarly, V. 21, but only "flag" and "trumpet."

V. 7. "Lion from the thicket," for the devil or evil spirits, who vexes man, who confounds evils with goods and falses with truths; for those persons and things which are in perplexities. "Corrupter of nations," for the crew of the devil, for evil spirits corresponding to a similar state in man.

"Land" for celestial things or the will; "towns," for spiritual things or the understanding.

V. 8. "Dress in sackcloth . . bewail . . howl," a series of repentance or of grief on acount of punishment.

"Heat of wrath," for punishment.

V. 9. Similarly *to ii*: 9.

V. 10. "The sword reached even to the soul," means that

Digitized by Google

there is a total vastation of the doctrinals of faith, and hence a similar punishment.

V. 11. "Dry wind of eminent places in the desert," for the vastation of the more interior spiritual things so that there is emptiness of the more interior mind, which here is "desert."

"The way of the daughter of the people not to fan nor to purge." "Way of the daughter," is wickedness. "To fan," looks to spiritual or doctrinal things; "to purge," to voluntary things, to life, to evils of life.

V. 12. "Full wind," means that the vastation of faith will come as to doctrinals. The vastation of life has progressed.

"To speak judgments," for the truth concerning the inverted or perverted order of life.

V. 13. "He ascends as a cloud, and *his* chariots as a whirlwind," for the vastated doctrinals of faith which are likened to "a cloud" and "a whirlwind."

"Horses lighter than eagles," for the vastated intellectual things of faith, about which *lightness* is predicated from *that of* eagles. "Lightness" is attributed to harlots.

V. 14. "To wash the heart from wickedness," is to be purged or cleansed from cupidities.

V. 15. "Dan,"—judgment, son to Jacob from Rachel's maid-servant Bilhah; means the Last Judgment. *So likewise* "Mount Ephraim."

V.16. "Nations," for the Jews, and for evils.

"Guards coming from a far off land," for evils and cupidities, thus for evils spirits who are totally at variance with truth and surround and prevent anything of good from being insinuated. Therefore they are called, V. 17, "guards of the field from the circuit."

"To give voice," is to contradict truths and so to repel goods.

V. 20. "The tents are vastated," for the more interior things of faith; "hangings or curtains," for the interior ones.

V. 23. "That the earth was void and empty, and the heavens had no light," in the same words as Gen. 1; means that the entire man was vastated as to celestial and spiritual, or as to intellectual and voluntary things, *thus* perverted as to interior and more interior things, and that there was in him no light or intelligence of truth. That "void and empty" means foolish and unwise is explained at V. 22. "Heavens," here, for the intellectual mind.

V. 24. "Mountains and hills," for the loves of self and the world *respectively*, thus for voluntary things or cupidities of which

Digitized by Google

"to be shaken up or commoved" is predicated since these loves are likened to "mountains." "Mountains," for both these loves; and "hills," similarly, but of an inferior kind, as concupiscences. "Heavens," here, *V. 23, 25*, for intellectual things.

V. 25. "I saw and beheld no man," a different word for "man" being used; means *he saw* not the celestial and the spiritual, but the void and empty which is "no man."

"Every bird, (עוף) or every fowl, of heaven had flown away," for all the intellectual of truth and good.

V. 26. "The cities of Carmel destroyed," for the spiritual things of man or the church.

"Behold Carmel a desert," for the celestial paradise on earth, thus for the church and the man who are vastated.

V. 27. "Deserted land," for the same *as at V. 26.*

"Not to make a consummation," is not to permit a plenary vastation, V: 10.

V. 28. "The heavens grow black," means that man's inmost and more interior things are vastated.

V. 29. "They flee from the voice of a horseman," that is from the voice of truth which is "a horseman." "Horsemen and shooters of the bow," for those who fight with spiritual and natural truths.

"To enter into dense places, or dense clouds," means to fall from terror into mere ignorance, and looks to intellectual things; "to ascend into the cliffs," that is, into the foramina or fissures of cliffs, means from terror to be without the power of the will, and looks to voluntary things.

"Abandoned town, no inhabitants," similarly *to ii: 6*, for the more interior and the interior mind devastated as to intellectual and voluntary things.

V. 30. "To be dressed in SCARLET," is to feign goodness or charity which is SCARLET; "to be adorned with an ornament of gold," *is to feign* celestial things.

"To split the eyes with rouge," is to feign oneself rational; and "to make or render oneself beautiful," is *to feign oneself* intelligent.

"To seek the soul," is to wish the death of anyone.

V. 31. "The voice of one travailing, the anguish of one bringing forth her first child," for the grievous punishment of those who after instruction have perverted and confounded truths with falses. It is expressed still more *emphatically* by "to stretch out the palms" and "to be fatigued by slayers;" and the latter is

Digitized by Google

for the most grievous punishment of those who have perverted and confounded truths with falses.

CHAPTER V.

V. 1. "To run to and fro in the streets . . to see . . to know . . to seek," follow in order so that each posterior comprehends and involves severally the prior ones; and mean to scrutinize the things which *are* in man, a society, and the church, which are truths leading to faith, and *a faith leading* to truths.

"Is there a male doing judgment, one seeking truth?" follow in order so that a posterior involves the prior things. "Male," for one who is intelligent; "doing judgment," for one who is wise, that is who *both* understands and wills truth and good; "seeking truth"; for faith and all things thereof, because intelligence and wisdom are of faith, the word for "truth" also signifying faith. The Word of truth was in the Ancient Church, but in the new *Church* was the Word of faith involving similar things.

V. 2. "Jehovah living," a formula of the oath of truth.

V. 3. "To strengthen the faces more than a rock," is to harden the heart. "Faces," for the heart or voluntary things.

V. 4. "Light and *foolish*," for infidelity of understanding and will.

V. 4, 5. "The way of the Lord or Jehovah," for truth; "the judgment of his God," for the justice or punishment of truth, or the punishment of death if they have not faith.

V. 5. "Magnates," for those who instruct others.

"To shatter the yoke and tear off the bonds" is to give oneself entirely to cupidities, for in these they place liberty.

V. 6. "A lion from the forest smote them," for the things which are contrary to charity and truth; which are called "from the forest."

"A wolf of the deserts," for the things which are contrary to charity and celestial things, thus for a mercilessness and fierceness more than ferine.

"A panther watching over towns," for the things which are contrary to truths.

"Prevarications and aversions," *respectively* for falses and their increments, thus for multiplied falses.

V. 7. "To commit adultery," means to acknowledge and worship others, although instructed. "In the house of the harlot," for falses.

V. 8. "A horse *was* fed in the morning, *but* they each neighed for the wife of *his* companion." "Fed horses," for those instruct-

Digitized by Google

ed about truth and good. "Morning," for the Ancient Church, and also for the beginning of every period, which is "morning."

V. 9, 29. "To visit and take vengeance," is to castigate and punish. "Shall not my soul take vengeance, says Jehovah." "Soul," for from truth; heart elsewhere, for from mercy.

V. 10. "Ascend ye against the walls, demolish, and take away the prominences or the ramparts of the walls," means to vastate faith so that they do not believe the redemption of Messiah, which is "to ascend against the walls," which are truths; as also that they do not believe anything is signified by the rites, which is "to demolish," and not even a life after death, which is "to take away the ramparts."

("Consummation"), see iv: 27.

V. 11, 12. "To act perfidiously," concerning voluntary things; "to lie," concerning intellectual ones.

V. 12. "Evil," for the punishment or vastation of both falses and evils which are signified *respectively* by "sword" and "famine."

V. 13. "Prophets," for the preaching of faith in God Messiah, thus of the interior and more interior things of the Word. "Prophets into the wind, and their discourse," for the preaching of the interior and more interior things of faith, which things and which discourse they call "wind."

V. 14. "To speak the Word," is to falsify truths. Therefore it is added that "words shall be put in the mouth of the prophet," that is, truths.

"The words shall be for fire and the people for wood-fuel, and they shall devour." "Words," for truths which are called "fire" when they perish. "People," for falsities. "Wood-fuel," for falsities since it looks to "fire" which will vastate or punish.

V. 15, 16. "A nation from afar . . a robust nation . . a nation not knowing the tongue . . all strong;" is predicated of truth inasmuch as punishment and vastation come from truth; and it is predicated at the same time of evil and false spirits who are wasters. "A nation from afar," in a two-fold sense; when about truth,—that they were departing from it; when about the waster,—that *he is* outside the land, namely the evil spirits who are allowed to vastate from truth. "A robust nation . . and all strong," in the genuine sense, concerning truth; whereas in the other sense for evil spirits that they are "robust" and "strong." Since it is permitted them to punish evils from truth, their strength and fortitude is thence, for as much *as there is* of evil or falsity so much of strength have they. "A nation from an age."

Digitized by Google

"Age" means eternity when the predication is about truth; and *the epoch* from the time of the fall of Adam, when about the waster. "A nation not knowing the tongue," means, with reference to truth, that they did not understand more interior things; but, with reference to the wasters or evil spirits, that they did not understand what the church, the rites, *and* the law signified.

V. 16. "Their quiver was an open sepulchre." When this refers to truth, then "quiver" is predicated of truths and "open sepulchre" of those to whom the truth is spoken because the truth damns; but with reference to the waster, "quiver" is predicated of falses; and "open sepulchre" means that they have proceeded out of hell.

V. 17. "He devours the harvest and bread . . sons and daughters . . the flock and the herd . . the vine and the fig tree." It treats of vastation and signifies that he destroys and consumes,—spiritual and celestial or more interior and inmost things, which are "harvest" and "bread,"—the things which are of spiritual and celestial things, namely "sons and daughters,"—the goods of the more interior and of the interior mind, which are "the flock and the herd," similarly *to iii*: 24,—intellectual and rational things, or the truths of the intellectual and of the rational mind, which are "the vine and the fig-tree."

"To impoverish cities of fortification," for the things they suppose to be the holy ones of the church; thus with them the representative worship which they held as holy and in which they trusted.

V. 19. "As ye served a foreign god in your own land, so shall ye serve strange ones in a land not yours." "Land," for faith, the church, the kingdom of God Messiah, in which they had been instructed so that it could be with them then as "their land." But after faith, the church, the kingdom of God Messiah had passed over to others, it then became "a land not theirs."

V. 20. "Judah," for the nations; "house of Jacob," for the Jews.

V. 21. "Foolish people *with* no heart," for those who have wickedness and no will of good; "eyes and they see not," is no understanding of truth, or else the faculty of understanding but who do not want to understand.

V. 22. "He placed the sand *as* a boundary to the sea," for the shore, in the universal sense for the land, by which as by "sand" is here meant a perverted mind or the perversity of the

Digitized by Google

representative Church. "Sea" for its perversity; "sand," for the people, thus for the interior perverted mind.

"Waves of the sea," for the falses of the perverted representative Church, about which "tumult" and "not to cross over" are predicated; whereas "to be commoved" and "not to prevail," of *its* evil.

V. 24. "He gives the seasonable and the backward rain, weeks, statutes of harvest, which he guards"; for regeneration, thus for the insemination of good, here "rain," which rendering the seeds fruitful is called "the seasonable rain," and from this fecundity *yields* a produce which is "the backward rain." Thence comes peace or the celestial kingdom which is "the week." The things which are ordinated rightly are what are signified by "statutes of a month" which He afterwards "guards." Here then a perfect order *is evolved* from a perverted one.

V. 24,25. "Sins prohibit" God Messiah from doing "good" to man, thus from regenerating him.

V. 26. "To catch men as by the snares of fowlers," is to prevent man's interior and more interior things.

V. 26, 27. "They set the snares of fowlers, perditions or instruments of perdition, they catch men, a cage full of birds (עוף), thus the houses full of deceit"; means to pervert, destroy, and exterminate man's interior and more interior things through falses and deceitful machinations. "Cage full of birds" is the natural mind in which *are* such false and deceitful machinations.

V. 28. "Those made fat and sleek," means that they luxuriated in external goods and truths as to worship in externals.

"Not to judge the judgment of the orphan, nor to judge the judgment of the needy." "To judge judgment" is to act truth and good or right, hence to perform the works of charity, thus to commiserate. "Orphan," he who trusts solely in God Messiah as a father; "needy," who puts no trust in himself and his own virtues or forces.

V. 31. "The prophets prophesy in falsity," for those who instruct in the doctrinals of faith. They who *instruct* in the things which look to the will, to worship, and so to works are called "priests"; and *signify* therefore the things which proceed from the will or affection of good. "The priests dominate over the hands." "Hands," therefore for the will, thus for works, and hence for worship.

Digitized by Google

CHAPTER VI.

V. 1. "Sons of Benjamin," for the perverted, heretical, infidel churches. The same *sons* from "Jerusalem" rise up against the "daughter of Zion," *or against* the true church.

"To sound on the trumpet and to elevate the high conflagration, or signal," for a convocation to judgment.

V. 2. "Decorous or comely," looks to spiritual things; but "delicate," to celestial ones.

V. 2, 6, 23. "Zion," for the true church; whereas "Jerusalem," for perverted ones and infidels.

V. 3. "To the daughter of Zion," for to the Ancient Church; "came shepherds with flocks," for celestial things with both celestial and spiritual goods. "They pitched tents around," means they instituted the true representative worship of God Messiah. "They fed each on his own space," means that everyone enjoyed his own celestial good; the state of the Ancient Church.

V. 4. "The day declined," means that the Ancient Church advanced to its vastation and death, and looks to its celestial things. "The shades of evening extended," looks to its spiritual things, namely that falsities and ignorance grew.

V. 4, 5. "To wage war and ascend into the south and from the night," is to vastate truths which are "the south" and to punish falsities which are "night." "South" means also the time of *the church* begun from Jacob; and "night," the time when no longer any truth or faith. "To consecrate war," "to arise," and "to ascend;" as also "to hew wood" and "to cast up a mound," *of* V. 6; are predicated of spiritual war and vastation.

V. 5. "Palaces," for the celestial and spiritual *things* which the Ancient Church possessed, thus for the things which are *of* faith in God Messiah.

V. 6. "Oppression in the midst," means a faith vastated from the interior.

V. 7. "As a well sends out waters bubbling, so wickedness gushes, a rending and a waste," means that everything celestial and spiritual was vastated thus by evils and falses. "Rending" is derived from "wickedness"; and "waste," from "rending."

V. 8. "Soul," for mercy. it looks to spiritual things, because "Jerusalem" *does*.

V. 9. "Gleaning they shall glean the residual vinyard as it were," means they vastated the residue of truth or faith. "Turn back the hand as a vinedresser to the baskets," that they should collect and preserve something from the fruits of the vineyard.

Digitized by Google

V. 10. "Uncircumcised ear," means they would not understand and be wise, and hence not obey either, which is explained. "They would not attend," means not to understand; and "the word would be in reproach," that they would not be wise. "They will not want to," *Schm.*, means they would not obey.

V. 11. "A little one in the street," for residual truth, *but* one recently insinuated; "a company of youths," for previous *truths, but* truths which were born afterwards; "the husband with *his* wife," for the understanding of truth with the will or the affection of good; "an old man with a decrepit one," for parent or old truths. It treats of residues.

V. 12. "Houses, fields, and females," *respectively* for more interior *truths*, interior truths, and the affections of good.

V. 14. "Light," for an evil affection.

V. 15. These follow successively, a posterior one involving the prior ones since it involves all the truth in the prior ones,—"those covered with shame,"—"the ashamed who are not suffused with shame,"—"they have not known to blush." So likewise,—"to fall among the falling," and,—"they will collapse."

V. 16. "Stand upon the ways, see and interrogate in the highways of the age, where there is a good way walk ye in it"; means they would scrutinize truths from things revealed, or revealed truths, which are "the highways of the age," and live according to them.

V. 17. "Hearken ye to the voice of the trumpet;" for preaching concerning the advent of God Messiah, and that they are called to His kingdom.

V. 18. These follow successively, a posterior involving the prior ones,—"nations,"—"company or congregation,"—"land."

V. 20. "Incense from Sheba, and the best cane from a far-off land"; for the grateful and more grateful spiritual things that were signified in the representative Church. "Holocausts and sacrifices," for celestial things about which "acceptable" *Trem.*, and "suave" *Trem.* or "sweet" *Schm.*, are predicated *respectively*.

V. 21. "Fathers and sons will tumble," for successive things in minds; "neighbors and comrades," for their simultaneous things.

V. 22. "A people from the land of the north, a great nation from the sides of the earth, a cruel one"; for all those things which vastate man. They are all cupidities in themselves, as also philosophy and reasonings about matters of faith; and hence evil spirits corresponding to and exciting them, because there are such of all kinds and of all species. "A people from the land of the north," for sensual things and reasonings or the natural sciences.

Digitized by Google

"A great nation from the sides of the earth," for pleasures and cupidities of the body and the natural mind which are called "sides of the earth" and are things which are in the "circuits" or roundabout, *as expressed in V.* 25.

V. 23. "The holder of a bow and a spear or shield," for the arms of those who fight against the church or the truth of faith from philosophy and sensual things.

"A cruel nation" and "having no compassion," for those who are against charity and the love of faith.

"Their voice as a sea gives forth a tumult," for corporeal and natural things which vastate man's more interior things.

"Upon horses shall they ride, a nation equipped as a male for battle," for sensual things, sciences, and reasonings thence and from philosophy assailing the truth of faith in God Messiah and vastating more interior things. "Equipped" has reference to "nation," namely to things corporeal and natural.

V. 24. "Hands are relaxed . . straitness lays hold . . a pain as of one travailing." Thus succeed the anxieties or pains of the more interior man or of more interior things when faith has been vastated.

V. 25. "The sword of the enemy," for sensual things, sciences, and reasonings thence, which vastate the truths of faith or spiritual and celestial things. "Fear from the circuit, or round about," for corporeal and natural things, or "circuit," which vastate the spiritual and celestial things of faith; thus for corporeal pleasures and cupidities.

V. 26. "To be dressed in sackcloth . . rolled in ashes . . making the mourning of the only-begotten . . and the plaint of bitterness," for a successive humiliation and grief or mourning on account of the vastation of the more interior things of faith. "Only or only begotten" is of faith.

V. 28. "Apostates of contumacious ones," for corporeal and natural things, both cupidities and scientifics, which recede from more interior things, and so go backwards. This is expressed here by "they walk in detraction," which means they so far detract or derogate from more interior things as the man turns himself to things natural and corporeal.

"Brass and iron," or brazen and iron ones; for natural and corporeal things.

V. 29. "The bellows are burnt out from the fire," that they cannot be purged from evils.

"The lead is consumed, in vain he blasted by blowing, and evils are not torn away," means they could not be castigated and

Digitized by Google

punished. "Lead," for natural things, thus for rational things, which contain as it were the truths that are purged through natural and rational things, as can be demonstrated from the anatomy of the body in many matters; but here, from the proving of silver by lead. "In vain he blasted by blowing," means he castigated. He wished to separate and to purge.

V. 30. "Worthless silver are they called," means that spiritual things which are "silver" cannot be purged from falses.

CHAPTER VII.

V. 2. "To bow," is to adore and to worship.

V. 3, 4. "Make ye the ways good, and the works," for the things which are of the will, whence the works.

V. 4. "Temple," for the church. The posterity of Jacob's supposing the church was with them is called "the word of a lie."

V. 5. "To make judgment between a male and his companion" is the first work of charity, namely to pursue truth and to adjudicate what is evil and good and what is false and true.

V. 5-7 The works of charity are described. The church is where there is love towards the neighbor or true charity from faith in God Messiah, and not *just* where the temple is, V. 4-7.

V. 6. "Not to oppress the sojourners, the orphan, and the widow," are works of charity towards the neighbor because towards those who are called needy. "Sojourners," for those who have not been instructed in faith, but desire to be instructed. "Orphan," for those who trust in God Messiah alone as their Father, but not in themselves in knowledge and power. "Widow," for affections which have no protection as previously from the forces of their own understanding.

"Not to shed innocent blood," in general, not to desecrate the precepts of charity. "Innocent blood" is everyone and all that which God Messiah commiserates. Thus it would be to assail mercy.

"Not to walk after other gods into evil," is not to suffer that he be led by self. The "other gods" are in him. It is said "into evil" because they supposed they are led by self.

V. 7. "From age even to age," for through all generations or periods, that they would be reformed as often as they are vastated.

V. 9. "To steal," for those of the instructed who pervert truths.

"To kill," is to falsify truths altogether, so that they hence live no more as to more interior and inmost things.

Digitized by Google

"To commit adultery" is to deny truths, thus to abjure a faith and accept another.

"To swear unto falsity," is to attach oneself to falses and against truths.

"To burn incense to Baal" is to kill faith inwardly, by obeying one's own cupidities.

"To go after alien gods," is to profess another faith than that in God Messiah, and another truth than that which is of that faith, thus another God, or another Messiah. The series of the progression to false faith is,—TO STEAL,— TO KILL,—TO COMMIT ADULTERY, —TO SWEAR UNTO FALSITY,—TO BURN INCENSE TO BAAL.

V. 9, 10. "Abominations" are all things done against love towards the neighbor.

V. 10, 11, 14. "To stand before the faces in this house in and upon which the name is called." "House," for God Messiah. Therefore it is said that "the name of Jehovah is called upon it."

V. 11. "A cave of thieves," for the plundering of the truths of faith.

V. 12. "To make the name to dwell," for an instructed church, *thus* to instruct them about the true faith.

"Shiloh" devastated, for the spiritual devastation of the Jews.

V. 13, 25. "To speak in the morning, rising and speaking," is to teach or instruct concerning the truths of faith.

V. 13, 27, 28. "To speak words and not to hear," looks to the will; "to call, or cry out, and not to reply," to the understanding; "to say," to both.

V. 15. "Seed of Ephraim," for the rejected Jews and devastated spiritual things.

V. 16. "To pray . . to utter a supplication and pour out prayers . . to intercede," follow successively as a series of intercession of God Messiah for the human race, a posterior involving the prior ones. "To utter a supplication" is predicated of spiritual things; "to pour out prayers," from celestial things.

V. 17, 34. "Towns of Judah" looks to voluntary things; "streets of Jerusalem," to intellectual ones.

V. 18. "The sons collect wood, the fathers kindle a fire, the women knead dough and make a cake to the queen of heaven, pouring a libation to strange gods." "The sons collect wood"; means that the rational man, "sons," *collects* scientifics and reasonings, which are wood. "The fathers kindle a fire"; means that intellectual things, "fathers," kindle or excite the heat or evil affections of the will, which is "to kindle a fire." "The women knead dough"; means they promote, "knead dough," the

Digitized by Google

things which are of the will, "women." "Making cakes to the queen of heaven," means they will worship from cupidities, of which "cakes" are predicated, all evil affections and cupidities which in a complex are called "the queen of heaven." "Pouring libations to strange gods," means they worship from falses, others than God Messiah. "Cakes" look to voluntary things; "libations," to intellectual ones.

V. 20. "Wrath and heat shall be poured out upon man; upon beast, but read animal; upon the wood of the field; upon the fruit of the earth or ground." "Wrath and heat," follow in degree, for punishment. "Animal," for the rational mind;; "wood of the field," for its scientifics and reasonings; "fruit of the ground," for its affections and the affections of the natural mind.

V. 21. "Ye add holocausts upon the victims, or sacrifices, and eat, or devour, the flesh"; means they do the works to be done and place worship only in rites and externals and in works separated from spiritual and celestial things, thus *separated* from internals, which is "to eat flesh." This is further explained and confirmed V. 22-24.

V. 24. "They heard not nor inclined their ear, and they went away in counsels; in the obstinacy of their evil heart they were made backward, and not to the faces." "Not to hear," is not to wish to understand; "not to incline the ear," is not to wish to obey. "They go away in counsels," for, according to their reasonings *which are* phantasies falling backwards as the horseman of Gen. xlix: 17; "in the obstinacy of their evil heart," that is according to cupidities. "They are made backwards," means they had instituted a contrary order of life and looked to self and the world, or to exterior, corporeal, and mundane things; "and not to the faces," that is, not to more interior and towards superior things through faith unto God Messiah.

V. 25. "Prophets," for those who teach the truths of faith. Like "to speak," V. 13.

V. 26. "They heard not, they inclined not the ear, they hardened the neck, they did evilly more than their fathers;" a series of disobedience in doing evilly. "To harden the neck," is to become obstinate as to heart.

V. 29. "Shear the locks of the Nazariteship and cast *them* forth," means *to cast forth* the glory that the church is separated from other peoples and from the nations.

"Lift upon the elevated places a lament," that is, from the elevated place or higher one they had been in, because the law was with them.

Digitized by Google

V. 30. "To place abominations in the house and pollute it," is to reject more interior things and faith in God Messiah, and to labor with falses and evils. Thus "house," for faith and the church.

V. 31. "To build the heights of Tophet which are in the valley of Hinnom in order to burn their sons and their daughters with fire." "To build the heights of Tophet," means they wished like the devil to ascend into heaven. "Tophet" is those who wish to justify themselves in a heinous manner; and at V. 32 depicts what hell is. "Which are in the valley of Hinnom," means in hell. "To burn sons and daughters with fire," is to destroy all truths and goods of faith, thus whatever of understanding and of will was with them.

V. 32. "They shall bury in Tophet without a place," means their place is found no more in heaven, *see Apoc xii*: 8.

V. 33. "The corpse of the people shall be food for the bird (עוף) of heaven and the beast of the earth;" means *a prey* to dire phantasies, which are "the birds of heaven," on account of their wish to ascend into heaven, signified by "to build the heights of Tophet; and also a *prey* to ferine cupidities which are "the beasts of the earth." "None deterring," means that *there is* no end. "Corpse," is infernal death; whence the corpse *was* for food.

V. 34. "Joy" looks to celestial things; "gladness," to spiritual ones. It is called "voice of joy and voice of gladness." "The voice of the bridegroom and the voice of the bride," are celestial joy in the kingdom of God Messiah. See xxv: 10.

CHAPTER VIII.

V. 1. "To bring out the bones from the sepulchre," is to separate filthy natural and corporeal things inherent in their loves and doctrines. Thus *to take* from them such things as are infernal.

"Bones of kings, bones of princes, bones of priests, bones of prophets," for dead, inanimate, null things, devoid of life; so called because natural and corporeal things are only in the loves of self and the world and in reasonings and sensual things separated from internals. "Kings of Judah," are the love of self; "princes," a conforming or corresponding reasoning; "priests," the love of the world; "prophets," a conforming phantasy; "inhabitants of Jerusalem," corporeal and sensual things.

"No INHABITANT" is very often predicated of the vastation of towns; "NO PASSER-BY," for vastation and is predicted of ways;

Digitized by Google

"no one collecting," of vastation and is predicated of the harvest. See V. 13 and ix: 9, 10, 21.

V. 2. "To expose bones," is things dead and devoid of life which are of the loves of self and the world, thus filthy natural and corporeal things. "To the sun," is to infernal fires; "sun" answering to cupidities. "To the moon," is to infernal shades or those of night; "moon" answering to phantasies. "To all the army of heaven," is to the rest of the mob of infernal and eternal punishments, which corresponds to corporeal and sensual things.

"They loved, they served, they walked after them, they sought, and they bowed themselves," in a series *showing their* mode of worship. "To love," the first of worship, looks to "kings" *V. 1* or the love of self; "to serve," to "princes" or reasonings; "to walk after them," a species of worship, to "priests" or the love of the world; "to seek" looks to "prophets" or phantasies; "to bow," to "the inhabitants of Jerusalem." They thus follow in a series.

"The bones shall not be collected, nor buried, but shall be for dung upon the faces of the ground"; means that filthy natural and corporeal things will not be put off entirely and separated, as they would then kill the whole *man*, but will be scattered around and remain, which is "upon the faces of the ground." "To bury" is to separate what is dead from the living.

V. 3. "Residue of residues," for residual truths and goods after evils and falses have been dispelled.

V. 4. "Shall they fall and not arise, shall he be averted and not converted?" "To fall and be averted" is to look and tend towards inferior, thus infernal things; whence "the pertinacious aversion" *of* V. 5. "To arise and be converted," is to look at more interior or superior things and to be elevated towards superior or celestial things; as similarly "to lay hold upon deceit" and "they refused to return," of V. 5.

V. 5. "Refractory" and "a pertinacious aversion," means that infernal things are regarded.

V. 6. "To be turned unto his course, as a horse wallowing into battle," is towards the former way of life and doctrine, which they defend contumaciously.

V. 7. "The STORK in the sky knows, or observes, set times," for the intellectual that it observes the order and course of life, thus what good and truth are, which is a "set time."

"The turtle dove, crane, and swallow watch for the time of their coming." "Turtle-dove," for the wisdom and intelligence of good. "Crane," for the understanding or intelligence of truth. "Swallow," for the rational. *They are said "to watch," etc.*

Digitized by Google

inasmuch as they look to ends and what will be done after death and what on the day of judgment.

"Swallow," for the rational that it looks to ends, the life after death, and the day of judgment, because a swallow is buried in waters, and rises up at the time of spring.

"A people that knew not judgment," for the order of life, good and truth, the ends of things, as the state of life after death and on the day of judgment.

V. 8. "In vain he makes pens, the falsity of the scribe," similarly to Is. xxxvi: 8, 22, signifies they suppose the things predicated about spiritual and celestial life, thus which looks to life and to the ends of things, to be vain.

V. 8, 9. "The law" is predicated of the priest; "counsel," of the wise; and "the Word," of the prophet.

V. 9. "To be affected with shame, astounded, and caught," for those who are convinced about truths, *which then* follows.

V. 10. "To give wives to others and fields to those inheriting them," is celestial and spiritual goods, or the things of will and understanding as to faith.

"AVARICE, or profit;" for all evil and cupidity since it is their complex.

"To make a lie," is to teach falses and act evils.

"From prophet even to priest," for the things of the understanding and the will.

V. 11. "Peace" for truth, faith, or truth and good. Hence "peace, peace" is read.

V. 12. "To fall upon those falling and to break to pieces," is upon infernal things.

"The time of visitation," for the Last Judgment.

V. 13. "Collecting to be collected," means to be carried away by hell.

"No grapes in the vine," for no truth and good in the intellectual mind; "no fig on the fig-tree," for no truth and good in the rational mind.

"The leaf also falls," or all spiritual life in the intellectual and rational.

"To pass over," is to destroy.

V. 14. "Town of fortification," for intellectual faith in God Messiah, since "to be silent" is added which has reference to the thought of the heart and *signifies* not to acknowledge at heart.

"Water of gall," for the sorrow of the heart.

V. 16. "From Dan is heard the snorting of horses," for insan-

Digitized by Google

ities, that they raged from these. "Dan," for the Last Judgment and the infernal crew, because Dan was the boundary of Canaan. "From the voice of neighings," for madness of heart from filthy cupidities.

V. 17. "To send serpents upon them, basilisks or cockatrices, against which there is no enchantment, who shall bite," for infernal punishments corresponding to *their* insanities, corporeal falses, and cupidities. "No enchantment" is no remedy. "To bite" is to punish.

V. 19. "Land of distances or of far off places," for *that* of corporeal and terrestrial *things* which are greatly distant from *things* celestial and divine.

"To be angered over graven images," and over vanities of the foreigners is to punish falses and evils. "To be angered," is to permit punishment for the sake of remedy. "Graven images" are falses; and "vanities of a foreigner," evils, specifically corporeal ones.

V. 20. "The harvest and the summer has passed," for the middle time of the representative Church.

V. 21. "Bruised, blackened, stupor," thus follow. Inmost griefs are described.

V. 23. Chap. ix.*

"Would that my head *were* waters, and *my* eye a current and a tear," for grief. "Head as waters" looks to affection or love; "eye," to intelligence and the intellectual.

CHAPTER IX.

V. 2. [A. V., Trem. 3] "They made their tongue to shoot out; *and* their bow a lie, not unto truth." "Bow," for falsities.

V. 3. [A. V., Trem. 4] "Take ye heed everyone of his fellow, and trust not in any brother, because every brother supplanting will supplant, and every comrade acts fraudulently." A description of the posterity of Jacob, *named* from supplanting; and of Jacob's supplanting his brother. "Fellow, brother, comrade," the neighbor.

V. 4. [A. V., Trem. 5] "Everyone uses a fallacy against his fellow" is predicated of the will; "and they speak not truth," of the understanding. "They have taught the tongue to speak a lie, they have labored, acting basely," concerns the understanding from the will. *the first phrase* looking to intellectual things, *the second to those* of the will.

In the Trem. and A. V., Ch. ix: V. 1 begins here.

Digitized by Google

V. 6. [A. V., Trem. 7] "To blast and to prove," follow thus.

V. 7. [A. V., Trem. 8] A deceitful tongue is compared to an "extended arrow."

"In the middle," means in the inmost.

V. 9. [A. V., Trem. 10] "To take up a weeping upon the mountains," is upon the things which are of the understanding and of the will, *thus* of the more interior mind; "a wailing upon the folds or pastures of the desert," for, upon rational things and their truths and goods, *thus* the things of the interior mind.

"They have strayed from the bird (עוף) of heaven unto the beast," for from intellectual and rational things with regard to rational things and their affections; and hence that the things which are of the intellectual mind with regard to spiritual and natural things *have strayed* to those of the natural mind.

V. 9, 10, 21. [A. V., Trem. 10, 11, 22] See viii: 1 and Jud. xix: 15, 18.

V. 10. [A. V., Trem. 11] For false doctrines. ("Jerusalem"), for the perverted church, which is to be vastated; "cities of Judah," for those who are without faith.

"To put into heaps and a habitation of dragons," means to vastate spiritual things, "heap," so that dire phantasies about celestial things arise, which are "a habitation of dragons." *Here then* the vastation of spiritual things *is involved; whereas that* of celestial things is meant by "desolation without an inhabitant."

V. 14. [A. V., Trem. 15] "To feed on wormwood and give water of gall *as* drink," for tortures or infernal sorrows. "Wormwood" looks to the will or the things of the heart; "water of gall," to the understanding or the things of the spirit.

V. 18. [A. V., Trem. 19] "The habitations cast forth," for the false doctrines which they built and inhabited.

V. 19. [A. V., Trem. 20] "Women and daughters," for false doctrines, as many as were the towns, and new falses born or deduced thence. "Daughters and *female* companions," for those which are together in one degree, and constitute a one.

"Let the ear assume the word," for obedience of the will.

V. 20. [A. V., Trem. 21] "Death ascended into windows, it entered into palaces;" is into sensual up *to* rational things, which then are "palaces,"* and from rational things as from "windows" to intellectual things which then are "palaces." "Death ascended into windows," for into sensual, imaginative, rational things; "palaces," here, for intellectual things.

Perhaps a slip for "windows."

Digitized by Google

"A little one and a youth in the streets," for truths, when it treats of the vastation of truth; and for falses, when it treats, as here, of condemnation and the Last Judgment.

V. 20, 21. [A. V., Trem. 21, 22] "The corpse of a man shall fall as dung upon the faces of the field," similarly to viii: 2, "and as a sheaf after the reaper, none gathering;" for the state of the damned; for what is foully dead, properly when falses are being separated with difficulty from truths and evils from goods *with which they had* been intermingled, and while they are being loosed, as to which previously in this chapter. "Field" is mentioned because it treats jointly of "a sheaf" and a "corpse," predicated respectively of intellectual and voluntary things, and it therefore stands for both.

V. 22. [A. V., Trem. 23] "Let not the wise man praise himself in his wisdom," means he should not trust in the forces of his understanding. "Let not the mighty one praise himself in his might," means he should not trust in the forces of his own will and in might thence, hence not in himself as having ability. It looks to the will. "Let not the rich man praise himself in *his* opulence," means he should not trust in the forces or riches of both his understanding and will *together*.

V. 23. [A. V., Trem. 24] "To understand," is to be wise, and refers to the will, see the word. "To know," means to understand.

"Jehovah does mercy, judgment, and justice on earth," means that God Messiah commiserates all who do not trust in themselves and their own forces. "Judgment" signifies that He gives all understanding of truth; "justice," that He gives all will of good; "on earth," means in the man in whom is goodness or faith. *To acknowledge* this is "to understand and know" God Messiah, and constitutes "wisdom, might, and riches."

V. 24. [A. V., Trem. 25] "To visit upon everyone circumcised in the foreskin," for upon all who place justice in externals and so wish to justify themselves, trusting in themselves and their own forces. *Therefore* also the "uncircumcised" nations are named together with Judah *at V. 25.*

V. 25. [A. V., Trem. 26] "Egypt, Judah, Edom, Ammon, Moab;" for those who are without faith.

"The extreme, amputated, or cut-off corners, dwelling in the desert;" for those who place justice in works and external things which are "cut-off corners" and are also said to dwell in the desert," *an expression* signifying those who live in externals and

Digitized by Google

as it were in the body alone, internals being thence separated. Such thus become a desert.

"The nations with foreskins," for those who place worship in external rites, and make more interior things nothing. "The house of Israel, uncircumcised in heart," similarly, but *are* those who act jointly from scientifics and cupidities.

CHAPTER X.

V. 2. "To learn the way of nations," for false doctrines concerning more interior things and faith. "Nations," for those contrary to what "Israel" signifies, hence for those who believe an interior false doctrine. "To walk," looks to life.

"Not to be dismayed by the signs of the heavens," for all those who teach falses about more interior things and faith, and repute them as truths. These were *at that time* species of Egyptian wisdom or magic. Because they thence make omens about the heavens and foretell events against truths, they are called "signs of heaven," elsewhere astrologers, wizards.

V. 3. "Statutes of peoples," for doctrinals with their precepts, which are fashioned by the external man according to phantasies.

"Vanity," for the things which are fashioned by man in matters of divine worship.

"To cut down wood from the forest," is from the things of the natural man which are impelled by sensual pleasures.

"The work of an artificer's hands according to the measure," means the things which the natural man fashions from reasoning and phantasies of his own mind in the doctrinals of faith; in order that they may appear cohering as it were and thus true, but *only* to the eyes of natural men. "Wood" is that from which he fashions the false doctrinals; "forest," the mind, the natural reason; "work of an artificer's hands," that it is from his own phantasy; "according to the measure," that they cohere according to the appearance, as to which see more at V. 4. See V. 8.

V. 4. "To decorate with silver and gold," is to frame an appearance of truth and good; "to reinforce with nails and hammers," is so to combine them *that* they as it were cohere.

V. 5. "As a palm of equableness," or of a containing work; for false doctrinals or heresies concerning the more interior things of faith and celestial things, which grow green and flourish. They are compared also to "a palm," because they appear to cohere.

"They speak not, bearing they shall be borne, because they ad-

Digitized by Google

vance not," means to understand nothing or have nothing intellectual, and to be able *to do* nothing or have nothing voluntary, thus no life of the understanding or will, because *what they have is* from man.

V. 7. "King of nations, among all the wise ones of the nations, and wisdom in all their kingdom," for the truth of faith. "King," for God Messiah as to truth, thus that He is Wisdom Itself. "Nations," for the wise of whom "kingdom" is predicated.

V. 8. But they are distinguished from Israel in that they attribute wisdom to themselves, as is evident *verse 3*. Since they then attribute understanding or wisdom to themselves, they are called "nations" and are opposed to Israel who attribute nothing to themselves.

V. 9. "Silver from Tarshish, and gold from Uphaz," for the ornaments of human science. "Silver and gold," similarly *to V. 4*, but "extended from Tarshish *and from Uphaz*" because here with reference to wisdom, whereas previously about intelligence.

"Work of an artificer and hand of a goldsmith," for the appearances of truth and good with which the matters fashioned in the doctrinals of faith, or the doctrinal figments about the truths of faith, are decorated. "Work" is predicated of truth and the understanding of truth; "hand" of good or the will.

"Blue" looks to the appearance of truth; "purple," to the appearance of good.

V. 10. "Jehovah God Himself is the Truth, the Living God, the king of an age," for God Messiah, and that truth through love, which is "the Living God," reigns from eternity to eternity.

"Wrath" is predicated of *evils* of the will which is called "earth;" "indignation," of falses of the understanding, which are called "nations." For punishment.

V. 12. "Earth," for celestial things and the will, concerning which "to make from power," that is from omnipotence, is predicated. "World;" for celestial and spiritual things together or of the will and understanding jointly, concerning which "to be established by wisdom," that is by providence, is predicated. "Heavens;" for spiritual things, concerning which "to be extended by intelligence," that is by omniscience," is predicated. It treats then here of man's formation from celestial seed, *that is*, of his first creation by love from celestial seed; and not here from the dust of the earth as after the fall; and also of the future state of angels.

V. 13. "Voice," concerning God Messiah; in the proximate

Digitized by Google

sense, for His empire; in the more interior sense, for permission.

"To give a snorting, or din, of waters in heaven," for ratiocination, or the conflict of natural and spiritual things, in the natural mind. "To make vapors ascend from the extremity of the earth," for sensual or mundane and natural things which rise up from the body through the reasonings into the natural mind; "extremity of the earth," being the corporeal and natural things of the world. "He makes lightnings of rains," for the consequent appearances of truth and good which are splendors and flash like lightnings, and are of "rain" or of the "ascending vapors" and "waters of heaven," that is, of the things collected in the natural mind through reasonings, and rising up from sensual corporeal things. "He leads the wind out from his treasures." "Treasures," for reasonings of the natural mind and for sensual things, from which come "winds" or heresies and inanities or vain doctrines which perturb the minds and will engender wranglings, contentions, and conflicts like storms. Hence "man grows brutish through science." *V. 14.*

V. 14. "The fashioner of a graven image," for imaginary things in the doctrine of faith, properly those which a man fashions from his own intelligence and in order to make them appear true; "molten image," for those he fashions from his own wisdom and in order to make them appear good.

"No spirit in it," means no spiritual and thus no celestial life.

V. 15. "Vanity and the work of errors," means imaginary and false.

V. 16. "Tribe of inheritance," for Israel or what is more interior; "part," portion, or partition; for interior things which are of Jacob.

V. 16, 25. "Jacob," for Messiah.

V. 17. "Negotiation," for those who exploit falses and evils in place of truth and good, in the doctrinals of faith.

"Fortification," for all the things with which the ministers of false doctrine fortify themselves against the truth of faith, that it destroy them not.

V. 18. "To hurl with a sling," is to destroy falses arising from sensual things, thus with a stone and not with an arrow.

V. 20. "The vastated tent," for the true representative worship which is vastated when externals do not cohere to internals, because "all the cords are disrupted," that is the connecting media which cause internals to be continued in externals in the representative worship *are broken*, and thus the influx of spiritual into natural and of celestial into spiritual things *is in-*

Digitized by Google

hibited. Hence "the sons have gone forth and *are* not," that is, the rites in *their* representative worship as external truths representing internal ones are no more. "Not to extend the tent," means no true worship any more; "nor to extend the curtains," means in externals.

V. 21. "Every pasture will be dispersed," that is, all truth of faith or doctrine of truth.

V. 22. "The voice of hearsay and a great commotion," is the terror preceding vastation.

"To turn into a solitude and a habitation of dragons," is to vastate spiritual things so that dire phantasies from cupidities may thence exist.

V. 23. "A man's way," is life; "of a male walking to prepare a step," is to know how he must live.

V. 24. "To seize in judgment, not in wrath," means for inundation with a slight castigation which is "in judgment." In the more interior sense that he may turn or avert the face, which is meant by "in wrath" and have compassion. Lest he be diminished," means that he do not become worse through punishment, as *is the case* after temptations in which he succumbs.

V. 25. "Families of nations," for the species, whereas "nations," for the genera, of evil spirits who vastate man's spiritual and celestial, or interior and finally more interior, things, the series *of their operation being described in order* as "to eat . . devour . . consume . . and desolate the habitation."

CHAPTER XI.

V. 3. "To hear," is to obey, *as is* more clearly *manifest* than elsewhere.

V. 4. "Out of the land of Egypt, out of the iron furnace," means from the bondage of falsities and cupidities. "Iron furnace," for the bondage of corporeal and thus of natural *things*, but especially *that* of corporeal things.

"To hear," with a different prefix* *preceding* the subsequent *words*, means to understand.

V. 5. "A land flowing with milk and honey," for regeneration or the new mind and the man to be regenerated; hence for interior and superior spiritual things or all spiritual nutrition, which is "milk," and celestial things thence, or "honey."

V. 7. "Rising in the morning and protesting," similarly to

*At V. 3 "to hear" is followed by אֵת, and at V. 4 by בְּ

Digitized by Google

vii: 13, 25, but more insistently since it treats of a covenant and an oath.

V. 9. "To swear together," is to act against the covenant, and, in the more interior sense, against the conscience which dictates the law or the things which are of a covenant.

V. 12. "To burn incense to gods," is to worship, both as to intellectual and voluntary things.

V. 13. "The number of thy towns was *that of thy* gods, Judah; and the number of thy streets, Jerusalem, was *that of thy* altars of shame, altars to burn incense to Baal." "Towns," for celestial, and "streets," for spiritual things; "gods," therefore, are their contraries, that is, cupidities or worship from cupidities; and "altars" are falses or worship from falses. "To burn incense to Baal," is to worship from falses.

V. 15. "What *is there* for the beloved in the house?" that is, for God Messiah, who is "the beloved," in the church or "the house;" that is, in the representative Church.

"Flesh of the sanctuary," for every rite of the representative Church; from the eating of flesh around the temple and from the sacrifices. It therefore signifies that the representative Church would pass away. It is evident moreover from *the context* that it signifies something more, namely principalities, for it is said "they will pass over." It appears from the series that this is the ministry. These singulars can *all* be involved in a prophetic discourse.

V. 16. "A leafy olive-tree, beautiful of fruit, and of form," for the Ancient Church whose beauty from the celestial and charity is described *respectively* by "olive tree" on account of its oil, and by "fruit;" whereas that of the spiritual or the understanding by "leafy" and "form" *respectively.*

"To kindle a fire upon it," is to destroy celestial things; and "to break branches," *to destroy* spiritual things.

V. 17. "To plant," is predicated of the church.

V. 19. "As a lamb," read "bellwether," for Messiah.

"To corrupt wood, or a tree, in bread," is to wish to cut down the tree of life, and *also* means in life, since "bread," is celestial life.

V. 20. "To judge justice" is from good *to judge* truth, as it treats of God Messiah who was made Justice and through whom the world will be judged.

"To prove the reins and the heart," is intellectual or spiritual things which are "reins," and voluntary or celestial things which are "heart."

Digitized by Google

V. 21, 23. "ANATHOTH," means those who at the time of the Last Judgment will be held as infidels.

V. 22. "To die by the sword," is to be vastated as to spiritual things; and by "famine," as to celestial things.

V. 23. "The residue shall not be," for damnation; but that something can nevertheless be given in the place of a residue is of another investigation, about which see elsewhere.

"The year of visitation" refers to the advent of the Lord.

CHAPTER XII.

V. 1. "To litigate and to speak judgments," means to contend and say truths, but here truths about which there is a dispute as to whether or why it is *so*, for the reason that it is not known.

V. 2. "To plant, to be rooted, and to bear fruit;" means as elsewhere that the impious flourish, *and* enjoy the goods of the land, but in externals, thus to the sight, wherefore downwards. "To plant" refers then to possession of the earth; and "to be rooted," to increments up to the last time when the fruits will be collected.

"Near in the mouth, afar off in the reins," is in externals alone and not in internals which are "reins." "Reins" are the internals which God Messiah scrutinizes. Specifically, this looks to spiritual things or the doctrine; in general, also to life.

V. 3. "Thou hast proved my heart with thee," for the quality of the life, the will, the affection, thus the quality of more interior things.

"To pull them out as the cattle for butchery and to sanctify them unto the day of slaughter," means that they be expiated when they worship God Messiah from internals through externals. Their supplication is compared to sacrifices. "Pull them out," is to separate from others; "as a flock," means they are like a flock for the sacrifices or the representative worship. "Sanctify," is thus to prepare that their sins be expiated. "Day of slaughter" is the day of sacrifice, thus the day of visitation or judgment, from the sacrifices thus named, when the great sacrifice or the universal worship of God Messiah exists.

V. 4. "The land mourns," for the will and the things thereof; "the grass of the field withers," for the understanding and spiritual or intellectual things.

"Animals," for the things which are of the will; "fowl" (עוף) for the things which are of the understanding.

"Their last," for the day of judgment.

V. 5. "How dost thou engage or contend with horses?" for

Digitized by Google

with intellectual things. "When dost thou run with footmen?" for him who lives or is only in externals and cares for them solicitously.

V. 6. "They cried out, making full;" means they supplicated vehemently, according to the rites, but in externals.

V. 7. "House," for the interior holy things of the church; "inheritance," for the more interior ones; "fondness," for the inmost ones.

V. 8. "The inheritance was as a lion in the forest," means that spiritual or more interior things or truths were vastated or torn by a savage destroyer or waster as by a LION.

"To give forth a voice against anyone" is predicated of "the lion in the forest," or the destroyer of truths.

V. 9. "Has the inheritance become a bird (עַיִט) marked with filthy colors," for the doctrine they perverted. "A bird spotted with filthy colors, and a bird (עַיִט) around it," for falses which destroyed truths. See the word.

"Wild beasts of the field," for evil spirits.

V. 9, 12. "To eat up" is predicated of wild beasts which vastate, also of the sword which vastates.

V. 10. "Shepherds," for those who teach; and looks to intellectual things.

"They have demolished the vineyard," that is, the true doctrine of the church, or truths.

"To trample the vineyard under, and to turn the part of desire into the desert of a solitude," is to vastate as to celestial and spiritual things; *namely* the truths and goods of faith, and their choicest things. "Portion of desire," for the truth and good of faith. "Desert of a solitude" is predicated of celestial and spiritual things.

V. 10, 11. "Desolation" is predicated of "the earth," thus of celestial and spiritual things; "desert," of the garden or "the vineyard." Hence "solitude."

V. 12. "Wasters have come upon all elevated places, or hillocks, in the desert," for upon the primary things of worship and of the doctrine of faith. Also in another sense, see CAPTIVITY.

"Sword," for vastation.

"From the extremity of the earth unto the extremity," for from one end of intellectual things unto the other.

V. 13. "Wheat was sown and they reaped thorns," means

Digitized by Google

that celestial things and goods were delivered to them, that these were perverted, and that evils thence proceeded.

"Produce," for what is similar to harvest.

V. 14. "Neighbors who touch the inheritance of the people Israel," for those of the representative Church, hence of the interior mind. Of these is predicated "nearness to the inheritance of Israel," that is to more interior things, *signified by* "to inherit."

"Judah," for the faithful.

V. 15. "Inheritance" is predicated of the truths or spiritual things of the interior man; "land," of his goods or celestial things.

V. 16. "To swear in the name,—Jehovah lives," for the faith, or to confess and acknowledge from faith, thus from the mouth and the heart, that Jehovah God Alone lives and is. This is called the truth of the more interior man and is called the way of the people Israel.

V. 17. "Nation," for those who have not the true faith; here, for the Jews.

CHAPTER XIII.

V. 1. "To buy a linen girdle which shall be put around the loins, and shall not be put into water." "To buy," is to redeem. "Linen girdle," in general, for spiritual things thus named because they surround celestial things and contain these in themselves as in vessels; specifically, for the Ancient Church which was redeemed and led through spiritual to celestial things by God Messiah who went ahead lest it come into the waters of damnation. "Loins" and "to put around the loins," signify celestial things. "Not to put into water," namely *the water* of corruption and thus of damnation, because God Messiah did not wish that the Ancient Church should perish.

V. 4. "The girdle which was hidden in the cleft of a rock beside the Euphrates," for God Messiah's wishing to preserve the Ancient Church from damnation, and hence that He kept Himself near and indeed near to "the Euphrates" which signifies more interior things inasmuch as "rock" signifies inmost things; and thereby held that Church in inmosts and hid it from damnation. Therefore the girdle was carried unto the waters. It is said "a cleft," because in the side or near the heart.

V. 7. "To be corrupted" is predicated of the representative Church entirely corrupted in the posterity of Jacob.

Digitized by Google

V. 9. "To corrupt the pride," is to punish. "Pride," all the perversity and corruption of the Church.

V. 11. "To be to God Messiah for a people, for a name, for praise, and for glory." "People," for both the celestial and the spiritual man, thus for an angel. "Name," that they are images of the celestial things of God Messiah. "Praise" or splendor of light; that they are images of spiritual from celestial things. "Glory," *A. V.*, read decoration *Schm.*, or adornment *Trem.*, for what is of rational or of inferior spiritual things thence.

V. 12. "To fill the bottle with wine," is *to fill* human minds, "bottles," with celestial felicity, thus rational minds with the gladness of spiritual things.

V. 13. "Drunkenness," for insanity from falses.

V. 14. "Male and brother," for those things which are simultaneous; "fathers and sons," for what is successive.

"To spare, to excuse, and to commiserate," *Schm.*, thus follow *in order*.

V. 16. "Give ye glory to Jehovah God," is to worship God Messiah from the heart. See the word. "To grow dark, and the feet to stumble against the mountains of twilight or of densest thick darkness," signify the hell or infernal punishment corresponding to and on account of evils of life. "Shadow of death" and "thick darkness," for the hells or infernal punishments corresponding to and on account of falsities and a falsified faith or doctrine of faith.

V. 19. ("Shelomim"), *the last word in the text;* their peace or perfections.

"Towns of the south," for celestial things or those which are of love.

V. 20. "Flock," for evils and for evil spirits.

V. 22. "Soles," for the lowest natural things arising from pleasures. "The fringes are disclosed." "Fringes," the lowest part of a garment, for the lowest falses which had been deduced from lowest things. These are laid bare, wherefore, *V. 26* "the nakedness shall appear," and similarly "to uncover the fringes upon the faces."

V. 23. "Shall the Ethiopian change his hide?" is predicated of foul natural things; and "the leopard, his spots?" of falses.

V. 24. "To disperse as stubble to the wind of the desert," for falsities which proceed from evil, which are "the wind of the desert."

Digitized by Google

V. 27. "Adulteries, neighings, foulness of scortation upon the hills in the field;" follow in this order and mean the falsified and perverted doctrines of faith or of truth, called *also here* "abominations," and those who pervert them. "Hills in the field" are the doctrines of faith, the true doctrines, in which they or the representative Church were instructed.

CHAPTER XIV.

V. 2. "Judah mourns, the gates languish, they grew black in the earth," for the greatest grief of the natural man. "Judah," for the external man. "Gates" are *those* of a city where peoples *are*, and mean therefore those who admit extortion towards interior things, thus to the will. It stands therefore for the interior man concerning which "to languish" and "to grow black" is predicated. "To grow black" is predicated of pleasure—*quests*, concupiscences, cupidities, and consequently of the will which is "the earth."

"Outcry," for mourning, is predicated of spiritual things.

V. 3. "The illustrious ones sent the lesser ones to the waters," means that those who deemed themselves instructed, who are the illustrious or magnificent ones, *Trem.*, instructed those to be instructed or the uninstructed in their own doctrines, which is "to send the lesser ones to waters." "The lesser ones" are those least instructed.

"They came to ditches," means to their fabulous accumulations and figments concerning divine worship and in the doctrines of faith. They are therefore called "ditches where there are no waters," since there is no spiritual and celestial truth within. "They returned with empty vessels," means they were in ignorance of spiritual and celestial truths; "empty vessels" being the name given to them and to minds which are ignorant of what truth and good are.

"Affected with shame, they blushed, they covered the head" follow in *this* order, being predicated of spiritual things especially, and indeed when "they returned" and apperceived that they were false and inane. "To cover the head" is for the highest degree of shame and is predicated especially of falsities when these are disclosed.

V. 4. "On account of the cracked ground, 'adamah,' because there was no rain on the earth, 'arets'." The creation of Adam and his fall signify in general the successive decline of the regenerated man; as *that* of the Ancient Church which is chiefly treated of; and so the successive perversion of the celestial man

Digitized by Google

and *his* restoration thereafter through God Messiah, and thence the conversion of the terrestrial and natural man into a spiritual and celestial one. This occurs in the universal human race and in the individuals who are born. This is the order of salvation which was represented by Adam in order that a sort of rainbow and celestial paradise may be represented in man and thus in the kingdom of God Messiah. Adam from "adamah, or ground," means a field or the cultivation of a field in which there is sowing; and hence the understanding formed by the posterior way; but it properly signifies the natural and corporeal man, and therefore scientifics and the natural mind. "Earth," means the intellectual, spiritual, and also rational mind, and thus the intellectual, spiritual and celestial, or true or regenerated man. Is. lxii: 4.

"There was not rain in the earth," for no regenerated man. "Rain" is the spiritual, and the celestial within it, which did not inflow into "the ground," that is into the natural and corporeal.

"Farmers affected with shame," for those who inseminated truths, thus for truths.

V. 5. "A hind in the field bore and *it* is forsaken because there was no grass." "Hind," for the affections of the rational and natural mind which are "in the field" because instructed about truths from Moses and the prophets. "In the field" *also* for its goods. "It bore," for the goods which proceeded thence, but since there was nothing spiritual and celestial they were "abandoned." "Grass," here and at V. 6, for the inferior spiritual, or *that which* is in the rational and natural mind.

V. 6. "The wild asses on elevated places, *A. V.*, or hillocks *Trem.*, snuffed the wind as dragons. The eyes failed because of no grass." "Wild asses." for the rational mind instructed from natural things. "Upon elevated places," means they learned spiritual truths *that are* from revealed matters. "They snuffed the wind," means they held empty or inane things *or* "wind," in which there is nothing of truth nor *what* is spiritual, as truths. "As dragons," means they learned empty things devoid of spiritual life as dragons which are phantasies. "The eyes failed," means that rational things, or the rational mind's understanding of truth, vanished.

V. 7. "Aversions" are predicated of the spiritual and celestial things from which man is averted.

V. 8. "The expectation of Israel," for God Messiah. xvii: 13.

V. 11. "Jehovah said,—pray not for this people unto good," by which is signified that they are to be dealt with from the

Digitized by Google

justice of truth *and* not from the justice of love. It involves arcana concerning the intercession of God Messiah.

V. 12. "To fast," to make a holocaust and an offering. "To fast" signifies that they abstain from externals so as to give room for internals; then to desire good, in which desire one is spontaneously withheld from natural things which appear as goods. "To make a holocaust" is to worship God Messiah from the heart and the will; "to make an offering," similarly but from the spirit or the understanding, inasmuch as the offering could consist of many things.

V. 12, 13, 15, 18. "To consume with sword, famine, and pestilence." "Sword," for vastation and punishment on account of falsities or violated spiritual things of faith; "famine," on account of wickedness of life or the violation of the celestial things of faith; "pestilence," see xxi: 6, on account of the profanation of spiritual and celestial holy things. xxxii: 24, 36.

V. 13. "Peace of truth, *Schm.*," for good from truth, thus from worship or saving faith.

V. 14. "Those prophesying," for those teaching. "A vision of falsity, a divination, nothing, the seduction of the heart," follow *in order* with regard to falses and evils.

V. 16. "Cast out in the streets of Jerusalem on account of famine and the sword, and none burying," for the punishment and vastation of those who perverted the doctrinals of faith and worship, or who went away from internals to externals.

V. 18. "If I go out in the field, behold the slain by the sword, if I enter into the town, behold those sick with famine." "Field," for voluntary things, those of the will; "town," for intellectual things, those of the understanding.

V. 21. "Throne of glory," for the church of God Messiah where true faith *is*.

CHAPTER XV.

V. 1. "His soul *is* not towards the people," means He cannot commiserate them.

V. 3. "The sword to kill, dogs to drag, the bird (עוף) of the heavens, and the beast, to eat up and to corrupt;" are four kinds of infernal punishments, *and also* those to whom they are applied. "Sword," for those who have profaned spiritual things. "Dogs," for those who profaned celestial things. "Fowl of the heavens," for those not so instructed who believed falses. "Beasts," for those who have led an evil life. So also "sword and dogs," for those who have been instructed and are thus

Digitized by Google

more interior and intellectual; whereas "bird of the heavens and beasts," for those who have been less instructed, and are *only* the interior and rational ones. The punishments, here, as in the preceding verse, go in a diminishing order.

V. 4. "To give *over* to commotion," is into terror on account of infernal punishments.

V. 6. "To go away backwards," is to be inverted as to order.

V. 7. "To disperse and to fan by fanning in the gates of the earth," or to disperse throughout the whole world, means to dissipate celestial and spiritual things so that they no longer perceive anything of good and truth. "To fan in the gates of the earth," means an expulsion by *the matters* which are of celestial and spiritual things. and which are thus within spiritual and rational ones, so that they may no longer be made spiritual or rational.

V. 8. "The widows were made more numerous than the sand of the seas," means that truths were slain or perished. The will, a good disposition, and its affection have been put to an end. "Sand of seas," for a large number; and if interior things are meant thereby, they are or can be indefinite.

"To bring upon the MOTHER a chosen waster in the south," is *to bring upon* the Church where truths have been revealed, the very worst spirits who had been in the light of truth but fell. Similarly such things in a man as vastate evident truths. *See V.* 10.

V. 9. "One bearing seven," for the Church of the posterity of Jacob, or the perverted representative Church, since Leah bore seven; and also for the days of weeks which are seven.

"The sun has set in the day," that all truth had fallen down so that there was a shadow or night in the midst of the light of truth. So the will *sets* when *night* affiows into truths or intellectual things.

V. 10. "Male of strife and male of contention," for him who is against all and hence all against him, and against whom evil spirits rise up. In the supreme sense that all are against Messiah.

"I did not borrow nor did they lend," means He bore nothing from others, but from Himself, with which He resisted the temptations of the devil. It treats of Messiah; otherwise when of the perverted church.

V. 12. "Should not iron break the northern iron and the brass?" means that God Messiah's Human Essence, called "iron" on account of the power of resisting, and that God Messiah as a man resisted and thus broke the northern iron, that is evil and

Digitized by Google

falsity from the body; and thus brass, that is the evil and falsity of man's interiors.

V. 14, 17. "Indignation, wrath, fire," for punishments.

V. 17. "Not to sit in the company of deriders or in their secret," means not among those persons and things which plot evil against God Messiah and deride the things of faith. Towards this all evil spirits conspire and hold their counsels.

"To sit alone before the hands or from the face of hands, because thou hast filled with indignation," means that He also bore all punishments of sins, which *punishments* Jehovah saw with Him alone.

"To be as a fortified wall of brass," means He resisted all evils and falses affiowing from natural evil.

CHAPTER XVI.

V. 2. "Sons," for actual sins from an evil and successive root from parents.

V. 3, 7. "Sons and daughters, mothers bearing and fathers begetting them," for actual evils or sins and falses thence, which have been born or have arisen from hereditary evils. "Sons" are falses; "daughters," evil affections born from falses; "bearing mothers," are evils impelled by "fathers" which are falses.

V. 4. "They shall die of the deaths of the sick," means that truths and goods will perish and damnation will follow. "They shall not be lamented," means there will be no commiseration. "They shall not be buried," means there will thus be no dissipation of evils as in those to be regenerated. "They shall be dung upon the faces of the ground," means there will be most disagreeable things in the rational mind *since* they will infect the rational things of the mind, which are "the faces of the earth." "They shall be consumed by sword and famine," means that everything spiritual and celestial will perish. "Their corpse shall be for food to the fowl (עוף) of the heavens and to the beast of the earth," means that foul corporeal things will rise up and infect the rational mind which is "the fowl of the heavens," and its affection which is "the beast of the earth."

V. 5. "Not to enter into the house of mourning, not to lament, not to be commoved, the peace is taken away from everyone, *as also* mercy and commiserations." These things which "mercy" and "commiserations" signify are here represented and follow *in order*. "Not to be commoved" is not to commiserate. "No peace," means there is nothing of peace and of salvation, because noth-

Digitized by Google

ing of truth and good, hence no mercy. "To take away peace, mercy, and commiserations," is to inhibit *them*.

V. 6. "The small and the great shall die in the land," means that all and single truths and goods will perish.

"They shall not become cut or carved, nor *shall there be* boldness," for grief over what is dead; in the more interior sense, for grief over man's foul nakedness or nakedness of wickedness represented by the assumption of "baldness" and a "cutting," and that celestial and spiritual things had utterly perished.

V. 7. "To drink the cup of consolations," is to be consoled. "Drink" and "cup" are from spiritual things.

V. 8. "To sit, to drink, and to eat in the house of the feast;" is to be among and to indulge phantasies and cupidities.

"Not to enter the house of the feast," means not where pleasures and cupidities reign.

V. 9. "The voice of joy shall cease, the voice of gladness, the voice of the bride and of the bridegroom," namely, all internal peace from faith in God Messiah.

V. 10, 18. "Iniquity" looks to intellectual things or falses; "sin," to voluntary ones or evils.

V. 11. "Law," for the things which are of the internal man.

V. 14, 15. "Jehovah lives," for an oath of asseveration, xxiii: 7.

"Land of the north," for the damnation from which they are said to be delivered after they had been instructed and have fallen. They are therefore said "to be led back upon their own ground," that is to their natural things, but not to the land. They are previously said to be delivered from the land of Egypt.

V. 16. "Fishers who shall fish," is predicated of those who will bring back spiritual things, *thus* those who submerged themselves in the waters of damnation on account of having falsified and profaned truths; "hunters," *as* to those *who did this* to goods, bringing back those who had intermingled themselves among wild beasts through evils which profaned celestial things. "To hunt upon every mountain, hill, and chinks of rocks," is wherever there is anything of the good of faith intermingled with rational, natural, or corporeal things which *latter* are "the chinks of rocks."

V. 17. "Way," for life of which "to be hidden" is predicated; "iniquity," for false doctrine about which "to be concealed," a different word, is predicated.

V. 18. "A twofold contrition" or "the double of the punishment;" looks to doctrinals and voluntary things, or to shame

Digitized by Google

and terror; and is predicated of those who *though* instructed have polluted spiritual and celestial things.

"Corpse of abominations" is predicated of those who have though instructed polluted holy and celestial things; "abominations," of those *who did so* to spiritual ones.

V. 19. "Jehovah my strength, fortification and asylum in the day of straitness," for God Messiah.

"Nations from the ends of the earth," for those who have lived in ignorance or those things that have been involved in ignorance, where "the ends of the earth" are.

"Vanity" is predicated of voluntary things; "falsity," of doctrinal ones.

CHAPTER XVII.

V. 1. "Written with a pen of iron and a pen of stone as it were of a hard diamond," means in order that it be remembered and may last in the memory. "Iron" looks to voluntary things; "adamantine stone," to intellectual ones.

"Written on the table of the heart and on the horns of altars," for the things which are of the will and of works *respectively*, in order that they be remembered.

V. 2. "To remember their altars and their groves beside the leafy wood, beside the lofty hills." "Altars" signify worship, *here* profane works; "groves," profane doctrines. "Leafy wood" signifies the tree of the science of evil, referring thus to its doctrines, "lofty hills," to cupidities.

V. 3. "Mountain in the field," for the church.

"Means or supplies," for spiritual riches; "treasures," for celestial riches, as also "heights," which mean inmost or arcane things.

V. 4. "To make an intermission, thus to quiesce," namely that spiritual and celestial things be not disquieted by falses and evils. Reference is to the state of angels who will protect when truths in a man are disquieted by falses, and goods *in him* by evils. Hence conscience.

"To make *them* serve enemies," see vi: 25, means that evils are to be subjugated and must serve goods, in the more interior sense; and that they, *these persons*, will serve evils, in the interior sense.

V. 5. "To make flesh the arm," is to trust in self and the world. "Flesh" is these or natural and corporeal things; "arm" is confidence.

"A dry, salty, uninhabitable land." "Dry, or hot;" for cup-

Digitized by Google

idities; "salty, or marshy;" for barren in respect to doctrinals or falses; "uninhabitable;" for things in which *there is* no life.

V. 8. He who trusts in God Messiah "shall be as a tree planted by the waters, and by the river, brook, or water-courses, he shall send out roots," means to be regenerated, *i. e.* "to send out roots," and be led according to the true order of life, *i. e.*, "water-courses," "water" signifying spiritual things. "He shall not see when heat comes," for evils from inferior things. "His leaf shall be green," means he will be spiritual, *or have* truth and the spiritual. "He shall not be solicitous in the year of scarcity," means he will not be disturbed in vastation or when temptation exists. "Nor does he recede from making fruit," means he is regenerated *and has* the goods of charity.

V. 9. "A fraudulent or supplanting heart," for those who live the inverted order of life. See vers. 8 where the true order is treated of.

V. 10. "Scrutinizing the heart and proving the reins." "To scrutinize" has reference to voluntary and celestial things; "to prove," to intellectual and spiritual ones.

"To give according to the way and according to the fruit of actions, or works," is according to doctrine or faith, and according to life or the life of works.

V. 11. "PARTRIDGE," for the representative Church. It is a mountain bird which was most opulent, but evil. "It collected," but not the things which served for life; "nor did it bear," means it did no good and to such a point that the intellectual was not made a consort or copulated to its will or life. "Making opulence *but* not in judgment," means similarly that they collected many things from the Word of God Messiah but without emendation of life. "Judgment" is the restored order of life. Thus it treats of the representative Church of the posterity of Jacob.

V. 12. "The throne of glory; lofty, or an altitude, from the beginning; the place, or seat, of the sanctuary:" for the Ancient Church. "Lofty," here in another word, namely "high."

V. 13. ("Expectation"), see xiv: 8.

"Those departing from Him shall be written in the land," that is, proscribed.

"Spring, source, or current, of living waters," for God Messiah.

V. 14. "To heal and to save," is to regenerate or turn the order into good, whence salvation.

V. 18. "To blush or to be affected with shame" looks to doctrinals; "to be dismayed," to voluntary things.

V. 19, 20. "Gates," for all things which teach exterior, in-

Digitized by Google

terior, and more interior things, both as to doctrine and as to life. "They go out" from them, looks to life; "they enter" by them, looks to doctrine.

V. 21. "To carry in a burden through the gates and a work on the Sabbath day," is to admit something by the external and internal senses, which disturbs God Messiah from being able to regenerate man. For the Sabbath signifies the regenerated man, thus heaven and the kingdom of God Messiah, and in the supreme sense, God Messiah Himself. Thus "not to do a work," which is described shortly by going out through the gates, looks to life that they should not do anything which disturbs true worship, works of charity, and similar things which it was allowable to do on the Sabbath day, as to draw out one falling into a ditch. Thus man has leisure for internal things and becomes a Sabbath day. "To carry out a burden from the house," V. 22, similarly to "doing work," means from the minds, since "house" is the mind, and especially *as to* the things of the will.

V. 25. "There shall enter through the gates of the town kings and princes sitting on the throne of David, riding in chariots and on horses, they themselves and their princes, males of Judah and inhabitants of Jerusalem, and the town shall be inhabited for an age." "They shall enter through the gates of the town," for through the superior way into the more interior mind and its will. "Kings and princes," for inmost and more interior celestial things. "Those sitting upon the throne of David," for those who will be images of God Messiah, "throne of David" being the celestial. "Riding in chariots and on horses," is that they will be instructed in all spiritual and rational good or *in* wisdom and intelligence. "They themselves," for the kings; "princes," for more interior things; "males of Judah," for the interior things of these. "Inhabitants of Jerusalem," for males; and "the town shall be inhabited for an age," means that there will be eternal life or the kingdom of God Messiah. xxii: 4.

"Year," for time.

V. 26. "They shall come from the towns of Judah," for from inmosts; "from the circuits of Jerusalem," for from more interior things; "from the plain," for from humble things, thus from scientifics and sensual things, by which representations are made; "from the mountain," for from faith in God Messiah; and "from the south," for from light thence. The kingdom of God Messiah, represented V. 21, is *thus* described.

"Circuits of Jerusalem," for more interior things.

"Land of Benjamin," for rational things. "Benjamin," for the

Digitized by Google

things which are outside the internal man, but approach *it* and conform themselves *thereto.*

"Those bringing up a holocaust, a sacrifice, an offering, incense, and confession." Thus follow *in order* the things which are of glory *or* which are celebrations of glory in the kingdom of God Messiah.

V. 27. "A fire shall be kindled in the gates, and shall devour the palaces," means that celestial things will be vastated, and that after these are vastated there is a fire of cupidities. "Palaces," for spiritual celestial things or the wisdom of the Ancient Church.

CHAPTER XVIII.

V. 2-4. "The potter made a work upon forms, or stones, and the vessel was corrupted as the clay in the hand of the potter, and being turned he made another vessel as was right in the eyes of the potter." "The potter," for God Messiah; "making a work upon forms," that He regenerated or created anew the man, namely of the Ancient Church, thus Noah and his posterity. "And the vessel was corrupted as the clay in the hand of the potter," for the corrupted representative Church; "and being turned he made another vessel as was right in the eyes of the potter," for the new Church, or the regeneration of the nations.

"Vessel of the potter," for the regenerated man; "a vessel corrupted as clay," for his fall into corporeal and terrestrial things, *which are* "clay," or that the regenerated man in the following time, i. e. *after the Ancient Church*, degenerated into an external man.

V. 7, 9. "To pluck out, to demolish, to destroy, and then to build and plant a nation and a kingdom," are predicated of "nation" and "kingdom" in the spiritual sense, and hence of the fallen or captured man *who is* to be regenerated.

V. 11. "To devise evil against anyone and to think a thought;" is to punish evils and falses; on account of evils and falses. "Evil," for the punishment of evil; "thought," for the punishment of falsity.

V. 13, 14. "Baseness or foulness," looks to the profanation of celestial and spiritual things.

V. 14. "Shall Lebanon abandon the snow from the rock of the field?" for, shall the Church, instructed in truths which is "Lebanon" from a celestial love from which are spiritual truths, give *forth* a profane love, which is "to abandon snow from the rock of the field?" "And shall the torrents of cold foreign wa-

Digitized by Google

ters be taken away?" for whether spiritual truths would be taken away after spiritual things have been falsified thus. The profanation of celestial and spiritual things is accordingly treated of.

V. 14-16. "Highways and hissings of an age." "Age," here, for the superlative.

V. 15. "To burn incense unto what is vain," is to worship God Messiah to no purpose. It is predicated of spiritual things.

"They made them stumble in the ways, in highways of an age, to walk the highways of a way not trod," means that they profaned spiritual things, about which these *various expressions* are predicated. "Highways," see the word, for falsified spiritual things.

V. 16. "Hissings of an age," that they would mock, namely spiritual truths.

V. 17. "To disperse, as an east wind;" thus like what is lukewarm which is spewed out.

"To show the neck," not the face; for no commiserations.

V. 18. The "law" speaks, thus justice and truth speaks. But otherwise *when* love and good. Wherefore these are words of the law, of justice, but not so *much* of love and good, that is, of God Messiah. Truth indeed speaks the same things but because it also embraces good since it is of the understanding of truth for the sake of good. Therefore truth *here first* speaks hard things, but afterwards mild things with clemency.

"From prophet even to priest," means as to the understanding and the will.

V. 20. "To dig a pit for the soul," is to intend a fraud, a fraudulent evil, thus an evil against the life. "Soul," then, is for life.

V. 22. "To dig a pit and hide snares for the feet," is to intend deceits. "Pit" looks to evil; "snare," to falses.

CHAPTER XIX.

V. 1. "A potter's bottle of earthenware," like the one of clay *xviii: 2-4*, for the corrupted minds of the representative Church.

V. 1, 10. "Elders of the people and elders of the priests," for the best instructed.

V. 2. "CHARSITH," a gate where the valley of Hinnom was; for the will occupied by the love of self, thus by filthy and evil things of the will and of the soul.

V. 2, 6. "Tophet," and "the valley of Hinnom," "shall be

Digitized by Google

called the valley of slaughter;" means that the profanation of celestial things, *which is by* those who in their heart kill faith in God Messiah and consequently Him, *and* which is "Tophet;" and the profanation of spiritual things, which is "the valley of Hinnom;" kill or extinguish the internal man. Hence they are called "valley of slaughter," which means *this and* many more things which they involve *besides*. The profanation of celestial and spiritual things is described, V. 4, 5; the punishment, V. 9, 11, 12. xxxii: 35.

V. 5. N. B. N. B.

"Baal," in the valley of Hinnom, and "Tophet;" for those who inwardly slay faith, thus Messiah in consequence.

V. 7. "To fall by the sword before the faces of enemies," is predicated of profaned spiritual things and of their punishment; and in the hand of those seeking the soul," for the punishment of profaned celestial things. *See* V. 9.

"To give the corpses for food to the bird (עוף) of the heavens and to the beast of the earth." "Bird of the heavens" are those of the crew of the devil who vastate spiritual things; and "beast of the earth," are those who vastate celestial things and infuse insane and mad things besides.

V. 8. The gate of the east wind, where Tophet and the valley of Hinnom *were*, is meant here; *its derivation being* from heat, aridness or dryness, see the word, on account of the extinction of celestial and spiritual things.

"To give a town over to stupor or desolation and unto hissing," for infernal punishment, that infernal spirits will deride them.

V. 9. "To eat the flesh of sons and daughters, and of a companion, in the siege and the tumult," means the supreme infernal torture. Such will be the death of celestial and spiritual things, *a thing* which they most ardently desire and love, in order that they may torment them. It corresponds to what is signified by "to burn sons in the valley of Hinnom."

V. 11. "To be buried in Tophet, from no place," means in hell on account of the profanation of celestial things.

CHAPTER XX.

The Babylonish captivity represents and signifies that all celestial and spiritual things would be taken away and delivered to the king of Babel, that is to the loves of self and the world, and to the terrestrial, which Babel represents. Of self, because they prefer themselves to all in the universe. In these is represented their future state up to the end of ages, because

Digitized by Google

they are such even today. The captivity also represents that they would be sent into temptations, and thus would be torn away from them all things which have been dear to them so that they might repent and reject the love of such things. This state involves the state of similar ones after death, and infernal punishment: but they humble themselves to the earth in the state of such temptation and punishment, yet *have* nothing save what is for the sake of corporeal and mundane things, wherefore *they are* so often emitted from temptations.

V. 1. "Pashur, the son of Immer the priest," for evil faith, or hatred against the true faith which is in God Messiah. "A priest" is called "the governor in charge in the house of Jehovah."

"Jeremiah," for the true faith.

"To prophesy words," is to say the things which were told him.

V. 2. "The door of Benjamin in the temple, where the prison *was*," for the captivity of faith by evil men or spirits.

V. 4. As to what the Babylonish captivity is, see CAPTIVITY.

"Terror," for profane things which instil terror, thus also for the destroyer, namely he who has slain celestial and spiritual things or the internal man, thus for the devil as to the profanations of celestial things.

V. 5. Everything which pertains to the cognition of true faith in such matters will be destroyed and indeed by the king of Babel, that is, by "the ene[my]."

"To give all the strength of the town, all the labor, all that is precious and the entire treasures of the kings of Judah, into the hand of the king of Babel;" for celestial things, which are "strength" and "labor," and spiritual things, which are "precious" and "treasures." "Into the hand of the king of Babel," for cupidities and the loves of self and the world and the earth, which is to vastate them, and occurs when they are given over to cupidities and are led away captive by them, since then celestial and spiritual things perish and are buried. In another sense, that they would be vastated, punished, or tempted, in order that they might thus desire their restitution lest they perish. But here in the former sense, as it does not treat of wives and sons to be led away into captivity which the latter sense involves.

V. 6. "Pashur" is taken for their head. He was not

Digitized by Google

the high priest, but his son, lest, on account of the representation, his evils be manifested. Here it is such a son, who, even though unclean, represented Messiah in a fashion.

"Dwellers in the house of the priest," for celestial things which will be led away into captivity.

"To die and be buried in Babel," means that celestial things perished because of their being delivered to cupidities and that they were thus vastated.

"To prophesy in falsity," is to teach falses.

V. 7. Now begins the lamentation on account of captivity.

V. 8. It is continued.

"Baseness" is predicated of goods; "railing," of truths.

V. 9. They are made such in that captivity when faith is besie[ged.] They burn and are gnawed. "[Ardent] fire" is such grief, because hope is as it were taken away.

"A burning fire shut up in the bones," for inmost grief which is that of conscience.

V. 10. Such is the persuasion of spirits with regard to the faithful thus obsessed. They continually suppose they will "prevail," and so "take vengeance."

"INFAMY" is predicated of falsity; "terror," as at V. 4, of evil; thus as to both kinds of evil spirits.

"Man of peace," for friends who are friends in time of pleasantness, and then salute peace.

"If perchance he should be deceived and we prevail and wreak vengeance," is entirely in keeping with the animus of evil spirits who endeavor to seduce in numberless ways, for they thus think they prevail.

V. 11. These things also happened *to me.*

V. 12. "Vengeance" is only of intellectual faith in this state, but is not of love which never longs for vengeance.

"Seeing the reins and the heart" for more interior and inmost things.

V. 13. It treats here of the Church of the nations; in the following, of the Church of the Jews.

V. 14. It treats here of the representative Church which perished in the posterity of Jacob, *and* to which *He* turns himself.

V. 14. seq. ("JEREMIAH"), for the faithful, in deepest captivity, as to faith.

Digitized by Google

V. 14, 17. "Mother," for the representative Church begun in Jacob.

V. 15. Here oppressed intellectual faith speaks from a hope of recuperation.

"Male child," for the Ancient Church.

V. 16. For the Church of the nations Messiah could only undergo temptation, but for the Church of the Jews He underwent damnation for each one.

"Let the male be as the towns which Jehovah overthrew." This and the things which follow are applied to the representative Church, which because it perished in the posterity of Jacob is likened to those towns.

"Let him hear the outcry in the morning and the shouting at noon." "Morning," for the state of the representative Church every morning, because the church is said to be born then. "Noon" for the time when the representative Church was vastated by cupidities. It treats of the vastation of the Jewish Church.

V. 17. "The conception of an age," for no conception or that she bore nothing.

"From the womb," for from the beginning of the representative Church.

CHAPTER XXI.

V. 1. [Be]cause the faith of the church is treated of, therefore "priests" are sent, and the discourse of Jeremiah is to them.

"ZEPHANIAH," like "Pashur," XX: 1, for an evil faith.

V. 2. "[K]ing of Babel," is the enemy of Christianity.

V. 4. "Arms of war" are hatreds and things similar, as also were those of the "king of Babel." Thus they would "fight" against themselves.

"In the midst of the city," are the thoughts of evil from the things which *are* "outside" the city, which are cupidities of life.

"To turn back and gather into the middle of the city the vessels of war with which they fight with the Babylonians and Chaldaeans," in one sense, for doctrinals or truths and goods; but in the other *sense*, for hatreds. "Chaldaeans," for those who are of intellectual faith which they profess as to the mouth. *So at* V. 9.

Digitized by Google

"Those besieging outside the wall," namely in the natural mind, from the body.

V. 5. "In wrath, . . fury, . . indignation." This is of the enemies *but* in the representative Church it is ascribed to God because it is permitted for the sake of their emendation.

"In indignation, in anger, in great wrath." "Indignation" looks to doctrinals, "anger," to evils of life and worship; "great wrath," to the profanation of holy things; thus for punishment and vastation.

V. 6. "Dwellers of the city" are all things which are of faith. Thus "a man" perishes; and "a beast," that is, the inferior man.

"To smite the dwellers of the town, man and animal," for the more interior and the interior intellectual; thus the intellectual, "man," and the rational, "beast."

("Pestilence"), similarly to *xiv: 12.*

V. 7. Thus they are delivered into the power of the infernal crew who "seek the soul."

"The residue from the pestilence, the sword, and the famine," for the remains of truth after the remains were smitten, *under* a vastation of a triple kind of evils; namely, *first*, of those who have profaned holy things, but chiefly with regard to instructions, which is "pestilence;" *secondly*, of those who professed another doctrine without such profanation, which is "sword;" *and lastly* of those who *professed* a worship similarly, *that is*, without such profanation, which is "famine."

V. 8. "The way of life" is to flee to the Chaldaeans, with whom there is intellectual faith, for by this way emendation is effected.

"The way of lives," for spiritual and celestial life as also for the interior, more interior, and inmost life. "The way of death," for death.

V. 9. "Chaldaeans" are those who are of intellectual faith. Ch. xxiv: 5.

"Soul for spoil" is to live amid enemies who profess another doctrine than the Israelites. It is therefore better *to be* with these in order that they may forget the doctrinals of the true faith.

"He who has gone out and escaped to the Chaldaeans shall live, and *his* soul shall be for a prey," for those who embrace an utterly different doctrine, so that they utterly desert worship and

Digitized by Google

the doctrinals of worship. They can "live" because in *their* ignorance they cannot, like the Israelites, profane holy things. This is called "to live" and "to be for a prey," namely, that they may come to have a true worship. xxxviii: 2; xxxix: 18.

V. 10. "For evil," is for punishment; "for good," is for remuneration. "Fire" is the heinous cupidities from the love of self.

"To set the faces for evil, not for good," is to punish or to avert the faces.

V. 11. "The house of the king of Judah," for spiritual things; and "the house of David," for celestial things.

V. 12. There is always something in the midst of man which can [save *del.*] amend him; thus in the midst of an evil Church which saves the rest, for the many are spared for the sake of the few. Otherwise all would perish. The world would have perished utterly had not something of good been left in the middle.

"To judge judgment in the morning," is to understand what is the truth, and to convert oneself to the truth of faith. "Morning" means such light as is in every morning, or in the beginning of a period, thus such as that in the Ancient Church.

"To snatch the spoiled out of the hand of the oppressor," is to deliver the internal man from the persons and things which destroy him or place him under bondage. See xxii: 3.

"Fire" for wrath; and both it and "wrath," for the punishment of evil.

V. 13. The external flagitious man speaks, who is secure because faith has been utterly extinguished, for no one is more secure than he who has no faith. He is not shaken except when he comes into captivity and miseries. Then no one can be less secure. He is apprehensive, and his heart palpitates from fear. Such an external man is called "dweller of the valley," and "rock of the plain." "Rock" is hi[s se]curity.

"Dweller of the valley, rock of the plain," for trust in self and one's own works, and for him who is in *this*. "Valley," for him who is in a humble place, in the body; "rock," for trust in self.

V. 14. "Fruit of works" are punishments or remunerations according to the works from faith. "Fire in the wood" is all evil thoughts, contrary to the garden or paradise. "Circuits" are all things which are the peripheries of the thoughts.

Digitized by Google

"A fire to be kindled in the forest, and it shall eat up all the circuits," means that cupidities will pervert both the doctrinals and all the things which flow from them and are of life and works, which are "circuits."

CHAPTER XXII.

An exhortation to repentance, which is done by promises and precedes the announcement of the punishment.

V. 1, 3-6, 14. "House," for the church, looks to life; "upper chambers," to doctrinals.

V. 2. "King," for the people; they who "sit" are those who have been instructed in the doctrine of true faith.

"The king of Judah sitting upon the throne of David," for him who represents God Messiah acting as Head of the church.

V. 3. They involve the things which will be of the internal man, and which are to be removed *to safety.*

"To shed innocent blood," is hatred.

"To make judgment and justice," in the more interior sense, for truth and good, thus to live an internal man, namely a spiritual and celestial one, that is with regard to doctrine and life. "To deliver the spoiled out of the hand of the oppressor," for the internal man from those persons or things which avert him from truth and good and put him under bondage. *See xvi: 12.* "Not to defraud nor ravage the sojourner, the orphan, and the widow." "To defraud" looks to doctrinals; "to ravage," to life, since they are infected and ravaged from the life of others. "Sojourner," for one within or without the church who has been previously in ignorance but desires truth as to doctrine and life and so to be an internal man. "Orphan and widow," xlix: 11, for the internal man; "orphan," the love of good; "widow," the love of truth, that is, of God Messiah Alone. "Not to shed innocent blood," is not to destroy or injure the things of the more interior man, such as celestial and spiritual things. "Innocent," the inmost and more interior things together.

V. 4. "To enter through the gates" of the city, is into heaven, [whe]re the faithful and the wise, thus the royal sons, will be.

("SERVANTS"), all things which serve.

("To enter through the gates"), see xvii: 25.

V. 6. ("GILEAD . . . of LEBANON") *signify* from *their* abundance of cattle and *their* cedars the church which is to be planted.

Digitized by Google

"Gilead and the head of Lebanon," for the church to be planted, *but now* to be vastated on account of *its* perversion.

V. 7. Those who have been "cedars" will putrefy and become withered.

The life of one's body and of the world, appearing pleasant although "a fire," fails.

"To cut down the choice one of the cedars, and to make *it* fall upon the fire," is to extinguish celestial love or celestial things by cupidities which are a "fire."

V. 8. It is for "those passing by," namely for those to come or for posterity, to see the dead, thus the ruins of its vastation.

V. 9. They inquire rather into the cause of death or vastation.

"Because they have forsaken the covenant of Jehovah their God, and have bowed themselves before strange gods, and have served them," means they abandoned God Messiah, and so destroyed the internal and *thus* worship the external man with its concupiscences.

V. 10. "Land of nativity" is the church in which he has been planted.

"Bewail not the dead, be not commoved, weeping weep for him departing, because he shall return no more, nor see the land of his nativity." "To weep," looks to grief of the spirit; "to be commoved," *to that* of the heart. "The dead," for those dead beforehand; "one departing," is one who is to die, and if the posterity is signified *by him*, it is then to be bemoaned because in a vastated faith. This was also the cause of mourning or lamentation over the dead. But quite otherwise with those who knew about redemption or deliverance from hell when they lamented all into the sepulchre or hell *since* they attempted to recall them as it were by lamentations. You do not read of lamentations over Abraham and Isaac, but over Jacob on account of his posterity, of whom "to him perishing" is predicated; which is evident from the fact that after this time they did not return to the true faith, that is "to the land of nativity." "Land of nativity," for the Ancient Church, the internal man, the true faith in God Messiah. *See* V. 12, 18.

V. 11. "Those departing who do not return," are called "Shallum." [the son, another son of Josiah *del.*]

"Josiah," here, for the Ancient Church; and his sons, named here; for the posterity which receded from true faith. "SHAL-

Digitized by Google

LUM, son of Josiah, king of Judah," for those who have backslid from true faith, and depart "to him perishing."

V. 12. "To die in a strange land," for not in the true faith, but as an external man, *and* in a perverted worship and perverted doctrine. *See* V. 26.

V. 13. Now are described the dead who are called Jehoiakim and are not to be mourned.

"Woe to him building a house in *what is* not justice, and upper chambers in *what is* not judgment;" for one who cultivates an evil life and a false doctrine; for false worship from self and one fancying himself justified from this worship. "House" is predicated of life or works; "upper chambers," of doctrinals. The punishment of an evil life, that is, of those who place justice in works, is "that he shall serve his companions gratis;" and that of false doctrine, or of those who profess it and institute a worship according to it, is "that his companions shall not give him, or there will not be given to him, the work or a reward for the work or task."

V. 14. "To cut out windows and cedar ceilings," for spiritual falses and celestial falses, thus false doctrinals and an imaginary worship. "To anoint or to paint with minium," is to frame these into appearances of truth, *thus* to induce a semblance of truth upon falses and evils.

V. 15. ("Among the cedars") is to indulge the genius, and then it lives among the magnificent things of self.

"To reign," is to be supreme or primary in the church.

"To walk in a cedar," is in such a feigned worship.

"Did not thy father eat and drink?" means that the Ancient Church and the following ones who did truth from good, *and are* "the father," worshipped God Messiah from celestial, "*to eat*," and spiritual, "*to drink*." things. Of such is predicated "to do judgment and justice," that is, to live an internal man and to do good from truth.

V. 16. "To judge the judgment of the afflicted and of the needy," is from conscience to exercise or do the works of charity.

"To know," is to act from true faith, and so to be acquainted with God Messiah.

V. 17. See the singulars from vers. 13 to 20 in the notes.

"The eyes and the heart upon the concupiscence, upon innocent blood to shed *it*, upon oppression, and thus upon demolition." This is how they follow from "profit."

V. 18. ("Woe"), a formula used in lamentation over the

Digitized by Google

dead; and hence signifying they had lost celestial and spiritual things. "Dead" signifies the dead of old, and "lamentation" looks to those who are being vastated or damned. *See V. 10.*

"Brother and sister," for rational things and their affections. "Lord and adornment," for spiritual and celestial things.

V. 18-20. "JEHOIAKIM," the son of Josiah, signifies those dead spiritually who are not to be mourned, who are to be despaired of altogether.

V. 19. "To be buried with the burial of an ass, dragging and casting outside the gates," for the punishment of those who indulge only in cupidities and who have lived under the yoke of their bondage.

V. 20. "Lebanon," see Ezek. xvii: 3, for spiritual things, for the Church to be planted then among the posterity of Jacob who were turned to what was contrary; "Bashan," for celestial things, for the flock of Messiah to be built in that posterity.

"Passages," for the things which are of the inferior mind, by which there is passage to more interior things. Rivers are things signifying both.

V. 21. "The way from childhood," for from the prior ages.

V. 22. "The wind shall feed on the shepherds," means that things which are false will consume doctrinals or scientifics, of which "wind" and "shepherds" are predicated. "The lovers shall go into captivity." "Lovers" and "captivity" are predicated of the will and of voluntary things and affections.

V. 23. "One dwelling in Lebanon," for in imaginary spiritual things, "making a nest in the cedars," for in imaginary celestial things.

"Torments and pangs of a travailing woman," for the sorrows of vastation and of temptation.

V. 24. "CONIAH," son of Jehoiakim, son of Josiah, for those who have been instructed in the doctrine of true faith and backslide; specifically, as to the Jewish Church which was to be desolated.

"If he were the seal or the ring on the hand, still he shall be plucked off," means even if it had been espoused that the bill of divorcement would yet be given.

V. 25. "To give into the hand of Nebuchadrezzar and the Chaldaeans," is into that of those who punish respectively evils of life and falses of doctrine.

V. 26. "To cast down into a strange land the mother from whom he was born so that she die there," for faith or the doctrine of faith

Digitized by Google

or the church. "Strange land" is a different faith. "A land in which they were not born," for in a strange doctrine.

V. 27. "To lift up the soul," means that because they had striven after *it* from haughtiness, they would no longer boast that the true worship was among them.

V. 29. "Land, land, land;" thrice repeated on account of the three classes. These are the interior ones or the opposite exterior ones; since as many as are the celestial ones so many are the opposite infernal ones.

V. 30. "A male lacking offspring, or bereaved," means he had no faith.

"A male sitting upon the throne of David, dominating over Judah," for the celestial and thence spiritual man; for God Messiah's three heavens, called "throne of David," to which "dominion" is ascribed, and indeed "over Judah" or the things which concern faith.

"Not to prosper," means he will not attain to the true faith, Ezek. xvii: 9.

CHAPTER XXIII.

V. 1. "The shepherds destroy and disperse the flocks of the pasture. "Shepherds," for those who jointly instruct as to doctrine and rule as to life. "Flock," for the faithful and the things which are of the church and of true faith. "To destroy," and "to drive forth" *of V. 2*, have reference to life; "to disperse," to doctrine.

V.2. "To visit the flock" is to have care of it as to life and doctrine, whence the corresponding punishment that they would be visited or punished.

V. 3. "The residue of the flock shall be congregated from all lands whither they were expelled, and shall return to their own habitations, *and* they shall grow and be multiplied," for the residues in man, and with reference also to the universal Church throughout the whole orb of lands. "Residue" is predicated of truths, *namely* that they can perceive these because they have known and could know them; *but* not for goods or voluntary things which are to be regenerated by residues or spiritual things, since nothing of good remains in a man. "To habitations," is unto truths of doctrines. "To grow and to be multiplied" are predicated of these, but of goods only as to the faculty, that good could exist, from God Messiah.

V. 4. "Not to fear; not to be dismayed; not to faint," read not to be visited; for the faithful in God Messiah's kingdom,of

Digitized by Google

whom these things are predicated,—*viz.* "fear," of things not spiritual; "terror," of things not rational; "visitation," of evils.

V. 5. "To raise up to David a just sprig, he shall reign king, he shall act intelligently, making judgment and justice on earth;" for God Messiah, called "a just sprig" and also faith and justice, of whom is predicated intelligence, *viz.* "to act intelligently," or "judgment and justice," that is, wisdom, in regenerating man. xxxiii: 15, 21.

V. 5, 6. "His name shall be called Jehovah our Justice," for God Messiah who is Jehovah and alone is Justice since His name is Justice.

V. 5, 7. "The days coming," for both advents of God Messiah.

V. 6. "In his days Judah shall be safe and Israel shall dwell securely," that is in peace. "Salvation" is predicated of celestial things of faith; "security" or peace, of spiritual things; here of God Messiah that *He is* salvation and peace.

V. 7. ("Jehovah is living"), see xvi: 14, 15.

V. 7, 8. "To ascend" means from falses into truth, and from ignorance to truth.

"Sons *of* Israel out of the land of Egypt," is out from the bondage of false doctrine; *and* "out of the land of the north" is out from the ignorance of truth and good.

V. 8. "Seed of the house of Israel," for residual truth.

"And he shall dwell on his own ground," means in true worship of God Messiah.

V. 9. "The heart is shattered in the midst, and all the bones have moved about," for inmost grief.

"He was as a drunken male whom wine had traversed," for spiritual grief.

"Faces of Jehovah" refer to celestial things; "faces of words of sanctity," to the divine spiritual things of God Messiah.

V. 10. "The folds, or *better* pastures, of the desert have withered," for the residue or residual truths in or of a vacant mind, about which "to have withered" is predicated.

"Curse," or anathema, is predicated of falses; "adultery," of evils.

V. 10, 21. "Prophets not sent have run; *those* to whom it was not spoken were prophesying." "To run" looks to voluntary things; "to prophesy," to intellectual ones. "To run" answers to "*to* send," wherefore it is also called a course.

V. 11. "Tremor" looks to those in vastation; "hypocrite," to falsifiers of truth.

V. 12. "Slipperiness in thick darkness," for errors among the

Digitized by Google

things which are of the truth of faith. "Thick darkness," for falses and evils together.

V. 13. "Prophets of Samaria," for prophets of Baal, *hence* for every cupidity, since *Baal* was the god of cupidities.

V. 14. "To commit adultery and walk in a lie," is to falsify truths and to institute a life according to falses or falsification.

V. 15. "Prophets," for those who falsified and profaned truths.

"To feed on wormwood and to drink waters of gall." "Wormwood" is predicated of the torture of the heart, that they have profaned truths.

V. 15-18, 25, 26. "Prophets prophesying a lie, I have dreamed, I have dreamed, and prophets having deceits of the heart." The "prophets" in the former place, for falsifiers; in the latter, for the evil or the wicked. That they may be distinguished a(ו) is added, so that it signifies something similar to prophetess, or prophet prophetess on account of the signification of wickedness or of the affection of evil. "Lie," for the devil as to phantasies. "To dream" and a dream mean to lie and a lie; to which is opposed "the Word," *V. 18*, thus truth. "Deceits, or fraud, of the heart," for the devil as to wickedness and evils.

V. 18. "To see and hear the Word," is to believe and act from intellectual faith; "to attend to the word and to hear," is from the will and love and thus from act. Hence "to hear," stands for both faith from the understanding and faith from love. "To see," similarly, but in a different word.

V. 19. "The whirlwind of Jehovah goes forth in anger," for the punishment of falses, "whirlwind," and the punishment of evils, "anger." "A whirlwind of wrath rushing in upon the head." "Head," for conscience, since *it is* a spiritual punishment. xxx: 23.

V. 20. "To make and establish the thoughts of the heart," is to punish on account of evils, "to make," and on account of falses, "to establish."

"To understand intelligence in the newest of days," means at the Last Judgment when all will know for what they are judged, and what and against whom they have been. That is, they will see God Messiah against whom they sinned and stumbled, in glory. *This means* the same as opening the books.

V. 21. "To send" and "to run," looks to voluntary things, and also to each other mutually; but "to speak" and "to prophesy," to intellectual things.

V. 22. "An evil way and wickedness of works," for falsity of doctrine and evils of life *respectively*.

Digitized by Google

V. 23. "Is God from what is nearby and not from what is afar?" means, are there, or does He see, present and external things only, and not future and internal ones?

V. 24. "To fill the heavens and the earth," is to be acquainted with things which are done in inmosts and in outmosts.

V. 27. "To forget the name," for God Messiah and all things which are of faith in Him.

V. 28. "The Word," for God Messiah as to truth and mercy; to which is opposed "a lie," *V. 25*, which involves also "deceit of heart," *V. 26*.

"What is the chaff to the wheat?" "Chaff," for the devil as to evil and falsity; for a lie and wickedness. "Wheat," for God Messiah as to good and truth; for the truth of faith and Good Itself; for truth and love.

V. 29. "The Word *is* like a fire, and as a hammer to cleave, or disperse, a rock." "The Word," for truth which penetrates like "fire" into wickedness, and "cleaves" blindness like "a hammer." "Fire has reference to the combustion of the love of self and the world, or to cupidity whose punishment is treated of; "hammer," to the cleaving or punishment of falses. "Rock," here, for obstinate falsity on account of the blindness of men who thence suppose falsities *are* truths.

V. 30. "To steal words," is to falsify the Word, thus to pervert the understanding of spiritual and celestial things. It is also called, V. 31, "to employ the tongue."

V. 31. "To employ the tongue and to make an utterance and a burden," is to falsify the Word or truths. "Utterance" is a saying of God Messiah.

V. 32. "Dreams of falsity," for the falsification of truth.

"To narrate and make the people err in their lies," means they deceived with words, and indeed that their cupidities thus seduced.

"Levity," for an evil affection.

"Not sent," means they are not of God Messiah. "To send" looks to voluntary things; "to perceive," to intellectual ones.

"Profiting they were not profitable to the people," means they infused evils and falses in them.

V. 33, 34. "People, prophet, and priest." "People" has reference to rational things; "prophet," to spiritual ones; "priest," to celestial ones.

V. 34. "He who says, the burden of Jehovah," and "he was not sent nor commanded," *V. 32*; for the contraries. "Burden," for true prophecy, hence truth, the Word.

Digitized by Google

V. 35. "Everyone to his companion and to his brother." "Companion," for the things in the mind, and also in the will, that are not so akin; "brother," for those akin.

V. 35, 37. "What has Jehovah answered and what has he spoken?" for what has He revealed, or what did the prophet have through revelation, that is, what reply?

V. 36. "A burden to a male shall be his word," for punishment, that the man shall be beaten for every evil and false word against the conscience, that every evil word will come to judgment.

V. 39. "Forgetting to forget," is not to exhibit or show mercy to them.

"To desert, to forsake, or to cast away from the faces," means to punish.

V. 40. "Reproach of an age, ignominy of an age," for a lengthy punishment as to falsity, "reproach," and as to evil, "ignominy."

CHAPTER XXIV.

V. 1. "Baskets of figs before the temple," means that "baskets of figs" signify the things which are of the church, *as* worship and doctrine, but that they were outside the church, thus of the natural mind. "Baskets" for the mind; "fig," for its natural things, also for a society in which they are as king, princes, artificers, and others.

"Jeremiah," for those who were to be reformed. xxv.

"Kings, princes, carpenters, and smiths," in the more interior sense, for the primary things in the profaned church. See V. 8. "Kings and princes," for ratiocination and reasonings; where "king" is falsity itself and "princes," falsities thence derived. "The artificers *in wood and iron*," for those who fabricate evils and falses; "carpenter" being those who fashion an evil worship from self; and "smith," a false doctrine.

V. 2, 3. "A basket of good figs," for the natural man who is made rational, and is thus being reformed; as "figs of first fruits," for the best. "First-fruits" have the same relation to trees or *other* fruits, as vernal and spring to time and year, and as morning or dawn to the day. They are called "good, good," .V 3. "A basket of evil figs which cannot be eaten up," for perverse things in the natural, corporeal, and terrestrial man; "cannot be eaten up for badness," for the very worst things to life, and called also "evil" in opposition to *the figs of first-fruits*.

V. 5, 6. "To send anyone into the land for good, to set the eye

Digitized by Google

upon them for good," is to turn their vastations, temptations, and punishments into good. "To set the eye upon them for good," is *then* to give the faculty of understanding truth and good.

V. 5, 8. "Land of Chaldaea," for the truth of faith, thus for the understanding of the things which are of faith; "land of Egypt," for the opposites.

V. 6. "To destroy" is predicated of intellectual things, because of "building;" "to pluck out," of voluntary things, because of "planting."

V. 6, 7. How they are turned into good is *here* described. The order is thus, namely that God Messiah "sets his eye upon them for good," meaning He grants them the ability to receive faith; "he leads them back into the land," that is, to the things which are of faith with regard to the understanding, thus to give intellectual faith; "he builds them," that is, gives them in the understanding the things which are of faith, thus regenerates *them* as to intellectual faith; "he plants them," that is, disposes the will to receive, thus regenerates them even to charity; "he gives them a heart to know," that is, impresses on the will the affection of truth and good so that they may thus know from truth and good that God Messiah Alone effects this. In consequence "they return with the heart, the heart," that is, they will be regenerated.

V. 8. "ZEDEKIAH," king of Judah, and "the remnant in Jerusalem after the others would be led away captive," for those who were not capable of reformation.

"Egypt," for those who become altogether corporeal.

V. 9. "To give over to commotion for evil," means into error and that they are made worse. "Among all the kingdoms of the earth," in order that they may receive terror in every thought and imagination, and in the things which affect them. "Unto reproach," for punishment on account of falsity; "unto a parable," on account of both falsity and evil; "unto a quip," on account of evil affection; and "unto a curse," on account of an evil life. This is the first damnation. The second is that they perish by sword, famine, and pestilence, V. 10.

V. 10. "To commune from the ground, or adamah, and to dwell upon the ground which was given to them and their fathers," for the natural mind when predicated of the Jews, inasmuch as they lusted for nothing but natural things; and for the rational, when, of those who were good. XXV: 5.

Digitized by Google

CHAPTER XXV.

V. 3, 4. "Rising in the morning and sending," is to speak the things which were commanded. "To be sent" has reference to the law and the precepts of the law delivered through Moses and the Prophets which are called "the words of the servants the prophets" who were sent.

V. 5. "To return from the evil way," is from false doctrine which is called "evil" because it seduces; and "from the wickedness of employments or works," is from evils of the life, that is in the will and work or of the deeds, thus in conatus and in act.

("To inhabit the land"), see xxiv: 10.

V. 6. "To walk after strange gods," is to institute a life according to their damnable worship, or according to falses and evils of the natural mind. "To serve and to bow down," is to worship them in spirit and in will.

"To do harm," is to punish with spiritual death or torture.

V. 6, 7. "A deed of the hands," means evil works, from an evil will.

V. 7. "To be enraged against evil," for punished, especially by temptation in which they succumb, from which they are made worse.

V. 9. "All the families of the north," for evil spirits of every kind and of every species, because they are described as *divided* into families.

"Nebuchadnezzar, king of Babel, a servant." He is called this because he serves according to the usual predication and attributes of evils in the literal sense or in external, as for instance to avenge.

"To give to destruction," is to damn; "to put them into desolation," is to vastate; with regard to truths and goods, the punishments as to which are *respectively* called " a hissing" and "a waste."

V. 9, 11. "Nations," for evils. Manifestly the Jews.

V. 10. "The voice of joy and of gladness to be destroyed," that is, celestial and spiritual felicity. "The voice of the bridegroom and the voice of the bride," for God Messiah, thus for love; "bride" signifying intelligence since there is nothing of good within those who are called "bride." "The voice of millstones," for the goods of the rational mind, thus inferior celestial goods, which "perish" because the wheat and barley, ground by the millstone and signified by it therefore, are not adjoined. "The light or lumen of a lamp," is truths of the rational mind and

Digitized by Google

rational lumen from spiritual divine light, which is "lamp," inflowing into the rational.

V. 12, 13. "Nation" and "nations," for evils and falses.

V. 14. "Many nations," for falses; "great kings," for evils; since much and multitude is predicated of falses; and great and magnitude, of evils.

"To recompense according to the work and according to the work or deed of the hands;" means according to the works or the life from falses which are "work," and according to the works or the life from evil cupidities. See the words.

V. 15, 16. "To drink the cup of the wine of fury;" "to be commoved," that is, to be drunk, or to totter as drunkards; and "to be insane from the sword;" follow in order *and* signify the punishment *or* "cup," of falses.

V. 18. "To give them unto a waste, a hissing, a desolation, and a curse," signifies punishment on account of falses and an evil life from falses.

V. 18, 29. "Jerusalem and the cities of Judah," for the church of both times, which is being vastated.

V. 20. "Arabia," *in A. V. a mingled people*, for those who instructed from natural lumen are vastated or perish; but at V. 24, for those also who live in a dubious lumen, and are uninstructed.

"Uz, the land," among those instructed from nature and who perish.

"Philistines," among the nations which perish. They seem to be those who have been instructed from natural lumen and preaching jointly. Similarly xlvii, where many of the same kind are treated of specifically. *See* Amos ix: 7.

"Ashkelon," for those who are in dubious light, that is, simultaneously in the lumen of nature and *in that* from the preaching of revealed things, and yet perish. xlvii: 5, 7.

"Gaza," see xlvii: 1, 5; and "Ekron," from Schichote; for those who have been simultaneously instructed from the lumen of nature and the preaching of revealed things, but who yet perish.

("Ashdod"), those who are in dubious light and perish.

V. 21. "Edom," among those who perish in the Last Judgment. It appears that they are those who, jointly instructed from the lumen of nature and the preaching of things revealed, were in the boundaries of Canaan.

"Moab," among those who perish. "Ammon" is the adulteration and "Moab" is various adulterations, of the doctrine of true faith.

Digitized by Google

V. 22. "Kings of Tyre, of Zidon, of the island," for those ingrained in and seduced by the love of the world who perish on the day of the Last Judgment.

V. 22, 23. "Kings of the island across the sea," for those who live in sensual things. "Extremes of the ocean," for those who *are* in corporeal things *such* as pleasures.

V. 23. "Dedan, Theman, Buz," for those who, among other nations, perish on the day of the Last Judgment.

V. 24, 26. "Kings of the west and north, near and far," for falses and evils.

V. 25. "Kings of Zimri, Media, Elam." "Kings of Elam," for those who live in ignorance and perish on the day of the Last Judgment. "Kings of Zimri and Media," for those among *these*.

V. 26. "Near and remote things, one to the other;" for the things which are akin and those which are not akin. Similarly *to xxiii:35*.

"SHESHACH" is he who is to be judged on the day of the Last Judgment.

V. 27. "To drink, to be intoxicated, to spew, to fall so that they rise not again on account of the sword," similarly to V. 15, 16, for the punishment of falses.

V. 29. "To do harm," is to punish on account of falses. See V. 6.

V. 30. "To roar and to give out a voice," here, properly, that with a loud voice he will announce punishment upon the falsified truths of the church, and hence no faith, wherefore "to resound" and "a sound" are also mentioned.

"Elevation, or height," for the inmost heaven; "habitation of sanctity," for the more interior one.

"Habitation," in a different word, for the church.

"The shout of those treading shall reply, or resound as a song, to the inhabitants of the land;" for the drunkenness of the land, seemingly applied to "habitation;" and means He will announce the punishment of falses or of falsifications of faith, and the Last Judgment.

V. 31. "Extremity of the earth," for those who live in the body and terrestrial things and who believe nothing.

"Sides of the earth," for natural and corporeal things, and for those who wish to be wise in both of these, thus for reasonings and sensual things.

"Strife of Jehovah for the nations," for the announcement of the Last Judgment.

Digitized by Google

V. 32. "Evil" looks to voluntary things or evils of the heart; "whirlwind," to intellectual things or falsified truths.

V. 33. Those are called "the slain of Jehovah" who are punished, especially on account of falsified truths and the incongruous character of the faith drawn thence.

"From an extremity of the earth even to an extremity of the earth," is from natural to terrestrial things. Ratiocinations are the interior extremes. Grossest sensual things, a love of self and avarice, *are* from the other *extreme*.

"The slain shall not be lamented, collected, or buried, but shall be for manure upon the faces of the ground;" means, in the more interior sense, that falses which have infected the disposition will be separated. These are compared to things without burial and thus to the fully dead, but also to "manure" inasmuch as somewhat of good has been entangled which may thus be extracted.

V. 34. "To shout and to cry" are predicated of those who falsified truths, a lamentation when man is vastated, see Is. lii: 5. "To roll oneself in the ashes or on the ground;" of those who perverted life.

"The days to slaughter and to disperse are fulfilled," is to destroy life and doctrine.

"To fall as a vessel of desire," is applied to the punishment of those who falsified truths, because truth was within. It is called, "a vessel of desire which is broken."

V. 34, 35. "Howl shepherds, cry out; roll yourselves in the ashes, mighty ones of the flock." "Shepherds," for those who falsified the doctrine; "mighty ones of the flock," for those who pervert the life thence.

V. 35. "Flight" is predicated of falses; "evasion," of evils.

V. 37. "Habitations of peace are cut down," namely, truths and goods of faith.

V. 38. "As a young lion he has abandoned his lair," means that the truth and good of faith have left them.

"Fire or wrath," signifying punishment and vastation, is ascribed to Jehovah, though it is of the devil to punish and to vastate.

CHAPTER XXVI.

V. 4, 5. "If they hear *so as* to walk in the law which was given to their faces;" means to live according to the internal law or the law of the internal man, which is also that from conscience, which is "to the faces," from a tacit revelation as is

Digitized by Google

that of the faithful and was that of the Ancient Church. "To hearken to the words of the servants the prophets," has reference to that law and to the precepts of the law, delivered afterwards.

V. 5. "Rising in the morning and sending," for the LAW and the WORDS which are inscribed on minds, assets of the primitive Church and of those who live in God Messiah, which is "rising in the morning and sending." It has reference to the law and to the precepts of the law delivered through Moses and the prophets. XXXV: 14, 15.

V. 6. "Curse" answers properly to the profanation of celestial and spiritual things. "A curse to be laid on all nations," for damnation answering to the profanation of celestial and spiritual things.

V. 6, 9. ("Shiloh"), for the vastation of their ritual Church.

V. 6, 9, 12. "House," from temple, for celestial things; "town," for spiritual things, here profaned.

V. 7, 8. "Priests, prophets, and people," has reference to celestial, spiritual, and rational things of both kinds.

V. 18. "Zion shall be plowed as a field," means that the celestial things of faith will be a desert or be lacking.

"Jerusalem shall be a heap," that is, a solitude. "Heap," or mound, here, is predicated of the spiritual things of faith. See the word.

"The mountain of the house, in the elevation of the forest," means that inferior celestial and spiritual things, *which are* "the mountain of the house," will yield to cupidities and reasonings thence against worship, which are "the elevated places of the forest."

V. 23. "He smote with the sword and cast forth his body into the sepulchres of the sons of the people," looks to doctrinals, because death. Since "the one smitten with the sword" was called out of Egypt, *this phrase* is because *he was taken away* from the truth of doctrine signified here by Egypt. "Sepulchres" and "sons of the people" look to doctrinal or spiritual things.

CHAPTER XXVII.

"The yoke upon the neck" of Jeremiah signifies Messiah would bear the iniquities of all.

V. 2. "To put bonds and yokes upon the neck," represents that spiritual and celestial things will be taken away, and, thus vastated, would be delivered to the bondage of reasonings and

Digitized by Google

cupidities, the latter of which are the king of Babel, until they should be brought back.

That all, the nations with the Jews, the uninstructed with the instructed, should come into the captivity of Babel, signifies that celestial and spiritual things will be taken away from them, and they would thus serve cupidities and hearken to reasonings lest profanation exist. But by the nations *enumerated* here are signified various errors and heresies of the church and of worship.

V. 3. "Edom, Moab, Ammon, Tyre, Zidon," for the nations in the universe, because proximately outside and bordering on the land of Canaan.

"Legates coming to Jerusalem to the king of Judah," for evils and falses from various cupidities and reasonings.

V. 5. "To make the earth, and the man and animal which *are* upon the faces of the earth." "Earth," for his minds as to celestial and spiritual things. "Man," for the inmost, more interior, and interior, celestial; "animal," accordingly, for the spiritual of every degree. "Man," likewise, for the inmost and the more interior; "animal," for the interior. Here, for regeneration.

"With great power and an extended arm." "Power" and "arm," involve both *truth and love.* "Great power," means love and truth, or from truth, *and is* against the unfaithful; "extended arm," means truth and love, or mercy, *and is* towards the faithful.

"To give the earth to whomsoever it was right in his eyes," means that God Messiah acts from good-pleasure according to the best end.

V.6. "Beast of the field," properly animal, see the word; for natural good, here, that it was subjugated by cupidity or the king of Babel. "Field," its spiritual.

V. 9. "Prophets, diviners, dreams, auguries, sorceries," follow in order. "Prophets," those who falsified truths; "diviners," those who profaned celestial things. "Dreams," means through imaginary, fantastic, fabulous things and those similar to the fabulous; "auguries," means through natural and corporeal things, thus through trifles. "Sorceries" signify that thence they instituted a profane worship. Hence the words, *placed* in a series, *state* THAT FALSIFIERS AND PROFANERS THROUGH THEIR PHANTASIES EXCITED BY PROPRIAL, MUNDANE, AND TERRESTRIAL LOVES, instituted A PROFANE WORSHIP, thus one continuous from the dust.

Digitized by Google

V. 11. "To till and inhabit the earth," read ground; is to be rendered spiritual in the external man, or internal from the external. "To till" looks to the new creation into a spiritual man, and *that* of the spiritual into the celestial man.

V. 18, 19, 21. The residual "vessels in the house of Jehovah, in the house of the king of Judah, and in Jerusalem," as the columns, the sea, the bases, and the residue of the vessels. "Vessels of the house of Jehovah," for celestial things of faith; "vessels of the house of the king of Judah," for spiritual things or truths, in which is the celestial or good; "in Jerusalem," means celestial and spiritual things of the interior mind. "Columns," the celestial things of faith, *as* charity, good. "Sea," namely the brazen sea near the temple, for spiritual or intellectual things, inasmuch as the waters in that sea are meant. "Bases," under the brazen sea or elsewhere as under the columns; for similar things of the interior mind, that is, the goods and truths of the rational mind. In one series *then it is stated*,—THAT THE RESIDUE OF FAITH, ITS CELESTIAL, INTELLECTUAL, RATIONAL, AND NATURAL, WILL BE CAPTIVE, for it is added, "the residue of vessels in the city," which is the rational.

V. 22. "To visit," means to lead back to good and truth, or to form anew.

"To make to ascend" is predicated of celestial things; "to make to return or to lead back," of the spiritual things of faith.

CHAPTER XXVIII.

The yoke upon the neck of Jeremiah signifies Messiah would bear the iniquities of all V. 1-5, 10-13, 15, 17. "HANANIAH, the son of Assur the prophet," in general, for those who preach what is contrary about both advents of God Messiah, and deny.

V. 1, 5, 7, 11. "He said before the eyes of the priests and the people," means to speak very agreeably, because it is of intellectual faith *or of* the understanding. But "to speak in the ears," signifies harder things since they penetrate more deeply, and is not of intellectual faith because *it is* obedience which is of the will.

V. 2, 10, 21. "To break the yoke of anyone, is to deliver others from his yoke.

V. 5. "To say before the eyes of the priests and people standing in the house of Jehovah," means that *they are* seductors, "priests," and *are* seduced, "people," in the things which concern the truth of faith, which is "to stand in the house of Jehovah."

V. 8. "The prophets from an age," for from the Ancient

Digitized by Google

Church. As to age, lesser, greater, and greatest, see xxix: 10.

"They prophesied of war, of evil, of pestilence." "War," means *that* of foes against truths, and *that* of the faithful against falses, and also means the punishment of falses. "Evil" means *that* of the foes against goods or the good, and in the external sense also *that* of the good against the evil, but also the punishment of evils. "Pestilence," is against those who have profaned goods* and truths, and signifies their punishment.

"They prophesied upon many lands and upon great kingdoms." "Lands," or the peoples and nations of the land, and "much," look to the things which are of doctrine; "kingdoms" and "great," to those which are of life, for "kingdoms" are predicated of loves.

V. 9. "The prophet who prophesies of peace," that is, of the celestial kingdom, of the internal man, of faith. Here it treats of God Messiah in the singular, and that all others prophesied of war, of evil, of pestilence. God Messiah Alone concerning peace, because He Alone is peace, or the kingdom of God. Therefore in truth Messiah Alone is so named; on which account it is added, —"the prophet is known, that Jehovah has sent Him in truth."

All the prophets even from the Ancient Church up to the advent of God Messiah prophesied of war, evil, and pestilence; but God Messiah Alone of peace, since with Him and in Him is peace or the kingdom of God, and without Him no peace.

Those also are called false prophets and not sent, who prophesied from externals, and understood not interior and more interior things, as those who teach from the literal sense of the Word. Such a one Hananiah seems to have been. Many confirmatory things can be adduced from experience, V. 1 to the end. See *V. 16.*

V. 11. "Within two years of days the yoke upon the neck of all nations shall be broken," for the time of God Messiah's advent, especially *that* into glory, when the yoke will be put upon the evil *who* persecuted the church. But Jeremiah interpreted these things acording to the external sense or the letter.

V. 13, 14. "A yoke of wood," for the yoke which is taken away; "a yoke of iron," for the things which remain.

V. 14. "Beast of the field," for those who profaned the truths and goods of faith; "nations," for the remaining things which were falses and evils.

V. 15. "To make a people trust upon a lie," is to interpret

*The note reads,—"*Falses and truths.*"*

Digitized by Google

the Word according to the sense of the letter for *the purpose of* falsity and evil. The punishment of these, V. 16.

V. 16 "To be sent upon the faces of the earth, and to die in that year," for the punishment of those who interpret the Word from the literal sense unto falsity and evil.

"To speak rebellion," for a lie. Similarly to "A LIE," *V. 15*, though this looks to falses; whereas "rebellion," to evils.

V. 17. "Hananiah the prophet died that year in the seventh month," means that in this year in the seventh month God Messiah would come and would cast forth the literal sense of the Word upon the faces of the earth, which sense would then die.

CHAPTER XXIX.

V. 2. "King, queen, eunuchs but read courtiers, princes of Judah and Jerusalem, smith and locksmith"; in a good sense when king *is taken* as head of the church; but differently in the inmost, more interior, and interior senses. But when taken, as here, for the head of a perverted church,—"king" means evil ratiocination about the things which are of faith; "queen," evil affection; "courtiers," their ministers, as scientifics, cupidities, and sensual things and pleasures. *Then* "princes of Judah" are subordinate ratiocinations; *and* "princes of Jerusalem," subordinate evil affections; such as are the things of the world to the love of self when "king." "Smith and locksmith" are those who form or fabricate reasonings or the things from which there is ratiocination, as are scientifics and sensual things which are "smiths," and cupidities and pleasure which are "locksmith."

V. 5, 6, 28. "Build ye houses and dwell, plant gardens and eat their fruit, take wives and beget sons and daughters." "To build houses," is the first degree of regeneration, namely to read and collect the things which are in the Word, as also those which are in agreement or conformity with them, such as scientifics and natural things, thus those which are of the memory; all such cognitions of truth and good being "houses." "To dwell" is to live, *here* according to these as they have been instructed; but since this life is not yet spiritual they are said only "to dwell and not "to dwell in them." It is accordingly the cognitions of matters which are meant here by "houses." Without them man is not regenerated. But understand that all these things are done under the auspices of God Messiah and from His Word. Otherwise scientifics and natural things do not conform themselves. As to how reformation and regeneration may thus go on, *see what follows and at V. 28.* "To plant gardens and

Digitized by Google

eat up their fruit," is the second degree *of regeneration*, namely that thence, *that is from cognitions*, an understanding of the truths and goods of faith or of *things* truly spiritual may be acquired. *Taken alone, this phrase would mean both* to acquire spiritual things and apply them to the use of life. "To take wives" is the third degree of regeneration, namely that the intellectual and the spiritual may be conjoined with the affections of good and thus to the will. Thus is formed the disposition of the regenerated man. From this *disposition* of the regenerated man in which are celestial seeds, "sons and daughters are begotten," that is new or celestial truths and goods, which are "sons and daughters" of God Messiah because from saving faith; and from these *again* new ones. The new goods from which are again truths and good, are of the same degree *with them* and also of the sequent one, *being* accordingly truly rational *goods* in which *are* interior celestial things.

"That ye be multiplied and be not diminished," means increase in the abundance of the truths and goods of faith with the man who is being regenerated, and a decrease with the one who is degenerating.

V. 7. "Seek ye the peace of the city whither ye have migrated and pray for it, because in its peace shall there be peace to you," for the exercise of charity as to doctrine, and life, the primary of which is to pray for the unfaithful, whence peace. "Peace," in general, for good as to doctrine and life, thus as to emendation; hence that they should exercise charity and actuate the internal man, for thus the kingdom of God *is* in them. It treats of the regenerated man. "In its peace shall there be peace to you," for friendship thence.

V. 8. "Prophets, diviners, and dreams," in a bad sense. "Prophets," for those persons and things which instruct as to doctrinals, here as to false ones; "diviners," with regard to life, here about evils; "dreams which they dream," for the things which flow thence with respect to doctrinals and life, thus falses and evils.

V. 10, 11. "When seventy years are fulfilled on Babel," for the age of a week. "Seventy years," for the great week, inasmuch as a lesser age consists of ten, a greater age of a hundred, and the greatest, of a thousand *years*. Thus "seventy," for the entire time from the Ancient Church to the advent of God Messiah; *and* from then similarly to the advent of God Messiah into glory, every period being similarly compared to seven or seventy; thus also in lesser and in least ones. The last time is not seven

Digitized by Google

but is six, for on the seventh day is the kingdom of God Messiah. The greatest age is when *it is* a thousand, as was said, from the founding of the world, for now 6000 years are almost elapsed, or the greatest week. Wherefore the last week of Jacob with Laban was only 6 years, and the entire time only two lesser ages or 20 years. "They shall be visited," means that God Messiah will come. "He shall establish the good Word," means He will have the celestial kingdom with and from Him, *and* that He will teach them interior and more interior things, since this is "the good Word." "And He shall lead back to the place," that is, to the land of Canaan or to Jerusalem, hence to His kingdom. See *V. 14*.

V. 11. "Thoughts about them, thoughts of peace, not of evil," is about those to be saved, and the decree from eternity concerning the saving of man by God Messiah. "For good," concerns him as saved; "not for evil," concerns him as to be saved. "To give the end and hope," for the celestial kingdom or eternal salvation which is "the end" of the faithful, *and* thus peace. "Hope" is eternal salvation or peace within faith, since "hope" involves a coming peace, but "peace" a present one.

V. 12, 13. "To call or invoke and to go, to pray and be heard, to seek and be found, and to seek from the whole heart." "To invoke," looks to cognitions, and *is done* therefore from acquired cognitions; "to go," means to live or institute a life according to these cognitions. "To pray that he be heard" looks to intellectual faith to which must be adjoined the affection of the will; "to hear" being predicated of one to be regenerated. "To seek," looks to the faith of one to be regenerated; "to be found," *that is*, by God Messiah, *to that* of one regenerated. They are "heard" from *that of* the former *or intellectual faith*, and God Messiah is "found" from *that of* the latter, *or saving faith*. *Hence* "to seek from the whole heart," looks to saving faith or *that* of the regenerated.

V. 14. "To be found, the captivity shall be converted, *and* they shall be congregated from all nations and places and shall be led back to the place." "To be found" is predicated of the regenerate, thus of saving faith. *The remaining phrases* mean that truths of faith will be separated from all falses and evils. "Captivity is then converted," means that falses and evils are no longer able to infest them. "They shall be congregated from all NATIONS and places," means that falses and evils will be separated. "They shall be led back to the place or Jerusalem," means to the kingdom of God Messiah. Thus ascending they

Digitized by Google

will ascend and having put off the old man will put on the new.

V. 16. "The king sitting upon the throne of David, who remained in Jerusalem and did not suffer himself to be led away into captivity," for him who occupied the empire and *what is* the very worst, thus for the love of self and the world, which exercise sway over spiritual and celestial things, or which subjugate the internal man.

"The people dwelling or remaining in the city after their brethren had been led away into captivity," for those who suppose themselves free, as do evil spirits in the ultimate heaven, thus for the very worst. See *V.* 2.

V. 17, 18. "Sword, famine, and pestilence," for the infernal punishments of those who wish to enjoy liberty in the life of the body and who abhor captivity. "Sword," for falses; "famine," for their evils; "pestilence," for both; since there are degrees in every city or society. *There are those* who believe falses, *there* can be those who have not profaned truths but who equally do evils, and those who profane whose punishment is "pestilence."

"Evil figs which cannot be eaten up for badness," for what is merely natural, perverted, corporeal, terrestrial; thus for spirits and genii who still enjoy liberty in the ultimate heaven. They will perish by sword, famine, *and* pestilence.

V. 18. "Commotion, curse, stupor, derision, disgrace," for the punishment of those instructed as to truths and goods of faith who have deflected and have profaned them. The punishments follow in this order.

V. 21. ("Zedekiah"), those who are very greatly punished because they wish to confess the doctrine of true faith but have intermingled holy with profane things.

V. 22. "To be roasted with fire," for the infernal punishment of those who profaned the goods and truths of faith.

V. 23. "To commit adultery with the wives of companions," is to profane celestial things; "to speak a word mendaciously in the name of Jehovah," is to profane spiritual things. This is called "folly in Israel," and their infernal punishment was represented by "being roasted with fire."

V. 24-end "SHEMAIAH the Nehelamite," for those who deny the things which God Messiah spoke through the prophets concerning His advent, and *which* He Himself *spoke* concerning the day of visitation.

V. 28. "Build ye houses, dwell, plant gardens, and eat up their fruit." "To plant gardens," is to acquire spiritual things from cognitions; and "to eat up the fruit," is to live according to

Digitized by Google

them as a spiritual man. But these things in the more interior sense signify that God Messiah builds the house and plants the gardens, which things all and single must be done under His auspices. As to how reformation takes place thus, see *V. 10, 11.*

V. 32. "To visit," for the judgment of the unfaithful.

"Not to dwell in the midst of the people nor to see good," is not to come into the kingdom of God Messiah, which is "good;" in the more interior sense, not to have faith.

CHAPTER XXX.

V. 2. "To write in a book," because of reference to the book of life, means that the decree is irrevocable, about which "to repent" is not predicated, as with respect to speaking.

V. 3. "The people of Israel and Judah," in the more interior sense, for saving faith; inasmuch as "Israel" is the spiritual and "Judah" the celestial of faith.

"A land given to their fathers which they shall possess by inheritance." "The land of the fathers" is the celestial kingdom. It is called "an inheritance," from saving faith, since the celestial kingdom is of saving faith because it is of God Messiah. From saving faith they are called heirs, because thus they are sons.

V. 5, 6, 7. The sorrows or tortures of those who are in hell and are being delivered follow thus *in order*; "a voice of trembling, fear, not peace, a male travailing *with* his hands upon his loins as a travailing *woman*, the faces are turned into pallor because a great day *and there is* none like it, and a time of anguish for Jacob." Therefore, *V.* 7, "he was preserved from it."

V. 6. "Inquire ye and see whether a male travails." "Male or masculine," for the faithful and the things which are of faith, thus termed by the Ancient Church which is called "a male." "To travail" means to be tortured, and it is asked whether the faithful are also to be tortured as before their elevation into heaven, and inasmuch as this seemed remarkable to them, it is therefore said "inquire ye and see;" *namely that this happens* because all are to be raised up from hell and thus liberated and so prepared for humility and to acknowledge and receive mercy. It is also done so because all are damned to hell.

"I saw every male *with* his hands upon his loins as upon a travailing woman's," for infernal sorrow and supreme anguish before they are liberated. "Male," for the faithful one, and for saving faith given from mercy.

V. 6-8. "Fear, not peace," means there is no mercy, and that he perishes or the hope of salvation or mercy is taken away.

Digitized by Google

See what was seen 1747, October 24×25,* from mercy, when an image of the Last Judgment, and these several details occurred.

V. 7, 8. "A great day, and none like it, and a time of anguish," for the Last Judgment in general and specifically.

V. 8. "To break the yoke upon the neck of anyone, and to pluck away the bonds," is to deliver from the yoke of bondage imposed upon them and from infernal torture.

"So that strangers, or foreigners, no longer make him serve." "Strangers," for evils in man and also in the world; similarly for evil spirits in the ultimate heaven who, set at large, cause the faithful to serve, for they are those who hold them in bondage and torture them. "To serve" is *for that which is* expressed by "yoke" and "bonds."

V. 9. "To serve Jehovah God and David their king," for God Messiah Alone.

V. 10. "To fear" is predicated of the rational; "to be terrified," of the spiritual man on the day of judgment, *or* at the time of the Last Judgment.

"To preserve, or save, from afar," for what is similar to congregating from the nations; and they are *saved even though* distant from faith, or from "the land."

"Seed," for the residues of faith.

"Tranquil and rested," for celestial or external peace. "Tranquil" looks to the spiritual; and "rested," to the celestial.

V. 11. "To make a consummation" is to reduce to the uttermost anguish through infernal tortures, and almost to despair. This is the greatest degree. "Not to make a consummation, but to castigate according to judgment, and not to render innocent or unpunished," for a lesser punishment and sorrow; or a lesser degree of damnation. The judgment is of truth and love together, because towards the faithful, and not against the obstinate. These are thus degrees of sorrows and of punishments before they are delivered.

V. 12. "A desperate or deadly rupture," means there is no remedy without redemption by God Messiah. This looks to the prior hereditary evils and perversion through their root; whereas "a sickly wound," to the perversion of man through actual sins. A similar *distinction at V. 15 between* "rupture" and a "desperate sorrow."

V. 13. "None judging judgment for health, no medicaments

*See *S. D. 218, 219, perhaps.*

Digitized by Google

for recovery." The former looks to the prior hereditary evil; the latter to hereditary evils augmented by actual sins.

V. 14. "All lovers forget, they seek not," for the punishment of vastation. "To forget" looks to truths; and "to seek," to goods.

"To be smitten with the stroke of the foe," for punishment or vastation on account of hereditary evils; "by the castigation of a cruel one or tyrant," on account of actual evils which have augmented the root through actual sins.

V. 14, 15. "On account of the multitude of iniquity and because sins have been made many." "Multitude of iniquity," for the prior hereditary evils; "many sins," for the latter multiplied hereditary evils which have augmented the root of evil, through which is vastation and on account of which, augmented punishments.

V. 15. "Outcry from a rupture, a desperate or deadly sorrow," similarly to *V. 12*, for hereditary evils and their punishment.

V. 16. "Devourers, foes, spoilers, plunderers." Thus follow *in order* in a universal and in a singular *respect* those who have or do vastate the church or faith in God Messiah. The punishment of "devourers" is to be devoured; of "foes," is captivity; "of spoilers," that they be for spoil; of "plunderers," that they be for plunder. From the penalties of requital it is evident that those are called "foes" who will lead the faithful or faith away captive or subject them to bondage.

V. 17. "To make health to ascend," like "judging for health" *of V. 13*; looks to the prior hereditary evils; "to heal from wounds," to the latter ones, that is, to those augmented through actual sins.

V. 18. "To bring back the captivity of the tents of Jacob and to have compassion on his habitations." "To bring back captivity," is predicated of exteriors; "to have compassion," of interiors in order; thus with respect to more interior and inmost things. "Tents," for the representative worship of the Ancient Church, which worship was in captivity when internals were separated from externals; but here for the internal man and for faith in God Messiah, especially as to the love of faith,—*whereas* "habitations," for the things which are of faith, thus for its doctrines. Again, "tents," also for those things which are of worship and of life in act, and also *those* of the interior man,—*whereas* "habitations," for those which are of the more interior and of the inmost or celestial man. Lastly, "habitations" here for the

Digitized by Google

things which are interior; and "tents," for exterior things; thus in order, in every single degree.

"The town, or city, shall be built upon its own heap, or mound; and the palace shall be inhabited." "Town," for the interior and exterior man and his worship, *hence* for faith itself; "palace," for the more interior and inmost man and *the like* things of faith, *as* also for its doctrines. "To be built" is predicated of externals in worship, of external worship separated from internal when it is being restored, because it qualifies the vastated "city;" "to be inhabited," of internals, of internal things in the worship, because it qualifies "palace." "Mound" is predicated of external worship separated from internal, thus of works without faith.

V. 19. "There shall go out from them confession and the voice of players." "Confession," in general, for faith and all things of faith; "voice of players," for celestial joys thence.

"To be multiplied" looks to exterior things, to spiritual things, and to those to be regenerated; "to be amplified," to interior things of every degree, to celestial things, and to the regenerated.

V. 20. "Sons as of old," for the faithful, as in the Ancient Church which is "of old."

"Company," for the universal church in a complex, and for the universal heaven of God Messiah, of which "to stand before Him" is predicated.

V. 21. "He shall be magnificent from himself, and his dominator shall go out from his midst," for God Messiah who as High Priest and as to the priesthood is called "magnificent," and as King or as to the kingdom is called "dominator." "To be from anyone or from him," is predicated of His priesthood; "to go out from his midst," of His kingdom in the more interior sense. Thus that *He did* not *go out* from the Jews, but that father, mother, brother, and sister, as He Himself said, are those of faith in Him.

"Who is he who engages his heart to accede to Jehovah?" that is, who has such temerity that he has dared? This is said of God Messiah, that He Alone has access to Jehovah His Father, and that none besides Him. "To approach and accede to Jehovah is said of Messiah," namely that He alone has accession to Jehovah His Father. "To approach" is said of His Human Essence which approached when it sustained temptations and conquered.

V. 22. "To be a people for God Messiah," for those who are called "sons," the faithful angels. "To be a God to the people." "God," for intercessor, *or* mediator. *xxxi: 1.*

V. 23. "A whirlwind of wrath rushing in," for the punishment

Digitized by Google

of those who are separated from the faithful or shut out from the kingdom of God Messiah. *xxiii: 19.*

V. 24. "To make and establish the thoughts of the heart," similarly to *xxxiii: 20.* "Thoughts of the heart," for the divine decree.

"In the end of days," for the Last Judgment.

CHAPTER XXXI.

V. 1. ("To be a God to"), see *xxx: 22.*

"Families of Israel," for all articles of faith, also for the kinds of angels who because they *are classified* into kinds are described *as divided* into families according to the names of the sons of Jacob and their subdivisions.

"The people of the desert, residue of the sword," for residue of truths which "people in the desert" represented after falses have been destroyed or thrown apart by vastation. "Sword," for the punishment of falses. From that people nothing else was demanded than to live according to the law in externals, that is, according to truth, in order that *though* evil at heart they *still* might represent.

"In going to give rest." "Rest," for the possession of the land of Canaan, thus for faith and the celestial kingdom, hence for peace.

V. 2, 3. "To find grace" looks to spiritual things;" "mercy" to celestial ones.

V. 3. "Jehovah appeared from afar, *and* loved with the love of an age," means from the time of the Ancient Church, thus, in the supreme sense, from eternity. "To appear" looks to the providence; "to love" and "to draw through mercy," to the providence of God Messiah. "To draw through mercy," is to urge from mercy which is of love, since men oppose and are unwilling because depraved.

V. 4. "To build," is to reform and regenerate.

"Virgin of Israel," for the infancy of the church and its innocence. It is called "virgin" from the celestial. "Israel" is the spiritual.

"To adorn with a tabret," for celestial joys; "to go out into the choir of players," for spiritual gladnesses.

V. 5. "To plant vineyards in the mountains of Samaria, means to enjoy celestial joys, "Samaria" signifying heaven, where *there* is a garden or paradise. "Those planting shall plant and sing," for spiritual gladnesses. "Vineyard," for the Ancient Church and its joys.

V. 6. "It is day, the guards on Mount Ephraim shall cry." "It

Digitized by Google

is day," *namely*, morning, thus the advent of God Messiah, the night being past. "Guards on Mount Ephraim" are the celestial angels; since "Ephraim," the first born in place of Reuben, is faith, and "Mount Ephraim," where faith is, and indeed of those who were outside of Jerusalem, thus of the nations who are the first born of Rachel excepting Joseph, see *V. 9, 15, 18, 20*; thus those who announce His advent, of whom "to cry" is predicated. Thus John cried in the desert.

V. 7. "Sing ye gladness to Jacob; put forth a clear voice in the head of the nations; make to hear; praise; say,—Jehovah, save thy people, the remains of Israel." In the more interior sense this means: PROCLAIM EVERYWHERE WITH MORE INTERIOR AND INMOST GLADNESS THE GLORY OF GOD MESSIAH ON ACCOUNT OF THE SALVATION OF THE HUMAN RACE AND THAT OF THE PEOPLE, SPECIFICALLY. "To sing with gladness," is to announce or proclaim from interior and more interior spiritual gladness. "To put forth a clear voice upon the head of the nations," is to announce from more interior and inmost gladness; "head of nations," being what is more interior and inmost; "nations," for interior things. "Make ye to be heard, praise ye," is to announce the glory of God Messiah everywhere *among the* nations; "praise ye," signifying glory from spiritual things. "People" is the universal human race; "remains of Israel," the faithful.

V. 7, 11. ("Jacob"). In the supreme sense, for God Messiah; in the more interior *sense*, for each faithful one who has been tempted; specifically, for the primitive Church.

V. 8. "Sides of the earth," for those who are very far distant from the middle of the earth; because earth is of love.

"Blind," for those who lived in ignorance of faith.

"Halt," for those who lived in no affection of good.

"Pregnant," for those who conceived something of intellectual faith, thus for faith in conception as it were.

"Travailing," for faith in act, thus from a certain affection.

"To be congregated" is predicated of the affection of the will; "to lead up," of the understanding. "Congregation," or company, is predicated of both.

V. 9. "To be led to springs of waters, in the way of *what is right*, they shall not stumble in it," is *to be led* to saving faith without error. "Springs of waters," are the affections of good and truth; "in the way of *what is* right," means in the truth of faith or in intellectual faith; "not to stumble," is not to err or stray away any more.

Digitized by Google

V. 9, 10. ("Israel"), for all nations who come from shadow into light.

V. 10. "Hear ye the word of Jehovah, O nations; announce in the islands from afar." "Nations," for those who at V. 8 were called "land of the north, blind *and* pregnant," namely, who lived in the ignorance of faith, or conceived little of intellectual faith; the instructed as well as the uninstructed. "Islands," for those who at V. 8 were called "sides of the earth, halt, and travailing," namely who are imbued with no affection of good, and who on account of having indulged in pleasures and corporeal things are yet further distant and thus very far distant from faith, which is "from afar," but still are saved.

V. 11. "He delivered Jacob out of the hand of one stronger than he." "Stronger," for the foe, the devil, cupidity.

V. 12. "They shall come and sing in the elevation, or height, of Zion," for the kingdom of God Messiah, which is "height of Zion." "To sing" is predicated of man's spiritual things.

"They shall flow together to the good of Jehovah, to the wheat, the must, the oil, the sons of the flock, and to the herd." "The good of Jehovah," for God Messiah, His kingdom, and every celestial and spiritual felicity. "Wheat and must," for inmost celestial and spiritual things *respectively* in the kingdom of God Messiah. "Oil and sons of the flock," for the more interior celestial and spiritual things respectively; "flock" *alone being* interior things *as to both* their celestial and spiritual matters; and "sons of flock" *who are "the shepherds and mighty ones of the flock" at xxv: 34*, their more interior spiritual things. "Herd," similarly, for interior things.

"Their soul shall be as a watered garden," for the kingdom of God Messiah as to the celestial and spiritual things of inmost, more interior, and interior *matters*; of which *matters* "soul" is the life.

V. 13. "The virgin shall be glad in the dance, the youths and old men together." "The virgin in the dance" is innocence, "dance" looking to its felicity. "Youths," for intelligence; "old men," for wisdom.

V. 13, 18, 19. "To be converted" is predicated of those who have been in temptation and captivity and *are* delivered.

V. 13, 19. "To be consoled" is predicated of those who have been in temptation and oppression and who are given celestial joy when delivered; as also *of* those who while bound *are given* liberty. "Consolation" looks to celestial, "gladsomeness," to spiritual things.

Digitized by Google

V. 14. "The priests shall be filled with fatness and the people with good." "Fatness," is predicated of the felicity of celestial things, "priests," of every degree; "good," of the felicity of spiritual things, "people," which is also celestial because from the inmost.

V. 15. "*Ramah*, where Rachel mourns for her children," that is, *for* Benjamin, means the vastation of the faithful Ancient Church.

"Lamentation and a weeping of bitterness," for more interior sorrow.

V. 16. "Voice of weeping," for inmost sorrow or *that* of the heart; "tear of the eyes," for the more interior *kind* or *that* of the spirit.

"They shall return from the land of the foe," means from those who oppressed them. Thus "land of the foe" is oppression everywhere, on earth and in heaven. With respect to the state of their oppression, see the annotations.*

V. 17. "There is hope in the extremity, the sons shall return to their border." "The extremity, or end," for the end after oppressions. There are two grand ends, namely the two advents of God Messiah. Then the bound were loosed and are loosed from the pit. So likewise lesser ones which occur in the meantime in order that they may be loosed. What is similar occurs in man when in temptations. "They shall return to their border," means to the land since every tribe had its own border. Therefore their fatherland is signified, that is heaven and the kingdom of God Messiah.

V. 18, 19. "Castigated as a calf not accustomed," is predicated of those who are in temptation and oppression. "Calf," hence, for the license of cupidities which is castigated through temptations. It treats thus of the conversion of this so-called liberty.

V. 19. "To have consolation" looks to the celestial from the spiritual; "to slap upon the thigh," to the spiritual from the celestial. See V. 13, 19. ("Shame"), see xxii: 22.

V. 20. "Is Ephraim a precious son, born of delight?" for saving faith. "Precious," looks to spiritual; "born of delight," to natural things.

"To speak against anyone and so to recollect the things which should be recollected," is to send anyone into temptations and to forsake as it were and afterwards to restore or deliver from the temptation and punishment.

"Because *his* viscera are troubled, commiserating *he shall* com-

*4 *Adv. p. 220.*

Digitized by Google

miserate, "for the inmost of mercy, *for* commotion.

V. 21. "Set signs, or monuments; set pilasters, or pyramids." "Monuments, or mounds," for the celestial heavens and their celestial things; since by "monuments, small towers, or mounds," the ancients represented the celestial things of the heavens; whereas by "pilasters, columns, or little towers as it were," they represented the spiritual things of the heavens or the spiritual heavens. Zion has its name from the things which are monuments, see the word.

"Set thy heart towards the highway, the way thou shouldst go," means to study to learn the things which are the truths and goods of faith, and to live or institute a life according to them.

V. 22. "To stray or stray around" is to live against the true order.

"Jehovah has created a new thing on earth," for man's reformation and regeneration. "A female, or what is feminine, shall surround a male, or what is masculine," for the celestial marriage. Prior to the advent of God Messiah when man was in a state of damnation, the order was inverted; but God Messiah restored the order as may also be evident from the first precepts* of marriage. The church then which is the bride answers to the exterior and surrounding celestial and spiritual.

V. 23. "The habitation of justice, the mount of sanctity," for God Messiah, His heaven, and the Church.

V. 24. "Farmers and those going forth with the flock shall dwell in Judah and its cities." "Farmers," for those who teach. "Those going forth with the flock," for those who learn, thus foreigners, and those, natives, who live with the faithful or "the flock;" hence who instruct through life those who are of the faith.

V. 25. "To water the weary soul, and to fill the sorrowing soul," is to give spiritual and celestial things and whatever accompanying gladnesses and joys there are. "Soul," for the reformed man, and for an angel.

V. 26. "A sweet sleep," for eternal peace.

V. 27. "To sow with the seed of man and with the seed of an animal" is to give the things which are *respectively* of the more interior and of the interior mind.

V. 28. "To pluck up, destroy, overturn, break through, do evil," follow in order and mean to dissipate falses and evils through temptations and castigations.

"To build" is to reform or from spiritual to make or render

*Gen. ii: 24.

Digitized by Google

man celestial. "To plant" is to regenerate, or to enrich the celestial man with spiritual things thence.

V. 29, 30. "The fathers have eaten the wild grape, the teeth of the sons have been dulled," means that the posterity have been made evil from *the fact that* actual evils fixed a root. "Wild grape," for falses; "eat," that evils thence *derived* have made a root.

V. 31-4. "The covenant" is the internal law, namely the laws of the internal or spiritual and celestial man, graven on minds and hearts; thus cognition, acknowledgement and faith in God Messiah is clearly described, and the law given in Zion* involves it and no other. The law inscribed on the disposition of angels is called a "new covenant."

V. 31, 38. "The days coming," for the two advents of God Messiah, thus for His lesser ones in the reformation and regeneration of man.

V. 32. "The covenant made with the fathers which was broken," means that the internal law was separated, and only worship in externals without internals remained; as also that the worship in externals was falsified.

"To dominate over them," is to exercise the right of a husband to repudiate a wife. See the word and the lexicon. And because it treats of the faithful, and the unfaithful, "to dominate" means also, as previously, to castigate and so commiserate.

V. 33, 34. "To give the law in their midst, and to write it upon their heart." "In their midst" is among them, thus on the conscience; "on their heart" is in them, thus on their disposition.

V. 33, 36, 37. ("Israel"), for all the nations among which also the faithful of Judah; hence the sons of both the Ancient Church and the new *one of the nations*.

V. 35. "Giving the sun for the light of the day, statutes of the moon and stars for the light of the night, commoving the sea so that its floods are made tumultuous," a formula of asseveration that it is He who is love, and creates celestial things, and who is truth and creates spiritual things; and that love and truth can never recede from Him. "Sun," for love which produces and creates celestial or whole things and their flames, which are "the light of day" because there is no shade in *these* but only varieties of light from Love itself. "Statutes of the moon and stars," for the internal law from a spiritual one, which is from a celestial one, and this from Love Itself, thus for the laws of order; for

*Probably a misreading for Sinai.

Digitized by Google

spiritual things which are of the understanding of truth; "moon" referring to the more interior man, "stars" to the interior or rational man. They are "a light of the night," because the intelligence of the more interior man, and the understanding of the truth which is of more interior things, extend even to the darkness, but not so the inmost wisdom or that of the inmost or celestial man, which is called "light of day." "Sea," for corporeal things; "floods," for the five sensations, or all sensual things of the body, of which "to be made tumultuous" is predicated.

V. 36. "Statutes" are also predicated of celestial or inmost things.

V. 37. God Messiah is the Law Itself. "To measure heavens," is to direct according to true order.

"If the heavens should be measured upwards and the foundations of the earth searched through donwwards," means that all things are ruled according to the order after the fall. "The heavens to be measured upwards," is to rule interior, more interior, and inmost things so that they may look to God Messiah, *and be* accordingly in the true order. "Foundations of the earth downwards," for corporeal and sensual things which since the fall tend downwards, namely that they be directed so as not to harm interior things; because nature after the fall was perverted, which is "to injure the heel."

V. 38. "Town of Jehovah," for the kingdom of God Messiah.

"Tower of Hananeel even to the gate of the corner," for the inmost of God Messiah's kingdom, the inmost of the regenerated man, and the inmost heaven which is called "a tower." Its extremity from where it proceeds or looks to more interior things is called "gate of the corner."

V. 39. "The line of the measure shall go out upon the hill of Gareb, and shall circle to Goah." "The line of the measure," for the complex of more interior things. "Hill of Gareb," the more interior mind, or the more interior things of the regenerated man and of the kingdom of God Messiah. "Hill," will.

V. 40. "The valley of corpses and ashes," for interior things or the natural or interior mind as to evils and falses; which *mind has been* profaned because natural, *but* will be holy *when* reformed. "Corpse" looks to profaned good; and "ashes" to profaned truth.

"All fields up to the torrent of Kidron," for even towards corporeal and their sensual things which are profane and are to be separated from interior things.

"Even to the corner of the horse's gate towards the east," for

Digitized by Google

the boundary of the natural mind towards the intellectual things of the more interior man, as also towards the celestial things of the inmost* mind, which is "towards the east." They accordingly look upwards.

"It shall not be plucked away or overturned any more for an age," means it will be immutable and eternal, which are "age."

CHAPTER XXXII.

V. 7. "The field in Anathoth," is the church to be vastated, and vastated or in damnation. "Bought or redeemed by Jeremiah," is its redemption, or *that* of sins, by God Messiah.

V. 8. "Land of Benjamin," for those who are in oppression, vastation, and temptation *and* are then liberated, hence who are "sons of sorrow" but become "sons of the right hand," as those who contended about mercy.

"Because thine the right of inheritance and thine the redemption," means that God Messiah is the Only Son of Jehovah the Father, thus the Sole Heir who is also the Redeemer of the universal kingdom.

V. 9. "To pay silver," for the redemption of those who had been and will be in damnation or oppression, thus for justice which is "silver" here.

"Seven shekels and ten of silver," for the sum total of the redemption of the faithful and the unfaithful. "Seven shekels," signify the faithful, that is the regenerate and those who are not yet, but are to be, regenerated. "Ten of silver," for the rest.

V. 10. "To write in a book, to seal, to make a witness attest," means it is immutable, thus an immutable degree.

V. 11. "The sealed book of purchase," for the more interior and inmost things, that is, of faith, which are not patent to human eyes. "The opened books of the precept and of the statutes," for the things which are patent and which have been revealed. Since "precept" is of the internal and "statutes" of the exterior man, these *words* involve that the interior and external man would be conjoined. *See* V. 44.

V. 12. "They who sat in the entrance of the guard-house." "Entrance," for those who are in externals; "guard-house," that they were bound by externals.

V. 14. "Earthenware vessel," for corporeal and thus external things, as those which are of the body and in works, inasmuch as more interior and interior things have been placed in an

*Instead of "interior."

Digitized by Google

"earthenware vessel" when in a man in the life of the body; hence for the representative Church, *and* thus for rites which are externals.

V. 15. "To buy houses, fields, and vineyards," is to acquire cognitions of the good and truth of faith, thus cognitions of the celestial and spiritual things of faith.

V. 17, 21. "By signs and miracles, by a strong hand and an extended arm," for man's regeneration by that which "signs and miracles" represent; and this *is accomplished* by "a strong hand" or through victory in temptations, and by "an extended arm," or by divine power from the victory. "Strong hand," V. 21, is called "great virtue," V. 17, V. 18. "Thousands," for all.

V. 19. "Eyes open upon all the ways of the sons of man, to give a male according to his ways and according to the fruit of his works;" that is, according to faith of the understanding, "ways," and faith in act, "fruit of works;" namely, according to interiors in externals, more interior things in interiors, and inmosts in more interior things.

V. 20. "To make to oneself a name," that all things tend solely to God Messiah's glory.

V. 20, 21. "To place signs and miracles in the land of Egypt," means the reformation and regeneration of man, that is, of those who are "in the land of Egypt," namely in falses and in evils. Because this is signified, therefore it is also said, "in Israel and in other men." That "signs and miracles" are meant with reference to regeneration, see the foregoing and the following things of this same chapter.

V. 22. "A land flowing with milk and honey," for man's reformation through spiritual and celestial things.

V. 24, 36. ("Sword, famine, pestilence"), see xiv: 12, 13, 15, 18.

V. 27. "Flesh," for all in heaven and on earth, since of themselves all are flesh or evil from nativity.

V. 30. "They provoked Jehovah to wrath by the work of their hands." "Work of hands," for everything false and evil, because they are of man alone. xliv: 8.

V. 31. "Town," in general, for the perverted church; and specifically, for the representative one of the latter time.

V. 33. "They have turned the neck and not the faces," means they have gone back, living against order, looking downwards or outwards, and not upwards or inwards.

V. 34, 35. "Abominations," for the profanations of holy things.

V. 35. "Valley of Hinnom," see xix: 2, 6.

Digitized by Google

V. 37. "Wrath, rage, great fury," for three degrees of punishment, corresponding to the three states of the church.

V. 37-41. "To congregate them from all lands, to lead them back, to make them dwell securely, to be a people to God Messiah and He a God to them, to give them one heart and one way to fear him all the days for good to them and their children, to make the covenant of an age with them, to put fear in their heart, to rejoice over them to do them good, to plant them on earth in truth in the whole heart *and* in the whole soul." The conjunction of celestial things through love, that is through God Messiah in his kingdom is described.

V. 39. "To give them one heart and one way," means one will and one understanding. "To fear him all the days." "To fear," is to love. Fear with love is humility and all things which saving faith involves.

V. 40. "Covenant of an age," for the things which are of the love of faith and thence of the understanding of faith, thus for an eternal covenant.

"To put fear into their heart." "Heart," for the will, the disposition, the conscience, and for life in general. Similarly to V. 39.

V. 41. "To plant them on earth, in truth," is in celestial and spiritual things of faith.

"In the whole heart and in the whole soul," for in God Messiah; "heart" corresponding to the celestial and "soul" to the spiritual things of faith. Celestial things in man and angels answer to His heart; spiritual things answer to *His* soul.

V. 42. "Evil," for punishment; "good," for reward.

V. 43. "The field shall be bought," means that a will of good or a disposition, which is "field," will be acquired.

"Land," for heaven.

"A desolation, no man or animal;" namely nothing intellectual and rational.

V. 44. "They shall buy fields with silver, and write this in a deed and seal and make witnesses attest, in the land of Benjamin, in places circumjacent to Jerusalem, in the cities of Judah, in the cities of the mountains, in the cities of the plain, *and* in the cities of the south." "They shall buy fields with silver," means they will acquire a will of good or a disposition of intellectual truth, through the intellectual things of truth which are "silver." "To write in a book or deed," is in the disposition. "To seal," means they must persist and also that it will remain immutable in the disposition. "To make witnesses attest," is the

Digitized by Google

testification of the things of conscience whose guidance or dictate they will follow.

"Land of Benjamin" is heaven, inasmuch as it is predicated of those who had been in captivity, or who from "sons of sorrow" had become "sons of the right hand." "In places circumjacent to Jerusalem," for spiritual things which surround celestial ones; since it is about those to be initiated in "the towns of Judah," or in celestial things from spiritual ones. "In the towns of the mountain," for in inmost and more interior things. "In the towns of the plain," for interior things. "In the towns of the south," means that all things will be in intellectual light from love.

CHAPTER XXXIII.

V. 2. "Jehovah doing this; Jehovah forming this to establish it; Jehovah, his name." "Jehovah doing this," namely reforming man through intellectual things. "Jehovah forming," namely, regenerating man so that he may be reborn from a celestial seed. "To establish it," means that love contains all and single things. "Jehovah, his name," means that God Messiah is *Jehovah's* name, and that He is the Sole Redeemer and Regenerator of man, and the Love which contains heaven and earth.

V. 4. "The houses of the town and the houses of the kings of Judah *are* destroyed against mounds and against the sword." "Houses of the town," for the celestial things of spiritual matters; "houses of the kings of Judah," for the spiritual things of celestial matters. "Destroyed against mounds," for through cupidities or evils; "and against the sword," for through falses.

V. 5. "They *were* smitten in wrath and rage when he hid his faces from the town on account of all their evil." *This shows,—first*, that punishment and vastation is only the hiding of God Messiah from man, that the hiding of God Messiah or the removal of His mercy is the cause why man is punished, that man is punished when the mercy of God Messiah is hidden,—and *secondly*, that it is evil in man which averts the faces, effects that He be hidden, and punishes.

V. 6. "Crown of peace," for the mercy of God Messiah.

V. 9. "It shall be for a name of joy, for praise, and for honor." "Name of joy," for the glorying of God Messiah from lowests; "for praise," for His glorying from more interior things thence; "for honor," for His glorying from interiors thence.

"To fear" is predicated of those to be reformed; "to be commoved or excited to love," of the regenerated. "Over all good and all peace." "Good" is predicated of the external and in-

Digitized by Google

terior man and the things thereof; "peace," of the more interior and the inmost man and the things thereof.

V. 10. "No man, no dweller, no animal." "Man," for the celestial or the inmost where the true man is, since it is from inmosts or the soul, thus from the celestial, that man is man. "Dweller," for the more interior or the spiritual, which is not by itself a man unless from the celestial, inasmuch as the soul of brutes is also spiritual. "Animal," for the interior which is called animal since *it is* a natural similar to the animal's, wherefore it is to be called the animal mind.

"The voice of joy, the voice of gladness, the voice of the bridegroom, and the voice of the bride." "The voice of joy," predicated of "the bridegroom," is thus of His love; "the voice of gladness," of "the bride," is of His church or kingdom.

V. 11. "Confess ye Jehovah, because Jehovah is good, because *His* mercy is to eternity." "Confession," for the holy gladness of the bride or of the church or kingdom of God Messiah. "Goodness or good" looks to things which are external and interior, and is hence the confession of these; "mercy," to more interior and inmost things, of which it is the confession.

"House of Jehovah," for God Messiah.

"To convert the captivity of the earth." "Earth," for the church and the internal man.

V. 12. "Man even to animal." "Man" for the celestial, and "animal" similarly, but for natural good since "habitation of shepherds" here, stands for spiritual things. "In the towns a habitation of shepherds making the flocks to lie down," is to desert, or to neglect, and to teach falses to those called "the flock." "Shepherds" and "flock," are teachers and learners.

V. 13. "Towns of the mountain, the plain, and the south, *see xxxii*: 44, mean moreover those who are outside the church, called nations, thus the uninstructed. "Towns of their mountains," as those in Seir, *for those* outside the church *who are* in intellectual matters in order to acquire faith; "towns of the plain," for those outside the church *who are* in a lesser degree of intellectual light or are set in ignorance; "towns of the south," for those outside the church who should be fit to comprehend the celestial things of faith, but are set in the ignorance of faith.

"Land of Benjamin, circuits of Jerusalem, cities of Judah," for the instructed, and respectively for the inmost, the more interior, and the interior ones of these.

V. 14. "To establish the good word," for both promised advents of God Messiah.

Digitized by Google

V. 14-16. "All days," as also "coming days," for both advents of God Messiah.

V. 15. "In those days at that time." "Days," both advents; "time," that which follows each.

"To make a sprout of justice sprout for David," for justice, for the true faith, and thus the more interior things of faith. Hence "David," for God Messiah. But when "just sprout" is for God Messiah; then "David" is the parent from whose stock he came. See *xxiii: 5.* "And he shall make judgment and justice," for the truth and the love of faith, thus what is of order in the kingdom of God Messiah. "Judgment" is predicated of the kingdom of God Messiah that *its* order is contained according to rules of truth; "justice," of love, of His priesthood, and hence of faith in Him.

V. 16. "Jehovah our Justice," for God Messiah, that He alone is justice.

V. 17. "There shall not be lacking to David A MALE SITTING upon the throne of the house of Israel," for truth which is proper to God Messiah's kingdom; *whereas* good and love are proper to the priesthood.

V. 18. "Priests, Levites;" for the priesthood and every function thereof; "priests," for the inmost ones, or those administering celestial things; "Levites," for the more interior ones or those administering spiritual things. Is. lxvi: 24. The priesthood involves that all things should, through faith and the things which are of faith or of the truth of faith, look solely to God Messiah. The royal function is of God Messiah, *namely* that all and single things be held in this order so that they may regard *Him.* It is therefore called truth; and the laws of that truth, laws of order.

"One offering a holocaust, burning the mincha, and making a sacrifice." "Holocaust," for the representation of the redemption of justice for the inmost ones; "mincha*," for *that* with regard to the more interior ones; "sacrifice," as to the interior ones. All things moreover among more interior and inmost matters look to God Messiah. "To offer," "to burn," "to make," are predicated respectively of "holocaust," mincha" and "sacrifice."

"All days," for eternity.

V. 18, 31. "Priests, Levites," for celestial and spiritual things thence, thus for the regenerated man. "Levites, priests," for spiritual and celestial things thence, thus for those which are to

*Termed in A. V. "meat-offering."

Digitized by Google

be regenerated and are called ministers. This is predicated here of the perverted representative Church.

V. 20. "Covenant of the day and of the night," in the interior sense, for the covenant or the internal law of the Ancient Church, which law is called "covenant of the day," because from a superior one, and from God Messiah Himself who is "the day." Thus the internal law inscribed through a superior way on the heart, disposition, and conscience is called "covenant of the day;" but the revealed law, as that on Mount Zion,* after the internal light or the internal law inscribed on hearts perished, is called "covenant of the night," because instilled and implanted through the inferior way, namely through the sensual things of hearing and sight, thus through the natural mind and its memory. Those two covenants are to be associated in order that man may exist regenerated, and thus knowing truth and falsity, good and evil; so that in him may be represented the rainbow which was the sign of the covenant; on which account it was also promised, *Gen. viii: 22*, that day and night would not cease.

"That there should not be day and night in its own time," involves the same thing, and also that thence is the variety of all things, thus noon, evening, night, spring or dawn. "Covenant of day and night" are called also "heavens and earth," V. 25.

V. 21. "A SON REIGNING on the throne," for those of the Jewish Church who are to be regenerated.

V. 21, 22. "Levites," for the celestial priesthood; "David," for king.

V. 22. "As the army of the heavens shall not be numbered," for inmost and more interior things, *namely*, their multiplication into what is indefinite. "And the sand of the sea is not measured," for interiors and externals also where are natural things which are compared to "the sand of the sea," *namely*, their multiplication into their own indefinite.

"Seed of David," for inmost and more interior celestial things. "Levites," for spiritual things and also for interior celestial ones. xxiiii: 5.

V. 24. "Nation," for families.

V. 25. "Statutes of heaven and earth," for the laws of the internal and of the external man and for the same things called "the covenant of the day and of the night," V. 20.

V. 26. "Seed" is predicated of celestial and spiritual things, and also of the opposites.

*An obvious slip for Sinai.

Digitized by Google

CHAPTER XXXIV.

V. 1. "All the army of Nebuchadnezzar," for ratiocinations. "All the kingdoms of the land of the dominion of his power," for the loves of self and the world and also *for* phantasies. "All peoples," for sensual things and their pleasures. It treats of the vastated faith of the last times throughout the whole earth and the ultimate heaven.

"Against Jerusalem and all its towns," means against faith and all things which are of faith, for every article and every part of faith is a certain town.

V. 1-6. "Zedekiah," for the Jews who at the last day will see God Messiah in glory, and will live until the end.

V. 7. "Azekah with Lachish," for those things which remained of the internal worship of the Jews after sacrifices ceased. "Lachish," for the things which will remain of their worship, as certain ceremonies.

V. 8. seq. "To proclaim liberty so that a male should dismiss his servant and his handmaid, a Hebrew or a Hebrewess; and should not make them to serve, that is, a male, his brother a Jew;" means they should not serve loves or the external man, nor remain in the law in externals but in the internal law, thus in the true worship of God Messiah. They are also exhorted not *to remain* longer in rites, when God Messiah will come, since these were *but* works of the law in externals. The services are of a twofold sort, looking here to loves which are "servants" and to falses which are "handmaids," thus in corporeal things and in works as well as in rites.

V. 14. "At the end of seven years," that is, at the end of the seventh year, six having passed by, a week *thus* elapsing; for both advents of God Messiah in the seventh year; *and* in lesser periods which are also a week or seven.

"That a male should dismiss *his* brother who served six years, free;" is a representation of the bondage of the church and of its restoral to liberty in the seventh year, namely at the time of both advents of God Messiah.

V. 16. "To profane the name," is to violate the covenant which signifies the kingdom of God Messiah, and the things which are of His kingdom, hence of the internal law, and of faith.

V. 17. "To proclaim liberty for the sword, famine, and pestilence, and for commotion;" stands for punishment because they served loves and phantasies, externals *and* corporeal things, thus the law in externals, and not the internal law which is "liberty;" which they thus profaned, because "liberty" was offered.

Digitized by Google

"To deliver any one to commotion through all kingdoms," for the things which "to perish by sword, famine, and pestilence," involve, on account of the profanation of holy things.

V. 18. "The covenant which they transgressed, and which they invalidated, the calf between the parts of which they were to pass." "A calf cut into parts" signifies good and evil, heaven and hell." "To cross between its parts" is to turn oneself to one or the other as servants thereto, since it treats of bondage signified by "the calf;" hence that they should not stand in the midst and look either way, to hell through falses and evils and to heaven because they would retain a profane worship and still aim even for its heaven. This is now the covenant by means of the calf, Gen. xv. As to who transgressed, see there.

V. 19. "Princes of Judah, princes of Jerusalem," for those who profane more interior celestial and spiritual things; "eunuchs and priests," the same in a lesser, and "people," in the least, degree.

"Land," simply for the land of Canaan, thus for the representative Church among the posterity of Jacob.

V. 20. "Their corpse as food for the bird (עוף) of the heavens and the beast of the earth," for the punishment of those who profaned the truths and goods of faith.

V. 21. "Foes," for those persons or things which oppress and extinguish celestial things. "Those seeking the soul," who *do this to* spiritual things. xliv: 30, xlix: 37.

"The army of Babel and of foes ascending upon them." "To ascend" is predicated of all evils and falses, meant by the army of the king of Babel, when against those who are instructed in celestial and spiritual things but whom they blind like the eyes of Zedekiah.

V. 21, 22. ("Zedekiah,") for the whole people to be given into spiritual captivity.

V. 22. "To burn up the city with fire," is to vastate through natural, corporeal *and* terrestrial cupidities. "To deliver cities into desolation, so that *there is* no dweller;" is to vastate through falses, hence through reasonings, phantasies, and sensual things.

CHAPTER XXXV.

V. 1—end. "THE RECHABITES, sons of Jonadab," for those who crucify cupidities on account of the kingdom of God Messiah. It is the first piety which is signified by them.

V. 4. "In the house of Jehovah, the bedchamber of the male of God *was* beside the bedchamber of the princes, which *is* above

Digitized by Google

the bedchamber of the guard of the threshold." "Bedchamber of princes," for love and truth; "bedchamber of the male of God which is beside the bedchamber of princes," for the internal man, the internal law, faith, and also piety specifically; "bedchamber of the threshold," for celestial and spiritual things of the interior mind, and for its piety.

V. 5. seq. "To drink wine and cups of wine and to set goblets," for the things which came from their vineyards, which are false doctrines, external rites. "Goblets," for evils, and external works separated from internal ones; since it is "goblets," and not "goblets of wine" that are mentioned here.

V. 7. "Not to build a house, nor sow seed, nor plant a vineyard." "Not to build a house," is not to adopt into oneself the church, or profaned faith as here. "Nor sow seed," is not to live according to profaned celestial things, thus in externals without charity and piety. "Nor plant a vineyard," is not to learn the doctrinals of faith which have been profaned, or to live according to them.

"To dwell in the tents where they sojourn," is to live an internal man as to celestial and spiritual things, thus in the true doctrines of faith and the works of charity. "To sojourn," is to live.

V. 8. "Males, wives, sons, and daughters;" for more interior and interior things, for the principles of true faith and the things produced thence.

V. 13. "Male of Judah and dwellers of Jerusalem," for celestial and spiritual things, here in a contrary sense.

V. 14. 15. ("Rising in the morning"), see xxvi: 5.

V. 15. "Return ye each from his evil way, and render your works good, that ye go not away after other gods," means they should live internal men which is "to render the works good" and is done from charity or faith in God Messiah since "good" comes from the more interior and the inmost, thus from charity and the celestial. "To go away after other gods," is to descend from spiritual and celestial to corporeal and terrestrial things.

V. 16, 18. "The commandment which he commanded," is the internal law, or the more interior things.

V. 19. "To stand before Jehovah," is to live in the worship of true faith.

CHAPTER XXXVI.

"Jeremiah," for Messiah.

V. 4 seq. "Baruch, son of Neriah," for the prophets, the apos-

Digitized by Google

tles, the Word of God Messiah.

V. 4-19. It treats here of the internal law or the internal man. These things have been revealed in the Scriptures and the Prophets, t[hus] for the nations, and have been manifested [to them by] God Messiah, [because] Jeremiah here repres[ents Mes]siah, and Baruch the [Wo]rd of God Mes[siah] written [and elsewhere *del*], revealed and manifested in the p[ro]phets. T[hen] that the Jews were [fir]st disma[yed], but final[ly] burn[ed it]. For such was their vastation that they did not even want to underst[and] the more inter[ior] things of the law and of the rites, and consequently when they heard them they wished to kill both Jeremiah and Baruch, that is, Messiah Himself and the prop[he]ts, but were not able because *these* were led by conscience. Therefore it is said that they were hidden by Jehovah.

V. 11, 13. "Michaiah, son of Gemariah," for those who preach Messiah or the internal law to a perverted people.

V. 14, 21. "*Jehudi*," for those who preach Messiah or the law of the internal man.

V. 20-30. The [Wo]rd of God is meant [here] in the more interior sense, that [is] God Messiah [and] His kingdom [in]scribed in hear[ts], which natu[ra]l men [b]urn with fire, [th]at is with their cupi[di]ties, in "the [wi]nter house." "The winter house" is the [ra]tional mind which is *then* utterly [c]old, because there is [no]thing of celestial love.

In the universal sense it treats [of] every ma[n] who [ex]tinguishes the [in]ternal man, [thus] the internal law itself, [which *is* in *del.*] in a fire, [i]n "the winter house." Hence the punishment, which is vastation, that "the land" or the mind will perish; thus that "man and beast," or its services, [as] is evident at V. 29, are dead or *as* "a corpse cast forth to the heat in the day." ["day" is truth which will perish from the heat of cupidities, it is not obscure *del.*]

V. 22. ["Winter" *del.*]

"In the house of winter where *there* is an ardent fire," for a man driven by cupidities, here "winter" or cold and "ardent fire," who as to good affections is in a "house of winter."

V. 26. "Baruch," the prophet, is put [?] first.

"Jerahmeel, son of Hammelich; Seraiah, son of Azriel," for instruments of violence against Messiah and the prophets.

Digitized by Google

V. 28. Like the tables of the law which were written anew [Exod. *del.*]

V. 29-end. ("Jehoiakim"), for the perverted people who have utterly extinguished the internal law by the loves of self and the world.

V. 30. "Day" is a clear *revelation* which the heat of cupidities will consume, and is not the *present* obscure revelation, which is "cold," for these things treat of God Messiah obscurely because inmostly, *and* to these he grows cold. See the text. Afterwards there is a daily heat and a nightly chill.* There will be both.

"The corpse exposed to heat by day and to cold by night," for the punishment of him, who extinguishes and as it were burns up the internal law and the internal or interior man through cupidities and pleasures by which he is driven, because when he is in punishment cupidities torture him as fires and as colds.

V. 32. ("Added besides . . many like words.") Which were written in the New Testament where more things were added than those which are [patent *del.*] extant in Moses and the Prophets.

CHAPTER XXXVII.

V. 2. "To speak by the hands of the prophet," means because written.

V. 12.-end. ("Jeremiah"), for the internal law which profane men wish to kill.

V. 13. ("Chaldaeans"), for the nations, and the evil doctrine of the nations.

V. 13, 14. "Irijah, son of Shemaiah," for those who wish to extinguish the internal law altogether.

V. 15, 20. "JONATHAN the scribe," set over the prison in his house, for those who hold the internal law altogether captive even till they die. xxxviii: 26.

V. 17-end. "Zedekiah," for those among the Jews and in the universal orb of lands who meditate somewhat with regard to the internal man; and yet are in terror before the Jews lest they be killed. xxxviii: 5.

CHAPTER XXXVIII

V. 1. "Shephatiah . . Gedaliah . . Jucal . . Pashur, son of Malchiah;" those who utterly overwhelm the internal law, *which*

*Referring evidently to a state of lukewarmness.

Digitized by Google

is "Jeremiah," with foul loves or pleasures of the body, thus with mire in the pit.

V. 2. ("To go out to the Chaldaeans"), see xxi: 9.

V. 5. ("Zedekiah"), see xxxvii: 15, 20.

V. 6. "Malchiah, son of king Zedekiah," for those with whom the internal law is altogether overwhelmed by foul pleasures.

V. 6-11. "Jeremiah put by means of cords into the pit, in the threshold of the guard house, where there was no water but mire." "Jeremiah," for faith and the internal man; "pit," for natural, corporeal, and terrestrial things where there is "no water," or the spiritual, but "mire," namely what is foul and profane. "By cords" is by deductions and evil conclusions thence, as is wont to happen *when* a truth from the heaven of angels has fallen to the infernal crew.

V. 7-14. "EBED-MELECH," the Cushite, a eunuch;" for those who preach the internal law and are solicitous that it be revealed. That they are saved, *see* xxxix: 16 to the end.

V. 11. "RAGS of cast off things and rags of things worn away, under the armpits of Jeremiah," for fabulous matters which they had framed from the Word and from things revealed previously, thus through perverted interpretations of the Prophets.

V. 22. "Feet inserted in the mud, *and* gone backwards," means they lived for the body and externals and had thus gone away from heaven and against the order of life.

V. 26. ("Jonathan"), see xxxvii: 15, 20.

CHAPTER XXXIX

V. 1-9. "Zedekiah," for those who fear men more than God. They are blinded and execrate parts of their faith.

V. 3. "NERGAL-SHAREZER," for those who destroy and vastate perverted Jerusalem, thus Judaism. "Sarsechim," similarly.

V. 5. "The solitude of Jericho," for dubious and thus timid faith.

"The king of Babel spoke judgments," for truths according to which he should be punished.

V. 5, 6. "RIBLAH," the eastern boundary of the land of Canaan. "Riblah in the land of Hamath," for the blinding of those who fear men more than God, as are those who are represented by Zedekiah and are killed by the portions of a dubious or timid faith under the understanding thereof.

V. 10, 11 seq. "Nebuzaradan, the prefect of the satellites of Nebuchadnezzar," for those who destroy Judaism and make

Digitized by Google

provision for the poor in understanding, for remains, and for the internal law.

V. 11-15. ("Jeremiah"), for the internal law. xl.

The former Gedaliah was the son of Pashur. But "Gedaliah the son of Ahikam the son of Shaphan," for those who reign among the poor in understanding, the old church being destroyed, and from command save the internal. Still more fully, xl: 5, 6, because Jeremiah abode with him.

V. 16-end. ("Ebed-Melech"), see xxxviii:7-14.

V. 18. ("The soul for prey"), see xxi: 9.

CHAPTER XL.

("Jeremiah"), for the internal law.

V. 1. "Ramah, for the internal law or faith made free in externals.

V. 1-6. ("NEBUZARADAN"), for the doctrine of the true internal law, and for those who preach the internal law or faith, and liberate the bound, and set them at liberty.

V. 6, 7. "MIZPAH," for poverty of the understanding so that they remain in rites but yet are taught in the doctrine of the internal law, for the New Jerusalem; whereas "Jews," the poor in spirit. xli: 6.

V. 8. "Jonathan, son of Kareah; Seraiah, son of Tanhumeth; Jezaniah, son of a Maachathite;" among those who come with varying mind to the doctrine of true faith.

V. 8, 13-end. "ISHMAEL, son of Nethaniah," among those who come to the doctrine of true faith, but with a false animus.

V. 10. "Chaldaeans," for hostility to the doctrine of true faith.

V. 10, 12. "Wine and fruits of autumn," for doctrinals and works in which *there is* something of truth and good.

V. 11. "Jews from Moab . . and Ammon"; for those who from an adulterated faith accede to the doctrine of the internal law. "Jews from the land of Edom"; for those from a different faith who accede to the doctrine of the internal law, whence heresies.

V. 13-end. "Johanan," for the defender of the doctrine of true faith.

V. 14. The doctrine of true faith fears nothing of evil, but believes itself to be safe, and yet is infested by falsifiers, the first of whom, "Ishmael," is here presented.

V. 15. "Johanan" is also a defender of the doctrine of true faith, because a friend of Gedaliah.

Digitized by Google

CHAPTER XLI.

V. 1. "Ishmael," the first among the falsifiers or the conspirators against the doctrine of true faith, for he slew Gedaliah, that is, the defender of the doctrine of true faith; and also the rest in Mizpah, the Jews, and also the Chaldaeans, that is, the nations. He slew moreover those also who were miserable and poor in spirit and adored God Messiah. That this was done for the sake of gain or the riches of the world, is evident from verse 8 and also from his having taken the captives away to the sons of Ammon. Therefore the first conspiracy against the doctrine of true faith was made on account of the cupidity of the riches of the world, which is here signified. That he acted with deceit and was as deceitful as he was criminal, is evident from V. 1, 2 and also from V. 6.

("Ishmael"), for one dominated by cupidity and captured by *that* of the riches of the world, who rebels or conspires against faith; especially *one who is* deceitful.

V. 1-10. "(Gedaliah"), for the defender of the doctrine of true faith, hence for the doctrine of true faith, because slain by him who represents love of self and the world.

V. 5. ("Shechem . . Shiloh . . Samaria"). Various pieties.

For piety which accedes to the doctrine of true faith, but suffered martyrdom.

V. 6. ("Come ye to Gedaliah.") Here he invited them most deceitfully to the doctrine of true faith.

("Mizpah"), see xl: 6.

V. 7. Martyrdom *is* such.

V. 8. He spares those who promise the riches of the world.

V. 9. The martyrdom of piety.

V. 10. The captivity of this human race.

("Sons of Ammon"), for the protection of those who slay the faithful for the sake of dominion and the world.

V. 11-end. ("Johanan"), for those also who liberate the captives from captivity.

V. 14. The deliverance from captivity of this human race.

V. 16. Those who are [captives *del.*] of the doctrine of true faith, and yet are led captive by the loves of self and the world, though indeed delivered are yet fearful after

Digitized by Google

the captivity and turn themselves to their own understanding so that they reason concerning the mysteries of faith.

Observe that the things which precede, although among many persons, could yet be set forth in one person also, as that Ishmael led away captives, who were *then* delivered. Similarly in a succession among many.

"Gibeon," for the bringing back from spiritual captivity.

"Chimham," a resort near Bethlehem; for those led back from spiritual captivity who are afraid, and turn themselves to intellectual and scientific things.

"Egypt," for the scientifics and the rational things with which they defile faith.

CHAPTER XLII.

A description of their leaders who suppose they have a safe faith, but recede altogether from their reason when excited by cupidities; for they [think *del.*] want the words of God Messiah to serve their reasons.

V. 1. Here and in the series of the following things it treats of those, educated in the doctrine of true faith, who afterwards are captured by the loves of self and the world inasmuch as they consult the resources of the understanding alone, and spurn the doctrine of true faith because they think it does not agree with their rational *conceits* [or what is *del.*] or phantasies, in which they still remain, so that otherwise they can never be persuaded by the doctrine of God, [or *del.*] the revealed internal law. They care for nothing but natural, scientific, and rational things, which is to remain in Egypt; excepting a few refugees who reject these things and remain in the faith of the Word of God Messiah.

("Johanan"), for the leader of those who trust in their own understandings or in the forces of reason, and turn themselves to scientifics. xliii.

V. 6. They consult the Word of God Messiah, but excited by their loves they consult reasons which they "obey" and say they cannot do the contrary.

V. 10. In faith.

V. 14. The thoughts and discourses of those men. They suppose all things to be peaceful when they act from their reasons or phantasies, although the contrary is the case.

V. 15, 22. "To sojourn in the land," is to live in it and according to the things which are there. xliii: 2.

Digitized by Google

V. 16. It so happens when science or reason wishes to enter into the mysteries of faith, but otherwise if faith associates to itself intellectual and thus scientific things which must be in lieu of a body, [and not more *del.*] Faith must be the soul, hence the life. Otherwise a natural entity and thus what is dead is the soul; whence there is no life, but death, famine, pestilence, a sword.

V. 18. All these things fit those who make natural things the soul as it were, for they are thus imbued with a natural, that is, a dead soul, and no life can traverse, because the life is utterly extinguished.

V. 22. ("To sojourn"), to live.

CHAPTER XLIII.

V. 2. No faith in the Word of God Messiah, since there is thus a repugnance, and things contrary are met with, because they consult rational, [and natural *del.*] scientific and natural *matters;* as the Word, and an oracle which dictates what is entirely different.

V. 2. seq. "Azariah, son of Hoshaiah"; for the leader of those who trust in the forces of their own reason.

V. 3. "Baruch and Jeremiah" are here the Word of God Messiah, thus the doctrine of true faith; upon consulting which they suppose they will die.

"Baruch," for the Word of God Messiah. xlv: 1-end.

V. 5. As these things are done in the individual man, so also in a society, and in societies successively.

V. 6. They indeed have with them the Word of God Messiah, ("Jeremiah the PROPHET, and BARUCH"), but they explain it perversely.

V. 8. seq. "Tahpanhes" and Noph; also for shade in spiritual and celestial things, and for cupidities similarly.

V. 9. "Great stones" are the more interior things of the Word, hidden until the advent of God M[essiah.] Great stones were formerly *used* in place of a temple, thus for [true *del.*] worship. These are put in "clay," that is, in phantasy; *and* in "a furnace," or in pleasures which excite phantasies.

"At the entry," *means* where there is entrance to scientifics *and* natural things.

"Great stones are hidden in clay, in a brick furnace, by the door of the house of Pharaoh, in the eyes of the Jewish males."

Digitized by Google

"Great stones," for holy celestial and spiritual things. "In the clay," means in philosophic terms, sciences, and the like. "In a brick furnace," for similar things excited by cupidities or the loves of self and the world, *and* for *the latter also.* "At the door of the house of Pharaoh," for sensual things which are doors.

"In the eyes of Jewish males;" for those instructed, but who have receded from inmosts. "Stones" here, properly, for the more interior things of the Word which are "hidden in clay," when in scientifics, and in "a brick furnace," when in the letter of the Word.

V. 10-12. *By* "Nebuchadrezzar," in the external sense, is represented the enemy who excites phantasies and destroys these *persons;* but in the more interior sense, *it is* truth which similarly destroys them, for when the t[ru]th *is* for the body on[ly] it blinds man, but [when] for the soul, it illuminates, [hence the inmost sense can be seen *del.*] for the greater the truths, the greater does the blindness become, for thus the rays of light become shades which then grow dense; and the more the shades are con[den]sed, the more the fires of the loves of self and the world are kind[le]d. Since tru[th] cannot therefore penetrate, "it goes away with peace," and deserts that one.

V. 10. "The throne of Nebuchadrezzar" taken as an enemy; then "the stones" are false worship.

"NEBUCHADNEZZAR, king of Babel," for the state of the symbolic Church or of the internal man in the universal *aspect,* whose mutations are described in many places, as by Jeremiah, Daniel, etc. Its general state is the Babylonish or that of the papists, that they profess truths.

V. 11. There will be either "death," or "captivity," or "the sword." Thus *is* their blindness.

V. 12. "To put on the land of Egypt as a shepherd *dons* a garment." "Garment," for scientifics, here, specifically, for the literal sense of the Word. "Shepherd," for those who teach the more interior things of the Word.

V. 12, 13. "The houses of the gods of Egypt which shall be burnt with fire and shall then be taken captive," for falses and evils drawn from the literal sense of the Word, which they explained through falsities, conformably to their cupidities.

V. 13. "Statues of the house of the sun," are the worship of nature; thus they are those stones in the external

Digitized by Google

sense. "Houses of Egypt" are all reasonings which are congeries of falsities.

The sense therefore is, specifically, that "the stones in the clay" are the more interior things of the Word which were hidden until the two advents of God Messiah. "Land of Egypt," for the literal sense there; the remaining things, for those matters which are explained by the literal sense.

"Statues of the house of the sun which are in the land of Egypt," for a natural worship in which they are confirmed by scientifics; here, specifically, by the literal sense of the Word through a sinister interpretation; also that in their heart they deny spiritual and celestial things because they do not understand them, and these things are carried away by evil and false spirits, who are also statues because they wish to be worshipped. "The house of the sun in the land of Egypt," means thus the third heaven in which are evil and false spirits. "He shall break the statues of the house of the sun in the land of Egypt, and burn with fire the houses of the gods of Egypt," for evil worship and its falses.

CHAPTER XLIV.

The vastation is described of those who trust in their own reasonings and in themselves *entirely,* as to how they are carried away, when *they have come* to the greatest contumacy, as at the time of God Messiah's first advent, thus also today.

Hence now the vastation of those who are of this generation.

V. 1. ("Noph"), for shade in spiritual and cold in celestial things; which are of those who trust in the forces of their own reason. xlvi: 14, 19; Ezech. xxx: 13, 16.

V. 3. "Gods" are the loves of self and the world which they did not know while they remained in the land of Canaan, or in faith. A similar thing also occurred, for those who were vastated at Jerusalem had been instructed in the beginning [from *del.*] in the true doctrine, and also because their first origin was the doctrine of the Ancient Church.

V. 3, 5. "To burn incense," is to worship from falses; *and* "to serve," from evils.

V. 7. Remains are described by "male, female, infant and suckling." "Male," intelligence; "female," affection; "infant,"

Digitized by Google

innocence as to intelligence or doctrinals; "suckling," innocence as to affection or love.

V. 8. ("Work of hands"), see xxxii: 30.

V. 9. "Land of Judah" looks to celestial; "streets of Jerusalem," to spiritual things.

V. 10. "They feared not nor went in the law and in the statutes," means to live. "To fear" and "statutes," for the external man and the things thereof; "to go" and "law," for the internal man, the things thereof. *See V. 23.*

V. 11. "To set the faces for evil," is the same as not to turn the faces to them, although He sees all and single things, thus for punishment.

V. 13. A similar thing occurs.

V. 13. A similar thing occurs.

V. 14. See verse 28.

("ONLY THOSE WHO ESCAPE SHALL RETURN"). Those with whom is extinguished that which blinds and who do not consult themselves.

V. 14, 18. "REFUGEES, for remains. They represent and signify the remains in everyone.

V. 16. Hence the greatest contumacy.

V. 17. "Queen of heaven" or heavens, is that reasoning mind.

For there is not anyone more contumacious, because there is not anyone in greater darkness than he who puts all things in philosophy.

V. 17-19, 25. "QUEEN of heaven" or heavens, for the rational mind which is excited into phantasies. vii: 18.

V. 21. "Jehovah remembered them and it ascended upon his heart," means to commiserate, and to give them saving faith.

V. 23. "In the law," for those things which are of the internal man; "in statutes," for those which are of the external; "for testimony," that all and single things testify about God Messiah, thus for all representative and symbolic worship.

V. 25. "To speak with the mouth and to fulfill with the hands," is to confess and to know at the same time. It looks hence to falses of doctrine and evils of life.

"Making to make vows, and establishing to establish vows." "Vows," for worship of the will, and *for* contumacy.

V. 30. "Pharaoh-Hophra," for the rational mind seduced by natural sciences. Similarly Pharaoh-Necho, xlvi: 2.

Digitized by Google

CHAPTER XLV.

V. 1-end. "Baruch," for the Word of God Messiah. xliii: 3.

V. 4. "To build *and* not destroy," for spiritual things by which are celestial ones. "To plant and not to pluck up," for celestial things from which are spiritual ones.

V. 5. "To give the soul for prey upon all places whither he goes," for the more interior things of the Word, in which is life. Thus he will live.

CHAPTER XLVI.

V. 2. ("Pharaoh-Necho"), similarly *to xliv: 30.*

"The river Euphrates in Carchemish," for the some *as ii: 81,* also for doctrines related to the doctrine of faith or to the true doctrine. *See* V. 6, 10.

V. 3, 4. "Dispose ye the buckler and shield, advance into battle." These arms look to voluntary and thus to celestial things because about the heart or the breast. "To harness horses, in *their* helmets the horsemen mount"; looks to intellectual and thus to spiritual things. "Lances," in general, for arms which look to doctrinals; "breast-plates," to those things which are of the will and the life.

V. 5. "Dismayed, receding backwards, their strong ones bruised, they have fled *their* flight, nor looked back, fear round about"; for the state in the other life of those who trust in the forces of their own ingenuity or wisdom. "Receding backwards"; means that trust in self *while* in the life of the body, will in the other *life* fall from the highest to the least courage or trust. "Strong," for those who trust in the forces of their own ingenuity and prudence. Their "flight" and "fear" in the other

V. 7, 8. "Egypt ascends as a river," for human philosophy about faith. That they are the most feeble, *see V.* 12.

V. 7, 8. "Egypt ascends as a river," for human philosophy and wisdom, "river of Egypt" being ratiocination in the doctrine of faith. "His waters are commoved as rivers," for reasonings from human philosophy.

V. 9. "Ascend, horses; be insane, chariots," for ratiocination in spiritual and celestial things from philosophy by the inverted way. "To be insane," for those who reason about faith from philosophy. "Chariots," for the things which are of human philosophy.

"Cush," for the insanity of philosophy in spiritual things;

Digitized by Google

"LYDIANS, PHUT," for the insanity of reason in celestial things. Ezek. xxvii: 10; xxx: 5; xxxviii: 5.

"Buckler and bow," for the insanities or arguments used by those who reason from philosophy about faith. "Buckler," looks to cupidities; "bow," to reasonings or phantasies.

V. 10. "That the sword eat up, be satiated, and made drunk with their blood, because a sacrifice in the land of the north"; for the spiritual condemnation or punishment of those who wished to ascend from philosophy into the mysteries of faith, by which *attempt* they destroy them or faith. Their punishment is then compared to "a sacrifice" because they will perish. See xlviii: 15.

V. 11. "Gilead," for those things by which those insane from the philosophy of natural things confirm themselves. Thus "the balm of Gilead," from which the Ishmaelites, as previously, *were strengthened*, was one of confidence.

"Take balm, O daughter of Egypt, in vain hast thou multiplied medicaments," means he wished to seek help, though vainly, from a philosophy which had ascended into the mysteries of faith. "Balm and medicaments" for reasonings and arguments sought for from philosophy, with which he wishes to heal himself when he is punished. li: 8.

V. 12, 16. "To stumble and fall," for philosophical reasonings and arguments in the things which are of faith which they destroyed while being vastated.

V. 14. "MIGDOL, around Egypt," for those who trust in the forces of their own reason. ("NOPH"), *similarly here and at* V. 19. See xliv: 1.

"The sword devours the circuits," namely truth consumes the generals.

V. 16. "To stumble and fall," is to reason in the things which are of faith while they are being vastated.

"A male falls upon his companion," for intestinal discord of and in self or the society.

"The people and the land of nativity," for sensual things and their own or the body's pleasures and appetites.

V. 17. "Tumult" is predicated of the conflict of reasoning in oneself and in the society.

V. 18. "Jehovah *is* alive," a formula of asseveration, because Jehovah God Alone lives.

"King," for God Messiah with respect to truth.

Kisloth-Tabor, the boundary of the inheritance of Zebulon.

Digitized by Google

"Tabor," for loftiness of animus which will fall. ("Carmel"), for haughtiness which will be damned.

V. 19. "To make vessels of migration," a formula in vastation when those things, as philosophy which destroyed faith, perish.

V. 20. "Egypt, a shapely she-calf," for science, called "shapely" because it can serve, whence a "she-calf."

V. 21. "Her mercenaries in her midst are fatted calves." "Mercenaries," in general, are servants, but here specifically, ideas which serve science. "Fatted," because beautiful.

V. 22. "Its voice shall go as a serpent's," for astuteness, because the serpent deceived through science which wished to ascend into the arcana of faith, whence the fall by means of an ignorance of all things and an incredulity. "They shall go in strength," read in great number; "as an army," or in abundance.

"They came with axes like wood-choppers," thus as it were with deceit and poison. "Axes," here, in order that they might extirpate the trees of paradise.

V. 23. "They have," read shall, "cut down her forest in order that it be thoroughly searched." "Forest," for scientifics which destroy the paradise, *and* which *forest* will *in turn* be destroyed. This thus coheres with the foregoing where the tree of the science of good and evil is treated of.

"Multiplied more than the locust, and no number to them." "Locusts," for scientifics and reasonings thence which destroy the truths and goods of faith.

V. 25. "Nourished No," *Trem.*, or "Ammon of No," *Schm.*; for those who from their own forces of understanding wish to be wise from the Word of God Messiah and *yet* only remain in the letter. Ezek. xxx: 14-16.

"Pharaoh," for the rational mind; whereas "Egypt," for the natural mind and a seductive science, over which the rational mind or Pharaoh has charge.

"Days of antiquity," for the time of the primitive or Ancient Church.

V. 27. "Preserving from afar, is to save even though they are distant from the more interior things of faith.

"To rest" looks to the will; "to be tranquil," *to* the understanding.

V. 28. "To castigate according to the judgment," for a milder punishment.

"Not to leave innocent," is to castigate moderately; since he who is not castigated is afterwards punished harshly.

Digitized by Google

CHAPTER XLVII.

"Philistines," similarly to *xxv: 20, as also* "Gaza . . Askelon;" here, specifically concerning many of the same kind. Amos ix: 7.

V. 2. "Waters ascending from the north," namely reasonings about matters of faith *ascend* from scientific, natural, corporeal, and sensual things which are "the north," towards the intellectual mind; and will become "an inundating rain," on account of the abundance of reasonings which destroy belief, collected in the memory. "They shall inundate the land and its fullness," for the entire rational mind, a customary formula since "fullness" as also "dwellers," denotes whatever is there, hence the things which are contained. "The city or town and the dwellers in it," for the intellectual mind and whatever is there. "So that men cry and every dweller of the land howls," means that celestial and spiritual things, *respectively*, mourn because they are exiled.

V. 3. "Before the noise of the hoofs of strong horses," for powerful reasonings from natural things with regard to the matters which are of faith.

"The tumult of his chariot and the din of wheels," for scientifics, and thus for reasonings. "Wheels," properly, for phantasy from sensual things.

V. 4. "To cut off from Tyre and Zidon every helping residue," is to vastate, xlvii: 2, by the loves of self and the world all the rational which bears help in straitness. "Tyre and Zidon," for those instructed in the doctrine of true faith, who perish, being *respectively* inundated, or darkened, as the Philistines, by cupidities.

"The remains," *namely*, the residual remnant, "of the isles of Caphtor," of those instructed in the true doctrine or the doctine of true faith who are absorbed by a sea of cupidities.

V. 5. "Baldness," *or* nakedness of the head; for a lack of knowledge of all things. "A cutting," similarly.

"Valley," for the things which are of the natural mind.

V. 6. "O sword, rest, betake thyself to the scabbard, rest and be still," looks to the vastation of rational things, properly, *namely* that it stops.

CHAPTER XLVIII.

V. 1. "Nebo," inasmuch as it treats here of justice which is placed in works; stands for the more interior things which look to faith.

"KIRIATHAIM," for the more interior things of those who place justice and salvation in works. Jos. xviii: 14.

Digitized by Google

V. 1.seq. "Moab," for those in external piety who thus place justice and salvation in works.

V. 2. ("To cut off"), see xlvii: 4, 5.

"Madmen," for those who confirm faith in God Messiah *who are* among those in external piety and placing justice and salvation in works.

V. 2, 3, 4. "Heshbon," for the reasoning mind of those who place justice and salvation in external piety and works.

V. 3-5. "Voice of outcry, devastation, and disintegration," are predicated of vastation.

V. 4. "Little ones or minors," for things recently insinuated.

V. 5. "Luhith," has reference to the external senses of the body, with those who place justice and salvation in external piety and works.

V. 6. "A naked tree in the desert," for confidence in self and one's own works, in which nothing of faith can be. What nakedness before the fall and nakedness after the fall is may be evident from the state of both, for hell consists of mere deceits with innumerable variety, which are a serpent from their poisons. Thus the nakedness by the shame of which *the pair* were affected signifies a similar state. The heaven of God Messiah consists of innocences of indefinite variety which are opposite to deceits as heaven is to the hells. Therefore the nakedness in the state before the fall is innocence, thus the celestial state.

V. 7. "Confidence in works as in treasures." "Treasures," for scientifics and all things stored in the memory, as also for the faculties of ingenuity, thus for one's own providence or prudence and imaginary wisdom in the things which are of faith.)

"EXILE," is predicated of vastation. xlix: 3.

V. 7, 13, 16. "Chemosh," god of the Moabites, 1 K. xi: 7, 33, for those who love and worship themselves as an idol.

V. 8. "No city *shall* escape, the valley *shall* perish, and the plain," follow in order from more interior, "the city," through interior, "the valley," to exterior things, "the plain." Similarly from the interiors of interiors and thus in order to exteriors, namely those exteriors which contributed to destroy the things which are of faith.

V. 9. "Give ye wing to Moab, flying it shall fly away," for false rational things that they are vastated and dissipated.

V. 10. "Cursed he that withholds the sword from blood," for him who does not check, or extirpate, and thus punish through

Digitized by Google

truths the evil things in false piety which is being castigated.

V. 11. "Rested from youth, resting upon his dregs, and not emptied from vessel to vessel"; for confidence in works from a false piety which is called "dregs" and is not purged as is the custom with all things of the body through continued purgings and the like in states of change, because there is ignorance there and somewhat of innocence. It is therefore permitted, but they are still held in harsh captivity on account of self-confidence and similar things which adhere and which follow. "To empty vessels and discharge bottles," is to purge by modes suitable to everyone.

"Therefore the taste stood, and the odor was not changed," for the unpleasantnesses of evil, "taste," and of falsity, "odor," in false piety; the unpleasantnesses of the dregs remaining in the false piety, since those signified here do not easily suffer themselves to be transformed.

V. 12. "Extractors to be sent who shall extract," for those who will purge from evils and falses.

V. 13. ("Bethel"), for the house of God Messiah, turned by the posterity of Jacob into the house of an idol; hence for the worship of what is profaned.

V. 14. "Strong ones and males of might for war," for false piety which thus vaunts itself.

V. 15. "The pick of the young men," for their stronger arguments and principles. "Descended to slaughter," means to vastation which is compared to slaughter as for a sacrfice.

V. 17. "Condole all ye circuits or those standing around him, and all acknowledging his name." "Circuits," for those arguments which are distant from principles or the chief ones, namely which are related and so "acknowledge" the same false piety as truths. They are called also "far-off and near-by cities of Moab," V. 24. "Name," for the subject treated of, thus for false piety. "To acknowledge" *differs from* "to recognize," *in that the latter signifies* to do.

"Broken is the staff of strength, the staff of honor." "Broken or disintegrated," is predicated of "staff," arm, V. 25, and vessel, V. 38, hence of power. "Staff of strength, staff of honor," for strength and honor, "staff" being added on account of imaginary power. "Strength," looks to life, namely to that of false piety, by which they similarly persuade that works save. "Staff of strength," for the power of the arguments in which they place strength, or which are quasi strengths. "Honor" looks to doctrinals, namely those of false piety. Piety appears as honor,

Digitized by Google

but since they trust in themselves or their own works, vastation and disintegration are predicated.

V. 18. "Daughter of Dibon," for that society which places justice and salvation in external piety and in works.

"Descend from glory and sit in thirst." False piety, the boastfulness of truth, although falsity, are called "glory." "To sit in thirst," means that nothing of truth, thus nothing spiritual is within.

V. 18, 41. "Fortifications," for the arguments in which they chiefly trusted.

V. 19. "Aroer," for works in which those called Moab trust, since "Aroer" was the heritage of Gad or of works.

V. 20. "To be dismayed, to howl, to cry"; follow thus in the vastation of false piety. "To cry" is to mourn, and looks to celestial things; "to howl," to spiritual things.

"Arnon," for the production of works from self-confidence.

V. 21. "Land of the plain," for works and a life in externals in which false piety trusted.

"Judgment," for punishment, thus the Last Judgment of each and of all. *See* V. 47.

V. 21-24. "Holon . . Johazah . . Mephaath . . Dibon . . Nebo . . Diblathaim . . Kiriathaim . . Bethgamul . . Bethmeon . . Bozra"; are sects of those trusting in self.

V. 24. "Far-off and nearby cities or towns of Moab," for various heresies and sects of false piety, more or less distant from *true* piety.

V. 25. "Broken arm," for the power of the primary arguments.

V. 26. When the arguments in which they trusted are confounded and they see them to be of no account, then "drunkenness" from which is "vomit" is predicated.

V. 26, 27. "To be for laughter and ridicule," is predicated of drunkards.

V. 27. "Thieves," for those who arrogate justice to themselves.

V. 28. "To dwell in the rock," is in faith or the truth of faith; in the supreme sense, for God Messiah; in the inmost sense, that they should trust in Him. "Dwellers," here, for sectarians.

"Be ye as a dove, she makes her nest in passages of the mouth of the pit." "Dove," for true piety, in which is faith and innocence, fearing not the perils of death or of damnation, although it lives encircled by dead and dumb spirits. The things which are of false piety are called "the pit."

Digitized by Google

V. 29. "Moab's haughtiness, loftiness, elation, and uplift of heart"; is predicated of false piety which expiates him alone as he supposes, makes him love himself and no others, so that he wishes to be alone in heaven, and despises, condemns, and damns others.

V. 31. "To howl and cry," is to commiserate.

V. 31, 36. "Males of Kir-heres," for those who place salvation in works.

V. 32. "The vine of Sibmah," for their fruit which is placed in works and externals.

"To weep," to commiserate; "weeping," mercy.

"JAZER," for those who place justice in works.

"Autumn-fruits," the evil works of false piety; "vintage," reasonings or falses.

V. 33. ("Carmel"), for the failing garden of those who place justice and salvation in works.

"The wine from the wine-presses to cease, not to tread with a shout, a shout *that is* not a shout"; means that they would *not* acquire celestial gladness and celestial joy as they proposed to themselves in the life of the body, namely that they lusted to merit heaven ahead of others. "Shout," for the liveliness of those who place justice in works, but it becomes otherwise gradually. Ii: 14.

V. 34. By "the three year-old heifer" are meant those of that stock who are in extreme judgment [and *del.*] or worship and love of self, to which "heifer" *refers.* Waters or consolations are lacking, wherefore it "mourns with an outcry."

"Elealeh," for those who place justice and salvation in works.

"A three year-old heifer," is predicated of false piety, thus for the rational mind, from which at the day of the Last Judgment the waters in the pit would fail.

"Zoar," a city, means little. See whether Zoar and Ashur are the same, *cf. Gen. xix: 20.* It signifies diminished, because it is diminished in sense when the cognitions and persuasions from faith are *lessened.* For those who place justice in works.

"Waters of NIMRIM," for those who place salvation in works and do not find solace.

"Adornments," for the reasonings of false piety from the literal sense of the Word.

V. 35. On the day of the Last Judgment.

V. 36. "The slain" are dead, for there is no faith in God

Digitized by Google

Messiah from whom is life. Verse 37. "Head" is the truly spiritual; "beard" is the natural; "hands" are powers; "loins" are loves.

"Baldness upon the head, and the beard shaved," for nakedness of life and doctrine *respectively*.

"Upon the hands, incisions; and upon the loins, sackcloth"; means that their ratiocinations and loves mourn when they are being vastated.

V. 38. "A total mourning upon the roofs and in the streets," means in interiors and exteriors, and also in the things which are of the will and of the doctrine.

V. 40. "As the eagle flies and spreads its wings," for elation or haughtiness and self-confidence. xlix: 22.

V. 41. On the day of the Last Judgment there is no solace, but tremor.

"The heart of the mighty was made as the heart of a straitened woman," for the punishment of haughtiness. xlix: 22.

V. 42. "Lost and made not a people," means that nothing of good and truth appears.

V. 44. There will be "fear" wherever there is no love or saving faith; and darkness or no understanding of truth. If he comes into understanding or "out of the pit," he is then condemned, which is "the snare."

The day of the Last Judgment.

V. 44, 45. "Fear, pit, snare"; that he in vastation who fears the peril of damnation falls; and he who wishes to escape is yet caught, which is "the snare," and indeed by the deceit of hell.

Verse 45. The punishments in hell of those who love themselves and so are of "Chemosh," or idols of self, are compared to "a fire from Heshbon;" and those who love the world are compared to "a flame amid Sihon," for it went out such. They are punished from the love or justice of self. "It devours the corner of Moab," that is, their natural genius; and "the crown," that is, the rational *genius* because "for a din," since they arrogate to themselves vehemently e[very]thing wh[ich] they do.

Num. xxi: 18.

"Fire from Heshbon," for their punishment in hell.

"A flame in the midst of Sihon," for the tortures in hell of those who place merit in their works.

"Corner of Moab," for the natural genius.

"Crown of the sons of din," for rational things which make a

Digitized by Google

noise with those who arrogate justice to themselves through works.

V. 46. After the temptation.

V. 46, 47. "Captivity" is predicated of falses and evils, thus of voluntary and intellectual things.

V. 47. They are those who live from obedience, and believe they are saved by good works [from *del.*], thus from innocence.

"Extremity of days," for the Last Judgment of each and of all.

CHAPTER XLIX.

The sons of Ammon are those who have faith but believe nothing unless they comprehend it with the understanding. They are intellectual spi[ri]ts and thus those who trust in their own understanding.

Vers: 1. "Hath Israel no sons?" namely, those who enjoy an understanding.

"Gad," in the interior sense, is the fruits of faith, which they would also buy from the understanding, being thus persuaded.

V. 1, 2. "Son" for intellectual, and "heir" for voluntary things of faith; but here "sons" for interior and rational things, and "heirs" for more interior and intellectual ones.

V. 2. They cannot but be "desolated" since they trust in their own understanding or only *in that* which they grasp by the understanding and thus believe. This is called "Rabbah of the sons of Ammon."

"To be burned with fire," is predicated of cupidities; "to be for a heap of desolation," of doctrinals.

V. 2, 3. "RABBAH of the sons of Ammon," for those matters in beliefs which are comprehended solely by the understanding.

V. 3. "Heshbon" is a related confidence. They are called "daughters of the hedge or of fences," because the things which the understanding comprehends are few and interrupted. "King" is the understanding, thus the entire company jointly.

"Ai," for faith.

"Ai," for faith.

"To howl and shout," is predicated of the vastation of false doctrinals, or of falses. "To gird with sackcloth, to lament, to wander among the hedges," refers to the mourning in, or of, the vastation of the things of life or works.

Digitized by Google

V. 4. They are "valleys" because in science which is beneath. "Treasures" are cognitions.

"Valleys" and "valley," for intellectual things which are merely sciences because solely in the memory; "treasures," for things collected from the Word and held only in the memory.

V. 5. They have "fear," because no love; and no "congregation," for *there are* errors.

"A male from *among* them," the intellectual things in which they trust "will be dispelled." *But those of persons* whose understanding is led by God Messiah will be led back.

"Fear from all the circuits," means from all those doctrinals and scientifics which are akin and cooperate.

"To be dispelled, and no one gathering together," a formula referring to those things which *either* cohere badly, or if they cohere *at all* are yet not inseminated in the will.

Vers. 7. "Edom," here, for those who wax haughty from their own wisdom and intelligence, *and* thence despise others in comparison with themselves and regard them as much inferior to themselves in heaven.

"Edom" and the land of Edom; the mind.

"Teman," here, is the mind [w]hich bo[asts] of wisdom, [but] at the time of visitation is [ma]de null, because it [was] acquired from self, and does not wax haughty, and therefore becomes "de[cayed]."

V. 7. "Teman," for the mind which boasts of wisdom.

V. 7-23. "Edom," for those who are haughty from their own wisdom, and despise others in comparison with themselves, and think them much inferior to themselves.

Vers. 8. They become foolish to the degree in which they have vaunted themselves because of wisdom, which is "to dwell in the deep."

"Dwellers of Dedan" are those who wax haughty from a certain wisdom which is however mere folly, wherefore after the life of the body they become as if [f. *del.*] insane. Haughty in the [ult. *del.*] highest degree is the devil.

Concerning the day of the Last Judgment.

"They averted themselves, they lowered themselves into the depth to dwell," for haughtiness about which is predicated "to avert themselves" and so "to lower themselves into the depth," that is, into hell.

("Dedan"), for those who are haughty from wisdom, who have

Digitized by Google

become foolish in the life after death, or are so in the life of the body. "From Teman to Dedan," is the extension of haughtiness.

V. 9. That his vintage is destroyed for haughtiness wishes to ascend even into the bed-chamber.

"Vinedressers who do not leave gleanings," for the wasters of haughtiness.

"Thieves by night who corrupt a sufficiency," for the wasters at the Last Judgment.

V. 10. "His hidden things" are the same. "Seed" here is every such generation. These "*hidden* things" of every such family will perish.

"To lay bare and reveal hidden things so that he cannot be concealed"; for haughtiness when its foulness, which otherwise is hidden, appears.

V. 11. [That is] whatever offspring he had bruised and those whom he had made widows.

("The orphan and the widow"), see xxii: 3.

V. 12. "To [d]rink the cup" is to be punished, as follows; yet after the punishment he will not be "innocent."

"To drink the cup" is to be punished.

"Not to be left innocent," means to be castigated.

V. 13. These are punishments because contrary to haughtiness. "Bozrah" is haughtiness.

"For desolation, . . a reproach, . . devastation, . . a curse." The vastation of haughtiness proceeds thus; being meant also by "cities *becoming* the vastation of an age."

V. 13, 22. "Bozrah," for the haughtiness of wisdom.

V. 14. "To hear the report and the legate sent among the nations, *saying*, be ye assembled for war;" for the announcement of the vastation of haughtiness. "To be assembled," is predicated of those who will vastate.

V. 15. That when he who thinks himself the greatest is assailed [in war *del.*] he will be "the least" and is depressed in a similar degree, or thinks *so*.

"Least among the nations and despised among men," is predicated of the punishment of haughtiness.

[V]ers: 16. "Clefts of the rock," *means* they are in safety. "Height of the hill," is haughtiness.

"Terror," looks to haughtiness that it wishes to be a terror.

"To dwell in the fissures or clefts of the rock and to hold the

Digitized by Google

height of the hill," and also "to exalt as an eagle the nest"; are predicated of haughtiness.

[V. 1]7. "Edom" is the land of Edom, thus a haughty mind which will be utterly desolated, for all haughtiness comes from below.

"One who crosses, to astound, and to hiss," are predicated of haughtiness vastated. "Plagues," for punishments. 1: 13.

V. 18. By "Sodom and Gomorrha," here, is signified a waste place, thus a dead mind.

V. 19. He [w]ishes to ascend even to *the extent of* wishing to occupy the kingdom of God Messiah, which is "from the haughtiness of Jordan to the habitation of Ethan, *Schm.*, or of the most robust, *Trem.*" Every haughty one aims after the same thing when the reins are loosed to him.

Ch. L: 44.

[These are] words of [G]od, hence "youth" is God Messiah. They are indeed words [of promise th]at *there is* safety *from* evils [wh]en there is recourse to Mes[siah].

[That he will be put to flight by God Messiah is described here, see "to run;" for "the youth" is the "Elected One" who will be given charge over the heavens of heavens, wherefore He Himself is described *del.*]

"To ascend as a lion from the haughtiness of Jordan to the habitations of Ethan, or of the most robust," is predicated of the greatest haughtiness aiming after the heavens or the kingdom of God Messiah. 1: 44.

V. 20. All these families, as Edom, Damascus, Arabia, Elam, occur in general in one and the same man; but specifically in him in whom anyone of them dominates; yea, even spiritual and celestial things are stored in the same *man.*

Ch. L: 45.

"The lesser ones of the flock," are the least in the kingdom of God Messiah.

"The deliberation of Jehovah which he deliberated and the thoughts which he thought," for the Last Judgment. Similarly, V. 30, as to Nebuchadnezzar the waster.

V. 21. Ch. L. 46.

"The sea Suph" is hell.

"In the sea Suph," is in damnation and hell.

V. 22. Haughtiness in the highest degree is compared to "an eagle flying over Bozrah," for an eagle flies thus in

Digitized by Google

a lofty mind. But "faintheartedness," thus terror, is the punishment.

("Eagle") *and* ("heart of the mighty"), see xlvii: 40, 41.

Vers: 23. By "Damascus" then is meant the glory of the world, that they wish to be the greatest and the most powerful. So *also* by "Hamath" and "Arpad." "Solicitude in the sea," is from [spirit *del.*] the sadness of the natural mind.

"Hamath, . . Arpad, . . and Damascus" in general; for the glory of the world and power.

"To be liquified," looks to the despair of those who trusted in the wealth of the world.

"Solicitude in the sea," means in the abundance of the arcana of faith, thus for those things which are hidden away.

Vers. 24. That in place of glory whence is joy, *there is* grief.

"The anguish and pain of a travailing woman," is predicated of those who lusted to be the most powerful in the world, while they are being vastated. 1: 43.

"To flee," is predicated of those to be vastated when they become afraid. *See* V. 30.

Vers. 25. Openly indeed.

"City of glory, city of joy," is predicated of those who in the world lusted to be most powerful.

[V]ers: 26. The power of all is turned into destruction as glory previously *V. 10, 11.*, when into sadness.

"Males of war," for primary things confirming falses, for the principles of those who are being vastated, thus for falses but also for evils from which are falses. From these principles descend the falses believed as truths and the various accessory arguments deduced as secondary principles and therefore called "youths in the streets." 1: 30.

V. 27. Glory in worldly things is "the fire in the wall of Damascus" and in "the palaces." ix: 24, xv: 8.

"To kindle a fire in the wall of Damascus, it shall eat up the palaces of Benhadad," is to destroy the principles of faith, thus to take away through tortures the things called "wall," with those who place heaven in worldly things and suppose the pleasure of the world to be celestial felicity. "Palaces of Benhadad," are the glory of the world which they suppose is given them in the heavens, as dainties of the sense, feasts, and the like, according to the Mohammedans and another very great crowd.

Digitized by Google

V. 28. By "Arabia" are meant those who put all trust in riches. Arabia was a very rich *land.* Thus in the [more interior *del.*] sense interior to this, those who *put it* in spiritual riches and in the mere possession of these, thus supposing themselves to be safe. "Sons of the east" were those who possessed these. See ARABIA in the compilations.

"Arabia," as also "sons of the east"; and "Hazor"; for those who put trust in riches; in the interior *sense*, in the cognition of things; in the more interior *sense*, in spiritual riches as in the possession of God Messiah's Word and a knowledge thereof; but yet who have not obedience. Thus for those who possessed the mysteries of faith but only in the memory, while their hearts were absent from faith.

Vers: 29. These are riches in the external sense, and spiritual riches or those of heavenly things in the more interior sense.

"Tents, flocks, curtains, vessels, camels"; for spiritual riches or the cognitions of spiritual and celestial things. Primary things are called "tents," because of shepherds. "Flocks," *see* V. 32, are the cognitions of more interior things; "curtains," of interior things. "Vessels" are scientifics confirming. "Camels," for minds and for the memory which carried riches as it were.

Vers: 30. They "dwell in the deep" who trust in worldly riches. Therefore also those who possess the things which look to the riches of faith and do not thence derive or grasp *some principle* are called "dwellers of Hazor."

("The deep"), where *there are* no spiritual cognitions.

("Hazor") is those who put trust in riches, in worldly things; in the more interior *sense*, in the possession of those things which look to the doctrine of faith.

Vers: 31. They are the nations which are soli[t]ary. "No gates," *is* no co[n]sc[ienc]e because defections. They fancy themselves secure because they tr[ust in themselves].

"A tranquil and secure nation," for those who are in intellectual faith, and do not care whether the celestial things of faith be present.

"No doors or bars with them, they dwell alone," for the secure life, that from it they suppose heaven is given only from the understanding of faith. For they trust they are saved by faith in the understanding alone.

Vers: 32. This is the answering punishment, or that

Digitized by Google

which is inherent in the crime, for every single crime has its own punishment within it, as is manifested in the other life when worldly joys *are turned* into sorrow, etc. They lose all their riches, here signified by "camels" and "cattle." These go utterly to ruin, for such things perish, being outside a man and not at all within.

"To be dissipated, or dispersed, into every wind, *as* cut-off corners," is to dissipate the things which do not cohere with charity and love, they being indeed present in the memory, but not in the disposition except as a surface and little surface. "Cut-off corners," means everywhere, *namely* that an approach may be opened from everywhere, which is "from all passages to provide an exit."

Vers: 33. "Habitation of dragons" answers to the loss of riches, *meaning* also that cognitions and spiritual riches are divested of such. He will thus not become "a man," since they want only to possess and not to use them.

"Hazor for a habitation of dragons," for the natural mind which was in intellectual faith alone, hence turned *thereto*; *and thus* for phantasies.

"A male shall not inhabit nor shall a son of man abide there"; in the supreme sense for God Messiah's Divine Essence, which is "the male," and the Human which is "the son of man"; hence in the inmost and more interior *senses*, that the celestial and the spiritual are not either in such virtue.

V. 34. By "Elam" are meant those who glory in the fact that they possess, as they suppose, the inmost mysteries of faith, as the Jews in their time, and the Christians today. But such a change of state came to pass that in the primitive Church they knew inmost things; obs[erve]; *and* its posterity, not inmost but more interior things; and the next posterity, interior and finally exterior things; obs[erve.] Then vastation *came*, which is of more interior things. But after the vastation an inversion took place, *and* then they were led to the cognition of interior things and by these to the cognition of more interior things, and so to that of more interior celestial things or of faith from God Messiah; but in the kingdom of God Messiah, to the cognition of inmost things. This is what is meant now at V. 38 by "he will put the throne in Elam," namely in [the things of love *del.*] the mysteries of faith; and at V. 39 by "the captivity shall be brought back in the end of days. "Captivity" is

Digitized by Google

when arcane things are [possessed *del.*] vastated, and [is explained *del.*] stands for externals.

V. 34, seq. "Elam," for those who glory in the fact that they possess, as they suppose, the mysteries of faith.

V. 35. "To break the bow of Elam, the chief thing of his power," for trust which he has in the fact that he possesses cognitions of holy things and a holy worship more than others.

V. 37. ("Foe"), see xxxiv: 21.

"To consume with the sword" is predicated of cognitions of truth and good which do not cohere with charity, thus intellectual things not with the will; because they are to be insinuated simultaneously from another seed. Also, that they had faith in mere cognitions, not in God Messiah.

V. 38. "To place a throne in Elam," is in spiritual things created from a celestial seed, thus in intellectual things of truth and good from God Messiah.

"To destroy the king and the princes," for voluntary and rational things therefrom, both true as well as false. The true are those he held only in the memory, the false ones issued from the cupidities of his will.

CHAPTER L.

V. 1. What "Babel" is, see in the vocabulary and the annotations there.

Consult the written volume.* [what Babel *del.*]

"Babel," for the genii who are still at large in the third heaven, and suppose they are enjoying heavenly joy; "Chaldaeans," for the spirits there. Because there are many varieties of these, therefore so many differences of them are here set forth. Similarly on earth, specifically and in general; [specifically *del.*] in general, those who are led by the pleasure of the body and the world and have no concern for celestial things, which at heart they also deny. They confess *this to be so.*

("Chaldaeans"), for the people who are under obedience to those meant by "Babel."

V. 1. seq. "Babel," for those who place worship in externals and preach internals for the sake of conserving their own power, and have not any faith; specifically, for the priesthood of such.

V. 2. The announcement of [its] desolation. An an-

*Perhaps the MSS of the Arcana at Gen. x, or else "De Deo Venturo" at end, or 2 Adv. 1705-22. etc.

Digitized by Google

nouncement throughout the world and in the universal heaven, thus against Babel.

"To announce, cause to be heard, lift the signal, cause to be heard, not to conceal," is to announce the Last Judgment upon the unfaithful.

"BEL," the pontiffs in Judaea, and in the papist play-house subsequently.

"The idols, *Schm.*, or scarecrows, *Trem.*, are put to shame," for falses. "The images *Schm.*, or gods of the dunghill, *Trem.*," for evils.

V. 3. "From man and beast," for those things which are more interior and interior, since there must be desolation in order that a new man may be created from God Messiah, thus from the seed of love.

V. 4. That [from the doctrine] of true faith they then pre[pare] or h[ave] been prepared to rec[eive] faith.

"In those days and in that time." "Day" looks to the judgment of each, that it is very often, *namely* when God Messiah deigns to liberate the bound from captivity. "Time," looks to the Last Judgment, to the judgment of all.

V. 5. "The way, whither their faces were," for the truth of faith to which they look.

"To adhere to Jehovah with the covenant of an age," is from love of faith to eternity.

V. 6. ("REFRACTORY MOUNTAINS"), read "[they wander] around the mountains."

[Otherwise they would have returned. *del.*]

"Shepherd," for the teachers who are called shepherds by "the sheep," or the faithful.

"Refractory mountains, *Schm.*," read "those wandering around the mountains; they have gone down from the mountain upon the hill, they have forgotten their couch." *This means* they have strayed in the doctrines of true faith which are "mountains." "Hills," similarly, are the cognitions pertaining to faith. "Couch," stands for faith itself where *there is* peace or *where* they rest.

V. 7. Their repentance.

"To devour," is to pursue and to treat evilly.

"Jehovah, the habitation of justice, the expectation of the fathers," for God Messiah, who is "the habitation of justice," that He was expected by the Ancient Church.

V. 8. "To be as rams before the flock," for the leaders and

Digitized by Google

teachers that they should flee the things which are signified by Babel.

V. 9. The announcement of the vas[tation] of Babel to the so[ns of God] Messiah.

"Arrows as of the mighty, they shall not return," for inevitable spiritual death.

V. 11. The things which they despoiled.

"They were made fat or obese as a grass-eating heifer, they neighed as strong ones"; means they enjoyed corporeal and natural things *which are* "a grass-eating heifer," thus the pleasure of the body and the world. "Made obese" looks to cupidities; "to neigh," to falses.

V. 12. Vastation is described to them.

"The mother was put to shame, she that bore blushed," for false doctrine.

V. 13. ("To cross over, to stupefy, to hiss; plagues"), see xlix: 17.

V. 14. [To the na]tion of the north [that] they destroy Babel.

"[To sho]ut round about" is to [perc]eive in heaven in order that they should withdraw from the doomed, and [not look] back upon the [doom]ed. Jos. vi: [8] Thus the [wa]ll falls and will [fal]l.

"Those stretching the bow should shoot against Babylon and not spare weapons," in general, for the punishment and devastation of falses.

V. 15. "To sound, namely on the trumpet, or to shout roundabout," is to anounce everywhere throughout the whole heaven the Last Judgment or the devastation of those who are meant by Babel.

V. 16. That it will be destroyed.

"To cut off the sower from Babel," for inherent or insown wickedness; "and one holding the scythe in the time of harvest," for falsity.

"V. 16, 18. "Land," for evil and falsity. From the destroyed paradise or church, called "land," and its two trees, the celestial and the spiritual; what "land" is may be understood.

V. 17. [[The vast]ation of the people of Israel *del.*] [becau]se they destroyed the [true] church.

"A dispersed flock," for the church vastated by Assyria and Babel.

Digitized by Google

"Lions drove the flock apart," for evils and falses, meant by Assyria and Babel, which vastated the church.

"To devour" is to destroy; "to pull out the bones" is to destroy utterly and indeed by a totally natural or corporeal life.

V. 17, 18. "King of Assyria or Ashur," is one similar to Nebuchadnezzar, but in a lesser degree, in which sense Assyria is Chaldaea.

V. 18. [Wher]efore they are to be desolated.

V. 19. The church [perish]ed [but] will be saved.

"To bring back Israel to the fold or habitation," means to the heaven of God Messiah; that "he may feed in Carmel and Bashan," vineyards; that is, in spiritual and celestial things, the felicity of the sons of God Messiah. Similarly "the soul to be satisfied in Mount Ephraim and Gilead"; that is, in celestial joys and in the heaven of God Messiah where the blessed are.

V. 20. That he [will be redeemed *del.*] is redeemed.

[R]esidues,'' for iniqui[ties] and sins, as is sufficiently evident from the [t]ext.

"Iniquity," for falses; "sins," for evils.

"Not to be found," means not to be imputed. It treats of evils which are pardoned.

V. 21. [A say]ing unto the wasters or destroyers of Babel.

"Land of rebellions," for the instructed who have repudiated or perverted faith because of cupidities.

V. 21, 26. "To give to doom," is to punish and vastate altogether. li: 3.

V. 22, 23. The vastation is now described with the lamentation of Israel over her.

V. 22. "The voice of war and a great disintegration," for the devastation of falses and the devastation of evils which is "a great disintegration."

V. 23. "The hammer of the whole earth cut off and broken to pieces." "Hammer," for the evil inflicted by Babel and Assyria on the faithful, thus for the power by which they smote and vastated the Church.

V. 24. "To set snares," here, is predicated of truth, namely that the unfaithful are caught; in the more interior sense, that the unfaithful snare themselves and are caught by their own iniquities and sins.

V. 25. "Jehovah opened his treasure and took out vessels of the way," for the punishment of the unfaithful. "Treasure," for

Digitized by Google

the things which are true, that they may be punished from truth. From the manner in which it is done it may be evident what "treasure" *is*.

V. 26. ("From the boundary"), from the north.

"To come from the extremity," like from the north; is for the infernal crew.

"To open barns and strew heaps as it were," for the things by which the unfaithful strive to defend themselves; for falses which are to be cast forth so that they no longer cohere.

"No remains," looks also to falses which are to be vastated utterly.

V. 28. From the report to them.

"Vengeance or revenge," for punishment. "Vengeance of the temple," for punishment on account of profaned holy things. li: 11.

V. 29. The penalty of requital.

("Against the Holy One of Israel"), *is* against Messiah.

V. 30. The cause.

("Males of war and youths"), see xlix: 26.

V. 31. It is the regnant "haughtiness," because *there is* the love and confidence of self with them they wish to be the greatest in heaven and on ear[th] [besides *del.*] etc.

V. 33. The cause of the penal[ty], becau[se] they oppressed the church, whence the penalty of requital which is attributed to God Messiah although the penalty is in the crime.

V. 34. "Fighting to fight a fight," is to judge, avenge, redeem.

"That he may give rest to the earth," namely peace to the heavens. "Earth," specifically for the ultimate heaven.

V. 35. "Sword" is vengeance.

"Sword," in general, for punishment; "against the Chaldaeans," *that is* of false doctrines in general. "Against the inhabitants of Babel, against the princes, and against the wise." Thus they follow in order. "Inhabitants, princes, the wise," *respectively* for those who have falsified truths less, more, and most.

V. 36. "Lies" are in all their things; "bravery" is power from self.

Against all those crimes which are within and adhere to those who are Babel then.

"A sword against the liars and against the strong." "Liars," for those who trust in the forces of their own ratiocinations in matters of faith, of whom "to grow foolish" is predicated when

Digitized by Google

they are in devastation. "The strong," so-called, who trust in their own forces so that they thus suppose themselves to be safe. Of them "to be dismayed" is predicated.

V. 37. "Horses" are faculties of reasoning, thus males; but they will become "women."

("Her treasures"). The [riches *del.*] wealth in which they set *their* trust.

"To become as women," means timid and is predicated of the vastation of the strong.

"A sword against the treasures," is against all the things which here are called "HORSES," "CHARIOTS," and a "promiscuous crowd;" thus for ratiocinations as to what is true and good, *or* "horses;" for scientifics or "chariots;" and for reasonings, confirmatory matters, natural ideas or ideas of phantasy, and similar things; which cohere badly and are therefore called "a promiscuous crowd."

V. 38. Nothing spiritual. "Graven images" are dead things, that is, the works they boast of.

"A dryness upon the waters so that they dry up," means nothing of spiritual life.

"A land of graven images," called also "horrid things"; for phantasies and falses, which in themselves are dead since they have nothing of spiritual life within.

V. 39. In their minds, especially in the desolated intellectual, will be "the Ziim," etc., *or* darkness, *and* "birds" or thoughts.

"The ZIIM, the IIM or wild forest or island birds, and the daughters of the owl"; for the dire thoughts of those who are being vastated; for the state of the damned as to phantasies and reasonings in which there is nothing of spiritual life within and which are called also "horrid things"; thus for these. xiii: 22, xxxiv: 14.

V. 40. With regard to the will, it is compared to "the overthrow of Gomorrha," etc.

There is no will of man [there *del.*] nor sane things of the understanding.

"The overthrowing of Sodom and Gomorrha" represents the will or perverted disposition of the vastated man, *the same* being called "God's overthrowing."

V. 41. "A people from the north," is vastating spirits of varied kind and many species.

"Kings," for those who indulge in the very worst cupidities.

Digitized by Google

"Excited from the sides of the earth," for the infernal crew. "The sides of the earth" are outside heaven.

V. 42. "They hold the bow and the spear," for the arms of death. vi: 23.

"Their voice is tumultuous as the sea and they ride upon horses," for the abundance of evils and falses, which here are "horses."

V. 43. Hence their consternation, and torment which is compared to the greatest, or that of "a travailing *woman.*"

("The anguish and pain of a travailing *woman*"), see xlix: 24.

V. 44. The conclusion; as they want to ascend into the supreme heaven there is a consultation. That they wish to set "young men" in charge who enjoy no understanding, *since* thus they think themselves supreme and safe.

("To ascend as a lion,") see xlix: 19.

"The habitation of the strong," for God Messiah.

V. 45. The penalty of requital, that "the least" *can avail* against a thousand.

("The counsel of Jehovah"), see xlix: 20.

V. 46. Hence a tumult in the whole circuit of lands.

CHAPTER LI.

V. 1. That they were agitated by spirits [and] furies [as lea]ders. A destroying spirit impels those who are again[st.]

V. 2. They are called "fan[ners]" also because they confuse the things which are of faith. "The land is made e[mp]ty," without [an in]habitant.

"Fans which shall fan," is to vastate falses; "they shall make the earth vacant," is to vastate evils. What follows next, similarly, for falses.

"Day of evil," for the time of the punishment of evil and falsity.

"Roundabout," for everywhere. It is called "roundabout" and "from the circuits," because from the interior mind which is around the intellectual mind where sensation and perception are.

V. 3. Worship is compared to sold[iers] and armament. "Young men" are the new com[pact] which will exist then. On that day all things of the former "army" de[part].

"One stretching a bow," for one who defends falses of doctrine; "he presents himself in a breastplate," for one who defends evils of life.

Digitized by Google

("To give to doom"), see l: 21, 26.

V. 4. "Land of the Chaldaeans" is in the natural [mind]; "streets" are the things which lead to punishment.

V. 5, 6. Unto Israel and [Judah], that they fl[ee] from the land.

"From the midst of Babel," is destruction, [lest] they be destroyed [or sedu]ced by i[mpi]ety. It is not a seduction s[ince] they had all [gon]e out to evil.

V. 7. In "the cup" to be hea[ped up] they are themselves made drunk from w[rath].

"Babel is a cup of gold, inebriating the whole earth; of her wine the nations have drunk; wherefore the nations are insane," for the greatest punishment and the greatest vastation, because they seduced the human race with so many falses, *which is* "to be insane."

[V]ers: 8, 9, 10. It t[re]ats of the fug[itives] beta[king] themselves to Zion, that i[s to] true faith, th[us by the things] of the faith of the chur[ch] to the kingdom of G[od.]

V. 8. "To fall and be broken to pieces," is predicated of grievous punishment.

("Balm"), see xlvi: 11.

V. 9. "Babel healed, but *yet* not healed," the representative Church was instructed, but in vain.

"The judgment reached to the heavens," for a complaint about the persecution of the church, whence judgment; "heavens" meaning the spiritual heaven. "And raised itself to the superior or most attenuated clouds," from which *are* dews and rains, namely to the celestial heavens, and so to God Messiah.

V. 10. These things involve mysteries concerning the Last Judgment, namely that the faithful in heaven and on earth convert themselves to God Messiah, and that God M[essiah] then has compassion on them, whereupon *His* face is averted from the unfaithful, and hell is thus relaxed so as to rush upon the furies in that heaven, and this heaven thence is delivered over to angels to inhabit, and conversely.

"Jehovah produced justice," namely He will judge the faithful from mercy; the unfaithful from truth. See the annotations in the Schmidius Bible, *i. e. just above.*

V. 11. "The spirit of Media" [is de]solation, here of [intelli]gence wh[ich was] induced [through] cupidities,

Digitized by Google

w[hen] the man *is*. They are ag[ainst Ba]bel. Both are of an evil kin[d]. They w[ho excite] all thoughts [are] spirits, and they who e[xcite] what is mad are ca[lled] genii. See t[emple.]

"Polish the weapons," for the arms of falsity by which falses are punished; "fill out the shields," for evils.

"The thought against Babylon," for the decree to save the faithful, whence there flows punishment against the unfaithful. See the annotations in the Schmidius Bible at vers. 10, 12.

("The vengeance of the temple"), see 1: 28.

V. 11, 28. ("MEDIA"), for the genii who excite mad cupidities, and hence discord in a society, and with everyone in himself in the meantime. Dan. v: 2, viii: 20.

V. 12. It is stor[my] destructions [which are me]ant [in the in]terior sense.

"Against the walls of Babel lift ye the sign," for the imaginary *and* false things from many scientifics and persuasions thence, and from the literal sense of the Word, from which things they fight or storm, which is "to lift the sign against the wall."

"To hold the guard and set the guards," is to watch in expectation of the Last Judgment.

"To prepare lurkers," for those who destroy and vastate falsities, whence the ambushes in the book of Joshua, since the unfaithful are caught in their own ambushes.

V. 13. It means that those possess nothing of faith who only make gain *by it* and do [not] believe.

"Who dwells upon many waters *and* many treasures," for him who possesses the cognitions of spiritual, "waters," and of celestial, "treasures," matters.

"The end has come, the measure of gain," for the Last Judgment when iniquity has been made full, which is "the measure of gain." "Gain," for all evil.

V. 14. [From pl]easures [and cupi]dities they are insa[ne] and are also made drunk. [From dr]unkenness the [ratio]nal is insane, whence the "Hedad."*

"To fill with men as with the wingless-locust, who should sing the rowing-call," for truths *or* "men," which take away falses and which will thus make an end of vastation, which is, "to sing the rowing-call." ("Vintage-shout"), see xlviii: 33.

V. 15. They are the interior and the more interior things of the regenerated man.

**Reapers used this cry.*

Digitized by Google

"He makes the earth by his virtue or power, he prepares or establishes the world by his wisdom, and extends the heavens by his intelligence." "To make the earth by his virtue," means to restore order, being predicated of God Messiah's royal power in that He disposes all things from order and thus according to order.

"Virtue," as also "earth" and "to make," are predicated of love or of the royal power of reforming order; "wisdom," as also "to prepare or establish," of celestial things which God Messiah donates in regenerating man, called "world;" "intelligence," as also "to extend," of divine spiritual things, thus concerning truth in which is love, to which "the heavens" refer. "Earth" then concerns man as far as *he is* order; "world," man as to celestial things; "heavens," man as to spiritual things. Thus it treats of regeneration, by disposing order and filling it with celestial and spiritual things thence. And because order was formed in man and has been perverted, therefore this concerns the restoring of order, or the reforming and regenerating of man.

V. 16. They are the inter[ior and] the more interior things of ma[n; "the h]eavens" are the hu[man] mind, into which "[v]apor" which is of the a[ni]mus ascends. "Lightnings" are [truths]; "[ra]in-storm" is [affec]tion; a "wind [out of the treas]ures," is out of the me[mory], whence the understanding.

"At the voice which he gives," for God Messiah who is "the voice" because the Word, wherefore "voice" means the will and thus absolute power; "there is a din of waters in the heavens," means a din in which all reasonings whether true or false, hence both spiritual truths and spiritual falses which are as it were in the man, are commoved or confused as into a kind of chaos before man's regeneration commences and in order that a conversion may take place. It is the Spirit of God vibrating the waters.

"He makes vapors to ascend from the end of the earth," means to reform man first from the things which are inferior. "Vapors" thus are spiritual truths so insinuated as to ascend gradually in order that man may be regenerated. "End of the earth" is from natural things, "earth" being the intellectual mind and its will.

"He makes lightnings for a storm cloud or rain," means He gives spiritual things which are in celestial ones. "Rain," for spiritual things in celestial ones, which *then* descend into those

Digitized by Google

called "vapors" in order that man may be regenerated by God Messiah and not by man.

"He leads out the wind or spirit from the treasures," means spiritual things from cognitions of truth and good *or* "treasures," thus from the Word of God Messiah, since "wind" here must be spirit; and in the interior sense, for rational things, *namely* ratiocination first and thereafter intellectual things or spirit, out from the memory and its matters.

V. 17. [So] now, that man [waxes ins]ane when he wishes [from self to k]now. This is his "[graven ima]ge;" and *his* "molten image," similarly.

"Every man is made foolish by science." "Foolish" is predicated of those, and "science" *of the action* of those; who trust in the forces, reasonings, and scientifics, of their own ingenuity, for the justification of self, the acquisition or reception of faith, and regeneration.

"Every melter was put to shame by a graven image," means those who fashion for themselves from the forces of their own ingenuity the things by which they suppose they are saved and regenerated. "Graven image" is an apparent truth which in itself is falsity.

"A lie is the molten image." "A lie," is self confidence in regeneration; "the molten image," is apparent good which however in itself is evil, there being no good within, hence "not a spirit," or what is spiritual and vital.

V. 18. "They are vanity, the work of errors." "Vanity" is predicated of evils, that is, of what is evil; "work of evils," of what is false or proceeding from falses.

V. 19. [Fa]ith in God Messiah [who is] "the Former of all." "[Ro]d" is also faith.

"The portion or PART of Jacob," and "the staff of inheritance;" for the true church, thus for true faith in which is power and which has "the inheritance."

"The Former of all," for God Messiah.

V. 20. "[Ha]mmer" is faith; "arms of war," are simi[lar] things. "[Nations]" are evils, [thus ev]il spirits; as *are* [also] "kingdoms."

"Hammer and arms of war," *respectively* for the love of faith on account of the *hammer's* power to break rocks apart, and for truth; thus for the true faith by which there is a fight against the unfaithful.

"Nations and kingdoms," for falses and evils.

Digitized by Google

V. 21. "[Ho]rse" is the rational [as also "ch]ariot," etc.

"To disperse the horse and the chariot," for the understanding and the things thereof or intellectual things, *for* reason and rational things. "*Horse*," similarly, *for its* ratiocinations about spiritual and celestial things; *and* "chariot," specifically, is its cognitions, *whereas* that carried in *the chariot* is the things concurring to form it, which are *hereupon* enumerated.

V. 22. "[Male] and female," are the un[derstan]ding and the will; "[old men]" are principles [deeply] rooted; "young men," [those which]*are* new. "The adolescent [and the vir]gin," in order that there may no *longer* be a marriage.

"To disperse male and female, old man and child, young man and girl or virgin." "Male, old men, and youths," for principles and primary and secondary arguments in the doctrinal things of faith. "Females or wives, children, and virgins," for those which affect, serve, and caress, so that they appear good. Thus "males," for the principles which are solely of the cognitions signified by chariot, *and* from which they were wont to fight. "Females," for those which, *when* joined to principles, affect. "Old-men," for the primary things in which they trust. "Children," for those things which serve primary ones as servants. "Young men," for secondary principles or arguments. "Girl or virgin," for those which caress so that they appear chaste.

V. 23. All things which they s[ow] and *which* [have been] sown.

"To disperse the shepherd with the flock, the farmer with his yoked animals, and princes and leaders," for those who teach and who learn in a society, who are "the shepherd and the flock," and those which sow and are sown, as natural cupidities which sow and evils which are sown, which are "farmers and yoke-animals;" and also those which primarily induce and persuade and *those* which thus favor, or the pleasures of the senses and of the body, which are "princes and leaders," since the latter refer to voluntary things which look to those existing from reasonings, or *to* falses, *signified by the former.*

V. 24. [The cau]se of devastation, [that they have destr]oyed the church of God Messiah, on which account they must be de[str]oyed today.

V. 25. The cau[se of de]vastation, that this had veil[ed] holy things very deeply, as he had wi[sh]ed to be at the

Digitized by Google

same time "a mountain" [wh]ich destroys, wherefore there arises [he]nce the comparison about the punishment.

"A destroying mountain destroying the whole earth," for haughtiness and gain, or the loves of self and the world, which are "a destroying mountain," together with falses which are also a mountain.

"To roll him down from the rocks and make him into a mountain of combustion," is the punishment of those who pervert faith from the love of self and the world.

V. 26. "Corners" and "founda[tio]ns" are what were the [ma]in things of the ho[u]se or the temple.

"Not to take from them a stone for the corner," for no argument from their false doctrine; "nor a stone of foundations," for nothing from their life's love which is that of self and the world and is to them "a stone of foundations,"—hence, in *this* contrary sense, with regard to *their* doctrinals and *their* cupidities and pleasures.

V. 27. "Nations," are [tho]se evils which va[stat]ed Babel, thus which excite these evils; "kingdoms of [Arar]at," or of a curse, "and of Minni," are tortures whence a lamentation; "[Ash]chenaz" [was *del.*] is [fire *del.*] from fire. "Their prince" is the devil, [who is] thus like "a wingless locust," see the text, *the word* being taken from war. "The locust of the [bu]sh," *for* their birds or eagles.

"To lift the sign, to sound, see 1: 15, on the trumpet, to collect nations against her, to make kingdoms hearken, see 1: 2, against her, to appoint princes against her," for the announcement of the Last Judgment upon the unfaithful. "Kingdoms of Ashchenaz with Minni and Ararat," for the kingdom of infernal spirits of whom the devil is "prince."

"To appoint a prince or commander, and to make horses ascend as the terrifying wingless locust;" for pleasures, cupidity or a certain profane love which is "princes," and ratiocinations or falses, "which are horses," consuming or devouring, *as* "the wingless locust" *does*, green places or truths and probabilities.

V. 28. "Nations," here as previously, are genii of evil cupidities, who are "the leaders" and "primates."

"To prepare nations with kings, princes, and leaders;" for the pleasures of sensual, corporeal, and natural things, which persuade.

Digitized by Google

"The land of dominion," for profane pleasures and loves.

vers. 29. Grief is described.

V. 30. The former trust in self, which was established in many things, in power, in etc., perishes.

"*Their* might to be given to oblivion," means to be blotted out by vastation.

"Fortifications," the security of those who trust in themselves and their own forces.

"Made *as* women," for utterly unwarlike so that they dare not oppose themselves.

"Burnt habitations," for the torture of cupidities.

"Broken bars," for self-confidence from evils and falses.

V. 31-33. It signifies that the more interior things of the Word will be laid open and then heaven will appear and evil spirts be thrust down. It is thus the terror which precedes. For whe[n] the external powers are holy forces, they progress to interior things and so onward, since vastation proceeds thus; wherefore it is added that "the harvest-time will come."

V. 31. "Courier after courier shall run, and messenger after messenger," for the announcement of the Last Judgment upon Babel when He arrives. "Courier" looks to terror.

"The city has been taken from its extremity," for the announcement of the Last Judgment by the fact that more interior things were revealed, and that heaven is thus opened, at which they quake. "Extremity," the externals of the Word, badly interpreted previously.

V. 32. "The passages are occupied, and the pools burnt out with fire," means that the literal sense of the Word which is "the passage" to heresies and falsities, was taken away with these, hence that exteriors were removed; and that then the foul interiors which are Babel, *foul because* interpreted according to the foul loves of the natural mind, *were exposed.*

"Males of war terrified," for evil spirits in the ultimate heaven when they notice more interior things.

V. 33. "The daughter of Babel *is* as a threshing-floor, it is time to thresh her, . . . *it is* time for harvest;" for the Last Judgment when the evil are to be tortured and the unfaithful castigated, punished, separated, and shaken off.

V. 34. Thus Zion or the church complains that *He* has vastated her.

Digitized by Google

At the time of the Last Judgment of the church they convert themselves to God Messiah.

"Nebuchadnezzar established me as an empty vessel," means he spoiled the church of cognitions of truth and good.

"He swallowed as a dragon, he filled *his* belly with delicacies;" is stealthily, fradulently, and by deceit, to take or carry away the cognitions of the more interior things of the Word, *that is*, of celestial and spiritual things; and especially to prevent the more interior things, which *those signified by "dragons"* abhor, from being opened, because in these they sense the destruction of themselves.

Vers: 35. These things signify precisely that Messiah was crucified by them,—thus by the Jews and the Papists. *He* is called "flesh" and "blood."

"Violence and flesh upon Babel, and blood upon the inhabitants of the Chaldaeans." "Violence and flesh," for all injury. "Flesh" is predicated because it was made boneless by Babel; "blood," concerning all violence borne against the church, the Word of God Messiah, faith, the more interior things of the Word, *or* celestial and spiritual things.

V. 36. "To wage strife," looks to the judgment and the punishment of falsity; and "to wreck vengeance," to the judgment and punishment of the inflicted evil.

"To dry up the sea," for the ultimate heaven, from the sea Suph which was dried up so that the faithful might cross over and the unfaithful perish there; and "to make arid the source," means to obstruct every way to their entering that heaven, since there is still a damned heaven and no hell for them because they live in license and cupidities.

V. 37. Her punishment. "Heaps" answers to their temple, as also "habitation of dragons."

"To be as heaps, a habitation of dragons," means that the profane temple of the devil in the ultimate heaven was destroyed, which is "to be as heaps." "A habitation of dragons," for the penalty of requital because they destroyed the temple. It will be a habitation where dire phantasies reign, instead of the former delights which the dragon swallowed.

"To be an amazement and a hissing," for infernal punishment answering to the glory of the world; "amazement," to the love of self.

"No inhabitant," is predicated of hell, *which is* like a desert on account of the vastation of spiritual things.

Digitized by Google

V. 38. Because the strong *are* as "lions" in coition. "Roaring" is the punishment.

"As lions they shall roar, they shall give forth a roar like a lion's cub," for the infernal punishment of those who *are* in the ultimate heaven or the modern one of pleasures, that they are deprived of their own foul cupidities. A law of requital, because as "lions" they had spoiled and vastated holy things.

V. 39. Their joys from inebriating wine, or insanity. The punishment of bloodshed, that they do not awake because the night will be perpetual as that of the Jews became.

"Feasts," but read potions, "that they be made drunk," for the ultimate heaven where reign the pleasures of spirits who are to be thrust down from that heaven and separated from that sphere. They fall into other feasts or potions which are dire.

"Inebriation," for insanity.

V. 39, 57. "To sleep the slumber of the age," for perpetual damnation.

Vers: 40. These things look to a death answering to the sacrifices.

"They descend as rams to be slaughtered, rams with he-goats," for the punishment of damnation of those who are in the ultimate heaven.

V. 41. "Sheshach" is the devil, thus he who is the highest in the endeavor to vastate the kingdom of God Messiah, see Jer. 25, 26. "Babel" is the kingdom of the devil, *and* is called "a glory of the earth" which perishes totally.

"Sheshach is taken, the glory of all the earth is occupied." "Sheshach," for the devil, thus for those who wished to occupy the kingdom of God Messiah; in general for those who vastated the church in the ultimate, the very worst, called elsewhere the crew of the north. *It is* for those not previously vastated in the ultimate heaven, who will thrust down the wasters of the church, thus the last throng, hence those who lived there in pleasures. and in falsities, which are "the glories of the earth." "Babel" is the kingdom of the devil, which is called "the glory of the world," or of all the earth.

V. 42. "Sea" is the sea Suph or every curse.

"The sea ascended upon Babel," for damnation and hell.

"Babel was covered with a multitude of floods," for insanities which are "the floods of the sea," by which is signified hell.

Digitized by Google

V. 43. It is falsities here described which are a "desolation, dryness, and solitude."

("SON OF MAN"), for truth.

("Male, . . son of man"), see xlix: 33.

V. 44. "Bel" is Sheshach. "A morsel from the mouth," is the commingling of profane with holy things, which commingling is to be spewed out. "The wall falls down," when there is no longer a dominion of the intellectual mind or of truth.

Vers: 45, 46. The conclusion, that they should flee from Babel is a prediction also about those who do not flee, namely that if they had fled they would have been saved. There is a similar exhortation by [God *del.*] Messiah.

V. 50. Thus the rescued will flee.

V. 51. The lament of the rescued.

V. 52. The reply not to despair.

V. 53. "If Babel should ascend into the heavens, and if she should fortify the height of her strength," means if they fortified themselves with all machination and deceit.

V. 55-58. That in the text here the [sa]me ones seem to be [again] designated is because in fa[ct] by Babe[l] are [mea]nt so many, as in [the in]most sense those who are more interiorly [evil], and are the worst of a[ll]. *Then in order of those* who *are* interiorly or [exte]riorly [evil]; inasmuch as it [treats here] specifically of the Jewish [and the Pa]pist [play-ho]uses, *and* in gen[eral of] every other congre[gation] in the universal [world]; or in the spiri[tual] *world* according to the universal *aspect.* Therefore *at V. 58* it is said in conclusion "walls of Babel" [and] "high gates," thus profound ones; *and* they are cal[led] "peoples" and "na[tions]." Thus there are DEGREES [and also] differences of these.

V. 58. "The broad walls of Babel," for the multitude of falses. "High gates," similarly.

V. 59, 61. "Seraiah, son of Neriah," for the peace of the kingdom of God Messiah, wherefore he is called "a prince of rest."

V. 59-end. "Euphrates," for the hell of those who mingled profane with holy things, thus of Babel, namely its depth or abyss.

V. 60-64. The submersion of the wri[tings] of Jeremiah concerning the [swiftly] approaching p[unishments], that is, *concerning* the cu[rse] of Babel. "In the [four]th

Digitized by Google

[year]" signifies [to per]petuity, [that is, into] the punishment [which *is* in] he[ll], since [river] or the Euphrat[es signi]fies hell. This is [sa]id moreover because the ri[ver which w]as great, [and is so desig]nated, [was] a bound[ary] of the land of Cana[an]. Thus the Euphrate[s which is the h]ell of these sta[nds also] for the comming[ling] of profane w[ith] holy things. The l[and of] Canaan was [on o]ne side *of it;* the dominion of B[abel] o[n the other.] [Thus are understood *del.*]

"Seraiah," here, signifi[es in] the inmost sense, peac[e and] thus the kingdom of God Messiah. He is [therefore] called "prince of qui[et]," for such *peace would be* secured if they do [not in]fuse [themselves] in the [ne]farious evils of B[abel.]

Therefore Seraiah speaks also in his own person as it were, vers: 64.

CHAPTER LII.

The [vasta]tion of Jerusalem, which specifically signifies the vastation of the [Jew. *del.*] representative, or Ancient Church, for the vasta[tion] of Ba[bel] indeed [sig]nifies specifically the vasta[tio]n of the sym[bo]lic or inter[ior] Church, because it is ca[ll]ed a vasta[te]d [cit]y, namely *that of* [Je]rusalem [and B]abel. Jeru[sal]em and Zion *are* [where] the true Church of [God] Messiah is fina[lly ac]cepted.

V. 1. seq. "Zedekiah," for the truth in which the kingdom of God Messiah consists, which with the Jews was totally blinded so that it was no longer understood what truth is. Therefore also *his* sons and the males of war were slain before his eyes.

("Nebuchadnezzar"), in the more interior sense, for the church of true faith, which, being subsequently degenerated and adulterated, was made into Babel.

V. 4. "The king of Bab[el]" re[pre]sents [vas. *del.*] him [by] whom [Je]rusalem is vastated. In the external [sens]e by [Bab]el are me[an]t the Jews themselves [who] vasta[te]d themselves and utterly [destr]oyed the internal [ma]n, that [is] faith. [They] were thus wasters of them[selves]. But in the more [interi]or sense by Nebuchad[rez]zar is mea[nt] the truth; [and in] the inmost sense [the ch]urch of the true [fai]th. Wherefore Ne[b]uchadrezzar [in] the more interior sense rep-

Digitized by Google

resen[te]d the [so]ul which a[f]ter the entire mind *has been* [re]generated is similar to it, [but] in the worst sense it is tak[en] for Babel.

V. 9. "Riblah," for truth made blind and *for* the things which are of truth slain with the Jews, as also for the extinction of celestial love, V. 26, in that same Church.

V. 11. "Ey[e]" is taken [for] the truth, because [they] had it, which [tru]th, was bli[nd]ed in that playhouse and thus [slaugh. *del.*] sl[ai]n like "the sons before his eyes," and thereafter "all the warriors" *likewise* or all things which were of the [tr]uth.

Afterwards "the priests" and "the keepers of the [thresh]ol[d]," together with "the warriors" were slain also, V. 24 to 28. By "priests" is [mea]nt love, since it then perished altogether, for it was made null. [Such] is the kingdom of God Messiah, or His priesthood, for He redeemed [from] love or from mercy.

V. 12. seq. ("NEBUZARADAN"), for truth and love; in the internal sense, *for those* who destroy externals, thus the temple of Jerusalem in externals.

V. 13. The Ancient [or *del.*] Church which consisted of faith in God Messiah *is* signified by "the temple." Here is described how it was destroyed, as al[so] how truth, *signified* by "the king's house." "Jerusalem," in a complex, is all that which pertains to the kingdom and priesthood of God Messiah.

V. 17-23. As to what is signified by "the columns," "the sea," "the cruses," and the other things in their own senses, see the description of the temple. The ruin of the Jewish Church is thus signified. The things which were burnt up by fire were external things which perished altogether. But the interior things signified by "brass," and the more interior ones, by "silv[er]" and "gold," were transported because these remained.

V. 24. "Seraiah, the priest," for love which is faith in God Messiah, which perished altogether in the Jewish Church.

"Zephaniah," for the extinction in the Jewish Church of love towards the neighbor.

V. 29. "Captives" signi[fy] a seminary, since [then] the representation of a re[turn] arises. Several thous[ands] h[ad] to be carried away [in order that by] those of them remaining might be rep[re]sented those who

Digitized by Google

would [rem]ain or who would re[turn] in the end of days. [That] there had been [this] representation of a r[eturn] must be evid[ent, also] from the fact that they a[lso] returned, but [not a]t all in glory [or pea]ce, for afterwar[ds they were] totally destroy[ed] so that no lo[ve] was in him o[r is signi]fied, etc.

V. 31-34. By "Jehoiachin" is represented the n[ew] Church which would ri[se] up out of the see[d] of the Ancient one, where[fore] he was raised above the [other] kings. Thus trut[h].

A representation is continued only within the life of everyone who represents, and signifies what is universal.

V. 31-end. "JEHOIACHIN," king of Judah, represents the new Church rising up from the seed of the Ancient one.

LAMENTATIONS

Here the indivi[dual] words are to be observed, for the s[tyle] is altogether prophetic l[ike] *that* of the primitive Church [which] spoke thus, but yet they unders[tood such things] thoroughly.

These are lamentations over the church, and in fact words of God Messiah from love. Here the church is introduced as it were [moan *del.*] weeping, as also God Messiah moaning on account of His love, [etc., whence a connection through *del.*], for such is the nexus that God Messiah as if *He were* the church sheds tears and grieves that it is [va]stated, and so He Himself as it were vastated, *grieves* over Himself; for He also takes up the transgressions of the church as if *they were* His own, since He suffered for the church and [there]fore feels its devastation.

CHAPTER I.

Vers. 1. "The solitary city" is the vastated church, "become a widow," because it lost *its* husband when *it lost* conjunction through faith. The church is dominant; but now under a yoke or "tribute," moaning.

"A lonely city," for the Ancient Church and faith which is called "lonely" because it trusted in God Messiah alone.

"Great of people," means great of understanding and faith.

Digitized by Google

It became "great among nations," signifying *it was* perverted and *had* many falses.

"It became as a widow," that is, deprived of the understanding of truth and good.

"A prince in the provinces," for faith which dominated over cupidities, which are "provinces when loves are kingdoms; "she became for tribute," *that is*, now serves *them*.

Vers: 2. Its moaning thence, no love; mourning has been turned into hatred.

"Weeping she shall weep in the night," that is, in the anguish of vastation when it perceives no truth or good.

V. 3. "Judah" is faith, become the slave of "natio[ns]" or cupidity.

"Judah," for faith.

[Vers:] 4. "Zion" in the inmost sense is love [from] faith, thus celestial affection or charity which *is* what is inmost. "Feast" is attributed to love; "priests" and what "virgin" *signifies*, to affection.

"The ways of Zion mourn from those not coming to the feast, its gates are desolate, its priests moan, its virgins *are* afflicted;" means in the more interior sense THAT BY SPIRITUAL THINGS THERE IS ADMISSION INTO CELESTIAL THINGS, WHENCE CAME ALL THE AFFECTIONS OF GOOD WHICH HAVE BEEN VASTATED. The vastation of each is described. "Ways" are spiritual things or the truths of faith, of which "feast," hence "mourning," are predicated, festivities *coming* from spiritual things. "Gates," in general, are the many things confirmatory of truth, of which intellectual things "desolation" is predicated, or those which serve that which is to be strengthened; *and signify* thus admission because *opening* into a town which is the truth of faith. "Priests," for celestial things, of which "to moan" is predicated; "virgins," for goods, the affections of good, and charity, concerning which an "affliction" arising from moaning is predicated.

"Bitterness," for the supreme grief of vastation.

[Ver]s: 5. Love having been turned [into] hatred, th[eir] faith is "a foe." In the more interior sense [that by] spiritual things there is admission now into celesti[al] things, whence *came* all the affec[tio]ns of good which *have been* vastated, whence "[CAPTI]VITY".

"The little ones" are said "to go away into captivity." *"Little ones,"* are the encircling things of faith, born from principal ones. Thus the very principal truth of faith is augmented.

Digitized by Google

V. 6. "All honor has departed from the daughter of Zion." "*Honor*," for the spiritual.

"The princes, like stags, have found no pasture." "Princes," for cupidities; "stags," the phantasies which spring thence; "no pasture," means nothing vital *or* spiritual, from the celestial.

[Vers]: 7. "Jerusalem" [is] intelligence which is of the faith [of those] of whom "rebellion" is pre[di]cated." [D]esirable things" [are] judgm[ents]; "the foe," is falsity.

"Desirable things," are the cognitions of the Ancient Church.

"Days of antiquity," for *those* of the Ancient Church.

"The foes laughed at her sabbaths," that is, at its worships. "Sabbaths" comprise the whole worship.

V. 7, 10. "She remembered the desirable things from the days of antiquity," for the things which are of faith; *namely*, cognitions, spiritual things, and celestial things.

V. 8. "A men[str]uous *woman,*" is these [judg]ments; "nakedness" or emptiness, *is* accordingly the fal[si]ty.

"She sinned a sin, wherefore she was made into uncleanness, *Trem.*, or into a menstruous *woman, Schm.*, who is separated," for the profanation of spiritual and celestial things, whence "uncleanness."

"They saw her nakedness, she moaned and was turned backwards," means she was bereaved and spoiled of spiritual and celestial things by foes, and lives the life of perverted order or an inverted order of life. "To descend," V. 9, means the same. "To make to return backwards," is to hold in bonds, thus away from hope of help, which they do not see but which will be at hand.

V. 9. "[Un]cleanness in the fringes." [The nations *del.*] The church [suf]fers, [thus] God Messiah as the church, from love.

"Uncleanness in the fringes," that is, natural things *and* scientifics, which have been defiled by falses and evils.

V. 10. "[Na]tions" are the evils [which] polluted [ma]n, hence both evil m[e]n and spirits.

"She saw the nations that they entered into the sanctuary, about which Thou didst command they shall not enter into the congregation;" that is, not in heaven, or into the church. "Nations," for natural or inferior things which ought not to enter into or clothe themselves with spiritual and thence celestial

Digitized by Google

things, because they are servile and inferior, although they are to be adapted so that they may serve. On account of this representation, this *precept* was instituted.

V. 11. "[Peo]ple" is the understanding; "[br]ead" is spiritual food from the celestial.

"The people are moaning, seeking bread," for life or rest, by which they may be revived. "Bread" is taken here for everything which can recreate or revivify those who are in the state of vastation. The bound in the pit are described in V. 11, 13, 14.

"To give their desirable things for food, to lead back the soul," for the state of those who are in vastation and anguish, that they give and promise whatever is on earth and even in heaven if only *their* soul be revived. "To lead back the soul," is to be revived or to have consolation in vastation. *Similarly*, V. 16, 19.

V. 12. [These are] words of God Messiah, [from] pure love. The church is [in]troduced here a[s if s]ad, namely at [hea]rt. It is the [gr]ief of Him Alone over the church so devastated, and indeed on account of the sins of the church, which Messiah took up upon Himself.

V. 13. "Fire into bones," is inmost grief from pure love. "Net" is captivity, which is when it will be dragged backwards or downwards.

"From the height he sent fire into the bones," for torture into the inmosts of those who are in vastation. "To spread a net for the feet," is to coerce the life and to hold in anxiety so that he despairs of being able to be saved.

Vers: 14. The sins which had led faith away captive. "Into the hands" is to deliver it captive to sin.

"The yoke of prevarications is bound," means they are held in bonds on account of the sins which they served; "entangled, they ascended above the neck," means they are held in bonds and vastation on account of prevarications which hold them entangled.

"To give into the hands so that they cannot arise," means they lose all power of elevating themselves or as it were all hope or consolation.

V. 15. "The robust" are the things which are of faith, thus truths, which are a[lso] called "young men" in many places [since *del.*]

("ADONAI TROD THE WINE-PRESS FOR THE VIRGIN DAUGHTER OF JUDAH.") Here, clearly, that God Messiah *did this* for the church.

"To prostrate all the stalwart *ones* in the midst of anyone," for

Digitized by Google

all the arguments by which they supposed they could deliver or save themselves.

"To proclaim a congregation to bruise the elect." "The elect," the most valiant arguments and quasi principles by which they thought to save themselves.

"To trample the wine-press for the virgin, daughter of Israel," is to cause to be punished and vastated and so to prepare for celestial life those whom God Messiah will liberate.

V. 16. Grief over faith, that it, thus the church, is dead. "Her sons" are the sons of God Messiah.

V. 17. Without Messiah there is no redemption hence no solace.

"Zion," is saving faith; "Jacob," Messiah; "Jerusalem," as previously, the church.

"The foe against her circuits," for those things which confirm faith, and console those who are in vastation.

V. 18. ("Virgins" . . "youths"), affections and truths.

"To rebel against the mouth," is to be disobedient to the commandments.

"The youths and virgins went away into captivity," namely truths and goods *did.*

V. 19. "Priests and old men died," that celestial and spiritual things were vastated.

V. 20. Messiah assumes the person of the church, for He suffered for the church.

"Outside," is all the affection of the animus; "house," is the [aff. *del.*] more interior mind.

"The viscera constipated and the heart turned in the interior," for the very great grief of vastation.

"The sword outside, death as it were within." "Sword" looks to the vastation of falses; "death," *to that* of evils; also, that foes and falsifiers were around everywhere and inflicted torture, as do those evil spirits who are in the ultimate heaven. Hence a species of damnation and anxiety within, because the foes take consolation away.

V. 21. Words of Messiah.

V. 22. The states of the church *that were* to be assumed.

CHAPTER II.

The lamentation of God Messiah over the vastated church.

Digitized by Google

V. 1. "Footstool of feet," here, is the universal heaven and the universal earth.

"To overcloud the daughter of Zion with wrath," is to put in a cloud, which is predicated of celestial things when they are being vastated; "and to cast forth the honor of Israel out of the heavens," is to let no light appear, and concerns spiritual things. "The overclouding" is on the part of the vastated man, and not on that of God Messiah who is in light. Celestial and spiritual things beyond those which inhere in the man are covered over and as it were overclouded when they are being vastated.

"Footstool of the feet," in general, for the universal heaven, but here while in vastation, because only unclean natural things then appear to them.

"Wrath and the day of wrath," for the vastation of the sons of the church, that is at the time when they are being vastated.

V. 2. Vastation is described.

"Jacob," for Messiah in exinanition.

"To absorb the tabernacles of Jacob and destroy the fortifications of Judah"; for the worship of the interior man who consists of Jacob and Judah. "Tabernacles and Jacob," look to the spiritual things of their worship; "fortifications," to *their* celestial things, or the fruits of charity.

"To cast forth upon the earth," is to destroy.

"Kingdom," for profane loves; "princes," for subordinate profane loves and cupidities.

V.2, 3. "Jacob," for Messiah in exaninition.

V. 3. When He assumes the state of the church, Messiah is called "Jacob."

"To cut off all the horn of Israel," for the more interior things which are the strength of interior ones.

"Kindled with the flame of fire," for punishment. "Fire," looks to the punishment of evils; "flame," *to that* of spiritual things, and that vastation, punishment, and perdition exist when God Messiah does not coerce evil spirits or check them from evils and the evils from dominating over man.

V. 4. The temptations of Messiah.

Such a mind is "the tent of the daughter of Zion."

"To stretch the bow as an enemy and slay the desirable things of the eye," for the vastation of spiritual and intellectual things, "bow" and "eye"; "to pour outrage like fire," for the vastation of the celestial things of faith.

Digitized by Google

"The tent of the daughter of Zion," for the things which are of saving faith.

V. 5. "Palaces," look to spiritual things; "fortifications," to celestial ones.

V. 6. When Messiah *was* in temptation which He Alone sustained.

"He has dissipated his covering or hedge as a garment," is to put spiritual things in a cloud or in shade, so that they should not look forth upon celestial things, which is "to corrupt the assembly," since spiritual things convene there.

"To make to forget the feast and the sabbath in Zion." "Feast or solemnity" looks to spiritual, thus formal things; "sabbath," to celestial, thus essential things.

"He despised the king and the priest," for the royal and the sacerdotal in man or the church. "King" or royalty is the order of life with its laws such as civil things and the rest. This order looks to, establishes, and contains the things of the priesthood, namely, holy things or spiritual and celestial things so that all and each may look to God Messiah.

V. 7. All and single things, in the inmost sense, are of the church; in the supreme, of Messiah.

"He deserted the altar and the sanctuary," for external and internal worship *respectively*.

"Walls of palaces," for the things which contain spiritual matters.

"To give a voice in the Lord's house as on the feast-day," for the waster, that with pleasure and profane gladness, "feast-days," he tries to destroy the things of faith, *or* "the honor of Jehovah."

V. 8. "To extend a line," is to destroy the things which wall signifies, thus the opposing rampart or mound so that it may be stormed.

"To corrupt the wall of the daughter of Zion," for the things which confirm faith, as doctrinals. "To desolate the bulwark," for scientifics and the like.

V. 8, 9. When "town" is faith and to it are ascribed "wall, walls, bulwark, gates, bars," as things which defend faith; then "wall" is the doctrine of faith; "walls," doctrinals; "bulwark," science and scientifics; "gates," since they admit or intromit, rational things; *and* "bars," those things which defend, and intellectual things which are more interior and intromit into the town, that is, into faith and the things which are of faith.

Digitized by Google

V. 9. "King and princes," or the intellectual and the rational, are lacking or are no more, when "among the nations," or among scientifics.

"No law, *and* the prophets also found no vision." "Law," for the more interior man and its things; "prophets," the interior or rational man and its things; "vision," the imagination and also scientifics.

"They sat on the earth, the elders were silent, they made dust to ascend upon the head, they girded themselves with sackcloth;" follow thus *in order* in the mourning of vastation. "To sit on the earth," as also *subsequently* "to lay the head down in the earth," is to mourn and to humble themselves. "Elders of the daughter of Zion" are primary things among doctrinals from which had been counsels previously and which could console; "to be silent," is to acknowledge that they know or understand nothing *from self as to these.* "Dust upon the head and to be girded with sackcloth," means that they possess nothing of truths, hence that their understanding is of no account, and nothing of good from themselves.

V. 11. The mourning of [Messiah *del.*] God Messiah from love, [and spi. *del.*] and thus [from] mercy.

"The viscera *are* disturbed, the liver poured out on the earth." "Viscera," for rational or inferior spiritual things; "liver," for those which depend on the will, for the liver is as it were the heart of infants or man's second heart. In it the blood is purified.

"Little ones and sucklings," for those recently born and thus innocent.

V. 12. "They shall say to the mothers, where is the corn, or wheat and the wine?" for mixed celestial and spiritual things; "*corn*," *or* the best and wheat, *being* a mixed celestial. "*Mothers*," for their diverse churches, in the doctrines of which they lived, inasmuch as the church of God Messiah is gathered out of diverse *ones*,* on which account no one should damn others because of religion. God Messiah Alone knows the hearts and scrutinizes the reins. "To pour out the soul into the bosom of mothers," is to wish to console themselves in or from the faith of the church.

V. 15. The [enjoy]ment of evil or infernal spiri[ts], such as it was, when they s[aw] the Church devastated, thus [Mes]siah in extre[me] temptatio[ns].

*See D. P. 326.

Digitized by Google

"The town of absolute beauty, the joy of the whole earth," for the church instructed in the true faith. "Absolute beauty" is predicated of the true faith and its arcana as to spiritual things; "joy of the whole earth," because of Love Itself, about the celestial things corresponding thereto.

V. 17. "The horn of foes," for their power.

V. 18. "To descend" is predicated of him who lives an inverted order of life, or retrogrades.

"Daughter of the eye," for the church which God Messiah sees continually. "Eye," from faith and through faith.

V. 19. "Preach in the night," namely, in vastation," in the head of the guard-houses or at the beginning of the watch," and afterwards when vastation ceases.

"The soul of the little ones failing with hunger in the head of all the streets," for the confirmatory things which are almost innocent and tender, because recently born, which are "little ones or infants which fail," in vastation because the spiritual has been removed; and indeed in all truths or principles of truths.

CHAPTER III.

V. 1. ("I am the man.") These are words of God [Me]ssiah when He sust[ain]ed temptations [on account of] ma[n's] sins; *and* specifically on account of the [s]ins of [the [ev]il church *del.*] the sons of the church, [w]hich Messiah took upon Himself.

V. 5. ("Against me"). He was [n]ow forsaken as it were by Jehovah, His Father.

V. 18. Temptation even to despair.

V. 24. His consolation.

V. 38. ("EVILS") are afflictions.

V. 43. Desertion.

V. 45. He was made the lowest as to humiliation.

V. 48. Love speaks, what *is* from love, thus mercy.

V. 54. The griefs whic[h] were taken *upon Him* are the reason of His saying He is "cut off."

V. 55. ("The pit of lower *parts*"), means out of vastation, *and* is the lower e[arth].

V. 58. "Strifes" are pu[nishments.]

V. 59. ("Perversion.") Perversity, th[at it is jud]ged.

V. 60. Against the infernal [spirits *del.*] [crew] w[hich in]fested.

Digitized by Google

CHAPTER IV.

The bea[uty] of the church is descr[ibed], thus [of all] who [are] in the faith, [how *del.*] w[hat it is and] how it was made ["obscure."] The bea[uty] of th[eir] mind and [in] their [lives] is described by ["stones."]

V. 1, 2. "How gold is covered with rust," means that what is celestial among the vastated is vastated and covered by filthy things. "The good mass of gold," "the pure gold," for saving faith.

V. 1, seq. "Zion;" the church whose beauty when in flower, and deformity when vastated are described.

V. 2. "Reputed as flasks or vessels of earthenware, the work of the potter's hand," means they were broken in vastation and thus reputed as vile.

V. 5. ("DELICACIES . . PURPLE.") The [un]derscored *words* [are *del.*] [repre]sent [or]naments of the church, [thus] of faith in God Messiah.

"Those feeding on delicacies *are* desolate in the streets," for the vastation or "desolation" of spiritual things, or truths called "delicacies or dainties." "Those nourished upon scarlet or purple embraced dung," for celestial things, or with celestial bread, called "scarlet or purple," *and* means they were thus vastated or condemned. "Dung" is damnation in vastation; being opposed to celestial things.

V. 6. "The hands did not reside in her." In the dual, for power from the spiritual and the celestial.

V. 7. "The Nazarites were cleaner than snow, whiter than milk, ruddier than pearls as to *their* bones, a sapphire their carving." "Nazarites," for those who were vastated and liberated, and hence are called "separated." The Nazariteship represents these. "Cleaner than snow," namely that their more interior or intellectual things *were so*, concerning which, whiteness and cleanliness are predicated from truth. "Whiter than milk," namely *as to their* interior or rational things, of which, nutrition and whiteness of milk are predicated. "They were ruddier than pearls," namely *as to* their more interior celestial things from charity, about which, ruddiness is predicated from love. "A sapphire their carving," then *as to their* inferior celestial things from the fruits of charity, as to which a carving of sapphire is predicated, which is a stone of cerulean *tint*, *mingling* ruddiness and whiteness. These things also coincide, but here it seems to treat of those in the church and among its sons *who are* sep-

Digitized by Google

arated, since it treats of the perverted church from which these are separated.

V. 8. "The form *was* more obscured than blackness," for the state of those vastated as to truth, concerning whom "whiteness" is predicated; "not recognized in the streets," means so black that they are not acknowledged by rational truths. They contrast with those who are "whiter than milk," V. 7.

"The hide was glued upon their bones," for a foul nakedness. It is opposed to "the bones ruddier than pearls," thus to "naked bones," by which is signified the nakedness of innocence and the state of integrity.

"It withered, it was as wood;" thus dead, because the celestial did not appear. It is opposed to "the carving like sapphire."

V. 9. "Those killed by the sword are happier than those killed by famine;" that is, those vastated on account of falses, above those vastated on account of evils. To "famine" is thus ascribed horror.

"A pierced outflow from the produce of fields," means on account of life and works which are of the will, thus proprial works.

V. 10. "To boil children," means that through cupidities they consumed things recently born and innocent, thus goods and charity. Similarly, that they will be consumed thus in vastation.

V. 11. Thus they [dev]astated th[eir] church.

V. 14. "They wandered blind in the streets," means they were blind in truths and did not know what *was* the truth.

"Polluted with blood, they touch with their garments the things they cannot *touch otherwise*;" means that they speak falses because they cannot do evils. "Blood," for all criminal life and evil acts. Those they cannot do they cover with falsities.

V. 16. [Reje]cted because God [Mess]iah a[ver]ts the faces as it were. The faces of "el[d]ers" is a[ver]ted, *which* si[gnifies] a degree of absence.

V. 19. Hence the dominion of evil spirits.

"The persecutors *are* swifter than eagles of the heavens;" for evil spirits who speak falses and seduce and vastate by them. "Persecution" is predicated of spirits who pervert truths; "pursuit," *of those* who pervert goods or good affections, *wherefore* "they pursued upon the mountains," for spirits who *seduce and vastate* through evils and who pervert good. "They lay in wait in the desert," for the very worst spirits who are most deceit-

Digitized by Google

ful and who lie in wait and exercise wiles, especially when man is in vastation, *thus* at a time when man appears destitute of spiritual and celestial things.

V. 20. "Anointed of Jehovah" is here faith, namely in the inmost sense.

"The spirit of the nostrils," for spiritual life *and* the spiritual things of faith.

"The Anointed of Jehovah," for celestial life *and* the celestial things of faith, in the supreme sense for God Messiah who is spiritual and celestial *life*.

"Caught in the pit," means bound by falsity, evil, or deceit.

"To live in the shade among the nations," is to be protected, *since* "shade" is protection, from falses, evils, and deceits or the deceitful, *which are* "nations."

V. 21. "Daughter of Edom" is the new Church or that of the nations which arose after the representative Church had been vastated, [but also *del.*], yet the symbolic Church [of the nations *del.*] was to be vastated similarly on account of sins, etc.

"The cup shall pass through, she is inebriated and denuded," for the punishment, "cup," that falses and evil which are "drunkenness and nakedness" would be opened and revealed.

"Uz," for the internal man.

V. 21, 22. "Edom,' for the internal or new Church which is called *that* of the nations.

V. 22. "Iniquity consummated or consumed," that vastation had been carried to *its* summit.

"He discovered sins or they were manifested", similarly *to* V. 21.

CHAPTER V.

V. 1. Words of Messiah for the church which has been devastated from sins [that its face should be converted *del.*], thus a pleading *for it*.

V. 2. "The inheritance is turned to foreigners, the houses to strangers." "Inheritance," concerns spiritual things or truths, to which "foreigners" is opposed; "houses," celestial things or goods, to which "strangers" is opposed or is the contrary.

V. 3, 4. "Made orphans without a father, mothers become widows, to drink waters for money, the wood to come with a price;" that they lack all understanding of truth and will of good, and as this is given by God Messiah alone *therefore that* which is acquired by them is of no account. "Made orphans

Digitized by Google

without a father," for ratiocinations without understanding of truth and good. "Mothers become widows," means that affections are destitute of understanding, that is, without a husband. "To drink or buy waters with silver or money," is to acquire to themselves by their own help, spiritual things which are of no account because false. "The wood to come with a price," is to acquire to themselves by their own help, "with a price," the affection of good, which is "wood" by which they may be warmed.

"To suffer persecution above the neck," is to be held bound by phantasies and cupidities. "To labor, and no rest is given," means they wish to acquire rest by their own forces, but it is not granted on account of cupidities.

V. 6. "Egypt," for the phantasy; "Assyria," for the rational things, of the mind.

"To give the hand to Egypt," is to operate by phantasies, *hence* to trust in their own science in order that they be rendered intelligent; "Egypt" *being* the phantasies of the natural mind, derived from sense phenomena which are turned into spectres as it were. "Assyria to be satisfied with bread," is to indulge in cupidities, hence to trust in them in order that they may acquire good; "Assyria" *being* the rational things of the mind.

V. 7. "The fathers sinned, not we, we have borne their iniquities," means that the actual sins of the parent became hereditary, augmenting the root of hereditary evils, by being translated into the posterity in whom they were inseminated and thus multiplied, whence the vastation of faith and punishments increase in the posterity.

V. 8. ("Servants"), cupidities.

"The servants dominated," namely cupidities over the will and phantasies over the understanding.

V. 9. "The soul to get or bring bread before the sword of the desert," is to seek with difficulty or to be nourished with discomfort and difficulty, *hence to get* no spiritual food, or consolation, "bread," on account of the oppression of the vastation of spiritual things or the punishment of falses, which is "the sword of the desert.' There is vastation because there is "a desert" or an emptiness of mind, and nothing spiritual or true therein.

V. 10. "The hides grew warm as an oven on account of the horrors of famine," namely that natural cupidities *at the time of* their punishment are like a fire or oven *in which* they are tortured, on account of the vastation of goods, which vastation is called "horrors."

Digitized by Google

V. 11. "Oppressed women in Zion," namely that the voluntary things and goods of the more interior mind, *that is*, the intellectual goods of the mind or its affections, were straitened.

"Virgins in the towns of Judah," for the goods or affections of the interior or rational mind.

V. 12. "Princes suspended by their hand, the faces of old men not honored;" that wisdom, "princes." was taken away, "suspended," or shut off in more interior things so that it does not appear; and that intelligence, "faces of old men," is vile.

V. 13. "They led away the youths to grind," means that rational things which are "youths" should prepare spiritual food, thus should enter into more interior things. "The children stumbled over wood." "Children" for scientifics; whereas "youths," rational things.

V. 14. "The old men ceased from the gate," namely, intellectual things from the town, which is faith. "Youths, from song," namely, rational things in which there is nothing spiritual, which is "song."

V. 15. "Choir," for spiritual gladness.

V. 16. "Crown of the head," for wisdom and intelligence, thus the faith of the internal man.

"A grieving heart" looks to the devastation of the goods or affections of the will; "darkened eyes," to the vastation of the understanding of faith.

V. 18. "On account of Mount Zion the foxes walked." "Mount Zion," for saving faith; "foxes," for those things which trample down the good grain, thus for the very worst infernal crew, namely the deceitful.

V. 19, 20. "To an age and unto generation and generation," means to eternity. "Age" looks to celestial things; "generation and generation," to spiritual things because they are generated. In the human race, "what is perpetual" answers to "age" and is predicated of celestial things; and "length of days" answers to "generation and generation," being a predication of what is finite concerning the finite and meaning therefore not from eternity but to eternity.

V. 21. He pra[ys] thus, that the face of the chur[ch] may be convert[ed] and may exist from a new h[eart], and the kingdom of G[od Mes]siah thus co[me].

"To renew days as of old," is to reform and regenerate man that he be similar to the sons of the Ancient Church.

Digitized by Google

EZEKIEL

This vision signifies the last times when all things have been vastated and God Messiah will come.

CHAPTER I.

"Wings," properly, are spiritual powers.

V. 1. These things were seen in the midst of captivity that the advent of God Messiah might be preached.

"Visions of God," for representations which involve divine things.

V. 1, 3. "Chebar," the river beside which Ezekiel saw visions therefore signifies these.

V. 3. "The hand of Jehovah was upon him," means he prophesied things which are divine.

Vers: 4. "Came from the north," for vastation; "a cloud with fire," for the first morning with mercy and light thence. When a turning of creation takes place, then reason and [will *del.*] affection appear as "a cloud" and "a fire mi[ngl]ing itself" [and as at] vers: [13 in the] context.

*It is the vastation of the last time which is likened to "a storm from the north;" which is a supreme thick darkness with a stormy tumult. "Cloud" is ignorance of celestial things; "fire in the cloud," is cupidities; "splendor" is natural lumen from this fire; "a coal out of the midst of the fire," is love of the world, which is likened to "a coal," or to a dry fire.

"The wind of a whirlwind, or a stormy one coming from the north," denotes when there is the greatest vastation of the church on earth and of the bound in the pit who are liberated when God Messiah came and will come. "Wind of a whirlwind," looks to the vastation of spiritual things. "North," is from cold and night together, and signifies the supreme vastation of the church when God Messiah came and created a new man, as also the vastation of those who are in the other life, or who are bound in the pit and are liberated.

"A great cloud and a fire mingling itself, to which was a splendor around about, and out of its midst as the form of a flaming eye or, better, a coruscating flame out of its midst;" denotes that when vastation is at its summit, which is "the stormy wind from

**A wavy line runs through the Marginalia from here as far as V. 15.*

Digitized by Google

the north," there is then "a great cloud," *viz.* spiritual things which are quasi confused with celestial ones *viz.* "the fire mingling itself;" because after the state of supreme vastation such a quasi commingling appears. It has "a splendor round about," to denote that from the celestial which mixes with the spiritual. "From its midst," it regards the spiritual or the splendor, the spiritual having proceeded from the celestial. "As a flaming eye out of the midst," denotes the more interior and the inmost celestial, and wisdom which proceeds out of the midst of the middle fire. Thus it treats of the new creation of man from a celestial seed, when God Messiah came and will come.

"A fire mingling itself," denotes celestial mercy. "Out of the midst of the fire," on the second occurrence of the word, stands for the more interior and inmost celestial, thus for mercy; thus the celestial spiritual in which is inmostly the celestial of God Messiah's mercy, which is beautifully described and likened to "the eye of a coruscating flame."

V. 5. The likeness of a m[an] remains; the f[our a]nimals [are in]terior things; concerning w[hich] below.

Apoc. v: 6, 8; Ch. vi.

V. 5, 6, 8. "Four animals," and "the likeness of a man," denote man created from celestial seed by God Messiah, as the four animals in Apoc. v. 6; vi, which animals are there called inmost; and stand for everyone or the individual man, created anew, or an angel. Similarly, "four faces, four wings, four wheels," because they have reference to more interior and interior things, which are twofold, because there is the celestial and the spiritual, the active and the passive, thus the likeness of a marriage in general and in each singular part, and in the most singular. Without such a marriage, nothing can be born. Thus, from a new seed everything good and everything true is produced and germinated.

V. 6. "Faces" are the interior nature; "wings" are intellectu[al things; concerning] which vers: 2 [23].

V. 6, 8, 9, 11, 23. "Faces," denote affections of faith; "wings," intellectual things of faith.

V. 7. "Feet," here, signify the natu[ral] life, from walking; [hence they are li]kened to br[ass, which] is polished, for the f[oot like] the sole was the im[age of nature.] By "calf" is sig[nified] science.

"Their feet, a straight foot and the sole of their feet as the sole of a calf's foot, and they sparkling as a kind of polished

Digitized by Google

brass;" for the natural things of the interior mind which sparkled thus from more interior celestial things. "A calf," signifies the natural mind; "brass," similarly, *and when* "polished," the natural which is as it were translucent from the celestial. It is compared to "a foot," because superior things as it were rest upon it; on which account natural things are specifically called the footstool of the feet. "Straight foot" is the celestial in the rational; "sole of the foot," is the natural which rests as it were upon corporeal things.

V. 8. What "qua[drature]" is, that a u[niversal] is si[gnified], which is a u[niversal] vastation. "Hands" a[re pow]ers which are cov[ered] under wings in intellectual things.

"The hands of a man under the wings," for the powers of intellectual things. To intellectual things are ascribed powers, because through them are done the things which are commanded by celestial things, which are the true powers.

V. 8, 17. They are called "quadratures," as well of the animals as of the wheels, because only the more interior and the interior man which are being renewed are treated of. The inmost is called an expanse, *V. 26.* "Four animals and four faces and wings" constitute a one in the man created anew; and therefore are to be assumed for one.

Vers: 9. "The conjunction of one to another," that there was everywhere wha[t] was similar; "nor did they convert themselves in going," similarly, since "to go" is to live; for "they went ever from the region of their faces," that is, according to those things which "face[s]" signify; thus it is the likeness of life, not of minds; that "they conjoined themselves," is explained more at vers. 12.

V. 9, 12. "That they conjoined the wings one to the other," denotes that more interior and interior spiritual things acted unanimously. "And that they went out from the region of the faces," that they followed, or lived according to, the dictate of the affections; *hence* that they went according to the affections of good, thus according to a celestial dictate.

Vers: 10. "Man," for saving faith; "lion," similarly, for strength; "calf and eagle," similar things of the rational mind.

[Hen]ce by "faces" are described their voluntary things, [bu]t here the passions which rule the will; "face of a

Digitized by Google

man," is that it was the human genus; moreover they are animals, for they are ru[l]ed similarly.

"Lion" now, is from the [recei]ved fac[ulty] which as it were [rej]ects life and aims at [death.]

"[The face] of a bull," from the horns, [in wh]ich they would trust, thus [pas]sion; for "bull," like [cal]f, is science; [its] horns are [loves] or passions.

"[The face] of an eagle," al[so] from [sight], but which is [ratio]cination, impelled by an evil [cupid]ity, since [from a p]rudence *that is* evil. "[The face] as of an eagle," [because] they inspect where they would [spoil.]

[Therefore] "the faces" signify [that m]an spoils [spiritu]al things by the strength [of passion] and of his ratiocina[tion], excited from [an evil] cupidi[ty]; for [spiritual things are] "the man;" and "the lion" [is cupidity]; "the bull" is strength; "[the eagle"], ratiocination.

"And the faces of the animals were the face of a man," for the spiritual; "the face of a lion," for the celestial of faith; "which were to the right," that is, more interiorly; "the face of a bull," for the inferior which is now assigned to bondage, and which serves the more interior; "to the left," for the interior; "and the face of an eagle," for the inferior spiritual or the rational. *Hence* the *four* faces stand for celestial and spiritual things which shine forth in the face in the new man, since each constitutes a face.

"The face of a man, the face of a lion, the face of a bull," for the interior celestial things of the mind, *such* as the goods or fruits of charity. "The face of a bull," for the spiritual or the intellectual of faith.

"Eagle" denotes spiritual things of the interior mind, or rational truths. It is likened to an "eagle," because more interior spiritual things are *likened* to "a lion," and it treats of the man created anew.

V. 11. As to the wings, "two consociated a male," denotes that two were for one; "male," stands for the understanding. "Two covered the body," for the good affections of the interior mind; which are bodies, inasmuch as they surround more interior things. "Wings," for spiritual or rational things; "bodies," for goods, or the fruits of charity, which are as a body to more interior things.

V. 11, 20. "The animals, that they turned themselves whither the spirits led them, and whither the head looked," denotes according to spiritual order from the celestial; thus according to

Digitized by Google

celestial order; hence, that they did not bear themselves backwards any more, but constantly forwards or upward. x:11.

V. 12. As to these things, see previously, that they concern, at the same time, these things in the vastated man.

"The wheels did not turn themselves when they went; for towards the place whither the head looked, they went; they turned not themselves when they went," denotes that all their spiritual states and variations flowed from celestial things according to order; thus as they were driven by the celestial, hence by God Messiah, which is the same as "whither the spirit was to go, they went."

"Whither the spirit was to go." "Spirit," for life in general, which is the life of God Messiah, because it treats of man created anew, thus for the life of conscience and for *that* of the will which is affection.

V. 13. "[Coals]" are loves "[ardent]" with their torches, [from the lum]ens of nature.

"Coals of fire" are the two loves which rule and illumine the rest.

"The aspect of the animals as of ardent coals of fire, as the aspect of lamps, it, *the fire*, was marching among the animals; and a splendor to the fire, and from the fire lightning going out;" is for God Messiah's divine celestial and spiritual which is poured about every angel and man created anew; thus love, or mercy, in justice, which conjoins everyone, and all in general, around as well as within, in things most singular. It is a so-called zone or girdle, as it were, to all things of the body, from analogy. "Ardent coals of fire," denotes God Messiah's most intense love. In these "coals" nothing but splendor was beheld, on which account they are likened to "lamps." "Among the animals," signifies around. "Lamps," "splendor to the fire," and "lightning going out from the fire," signify the same things, *namely* the rays of love, that is, of mercy, which encircle and conjoin as if within and without; "lamps" and "splendor," *with regard to* more interior things; "lightning," to interior ones, thus for divine spiritual things of God Messiah *going out* from His celestial or from mercy.

V. 14. "Lightning" is the lumen [which is] of reasoning: they ran to and fro according to [it].

"The animals ran and returned according to the aspect of the coruscation." "Coruscation" denotes God Messiah's divine wisdom and intelligence, thus, that the man created anew lives and

Digitized by Google

is led altogether according to the will of God Messiah. "Coruscation" is of the fire, or mercy, thus of the will.

V. 15. "Wheels," for the faculties.

V. 15, 16. "Wheels by the animals, the aspect of the wheels and their work as if forms, or eyes, of the Tarshish; one likeness unto these four; their aspect and their work, as if a wheel were in the midst of a wheel." "Wheel" denotes both the more interior and the interior mind as to their celestial and spiritual things, properly the faculty of these minds of receiving from God Messiah goods and truths, or celestial and spiritual things; which faculty is the one and only one in man, and which is given him by regeneration. For they are only potentialities, which have no life; but it is granted that they be applicable, or as it were versatile towards the good and truth which are infused into them. Those faculties, from their indefinite flexibility according to the spheres of everyone, cannot be likened to anything more suitable than "wheels," and on account of their form can be represented by these. For they are nothing but wheels after the fashion of the corporeal faculties, which are versatile according to every affection of the will. "Aspect" is predicated of the more interior mind and its faculty; "work," of the interior one; wherefore it is called, "a wheel in the midst of a wheel." There follows, V. 15-20; x. V. 9-11, 13; a similar description with regard to the imputation of justice through faith.

V. 16. "The likeness of the Tarshish," a [stone] of crysolite, are spiritual and [celestial men]. The celestial, or celestial [love], is within the spiri[tual], or truth.

"The aspect and the work of the wheels, as the form of the Tarshish," for a cerulean color, which signifies both the celestial and the spiritual conjoined, thus gold and silver which the ships of Tarshish bring, as *also* scarlet. "Aspect of wheels," for the faith of the more interior mind; "their work," for the fruits of faith which are of the interior mind.

V. 18. "They were [fu]ll of e[yes];" they are likened to [wheels be]cause they [wer]e most rapidly revol[ving]; [for] from the mind, celestial [and spir]itual things are [evo]ked, which [are the w]heels of a chariot, [for c]hariot is the mind. [Roundab]out were the s[ame ani]mals, but they [wer]e [outsid]e: they [coul]d not go [?] within; for they [are] not [where] celestial and spiritual things are; they are outside [the mind], although it seems to them to be in the mind, when it is not in the will.

Digitized by Google

"And their tires, a height to them, a fearfulness in them, and their backs were full of eyes." Read "eminences" and "elevation" instead of "height," which are predicated of the faculty of receiving celestial things. "Eminence," is for the more interior mind; "elevation," for the interior one, since higher, or more interior, involves the same thing. Read, furthermore, "venerable aspect" *instead of "fearfulness;"* for the faculty of receiving the understanding of faith. Then, "back full of eyes," for the faculty of the interior mind, which is likened to a "back" because it carries as it were the *more* [?] interior things. "Eyes" are the things which are of intellectual faith, or the spiritual of faith.

V. 20, 21. "The wheels went whither the spirit was to go because a living spirit was in them," denotes life in what is singular and in things most singular; also, the general life, as previously, which is here called "the living spirit" because it is of God Messiah. That life which is outside has nothing in common with man or angel, and is therefore described with a difference; but for its proper explanation, see WHEEL, at Ezek. x: 12 [13?]

V. 21. Thus, now, is signified that, in the end of vastation, the kingdom of God Messiah will come, thus His Word, with "life" and "spirit." "Life" is love; "spirit" is understanding. This Word of God Messiah will then be preached, and so will follow the animals whithersoever they go, etc.

"To breathe," is life.

V. 22. It is the first illumination which is done by cognitions of the doctrine of true faith, which are "the expanse like the terrible crystal."

Here, "one animal" is taken for all.

"Above the heads of the animal an expanse, the likeness of the venerable crystal," thus like the whitest snow, but pellucid like ice, which the same word signifies. The inmost heaven cannot appear to everyone, because human minds cannot transcend their own understanding. Therefore it is thus presented as pellucid. The inmost heaven, viz. "the expanse," is above more interior things and therefore above interior ones; and is the intermediary heaven between God Messiah who is Infinite, and the two heavens below it. It is called the third or inmost heaven. Without such a heaven, no inflowing of the Infinite into the finite is possible. It is called "firmament." *See* V. 25.

Vers: 23. The man to whom the doctrine comes is described.

Digitized by Google

V. 23, 24. "Under the expansion straight wings, two covering themselves, two covering the bodies; he heard the voice of wings as the voice of many waters, as the voice of Shaddai in going;" denotes that which "the wings under the expanse" signify, namely that they would thence derive intellectual things and more interior doctrinals. Wherefore a voice or a speech of wings is described; thus, that it is from God Messiah who is above the firmament.

Vers: 24. What "a din" there will then be! "Wings" are ratiocinations. "Voice of God," is lightning. It is also likened to "the tumult of camps."

"He heard the voice of wings, as the voice of many waters, as the voice of Shaddai in going, the voice of speech as the voice of a camp," which signify that a voice was sent down as "many waters;" hence spiritual waters, in whose midst is mercy, which is signified by "Shaddai," a living word derived from Shad, *a breast*. But, indeed, when a voice descends to the ultimate heaven, which is signified by "going," it then becomes "the voice of a camp," for there are repugnances and contrarieties there, both by truths and goods, hence "voice of a camp;" and thence, also, heresies and wars, both intestine and general, which are excited by that heaven. That "in going," has reference to the things following is evident from "standing;" that it then let down the wings so that they might hear the tumult which is below.

"They heard the voice of Shaddai," denotes the celestial things which are of mercy. "Voice of waters," for divine spiritual things. "Shaddai" is derived from teat, breast.

"In going they heard the voice of a tumult as the voice of a camp," denotes that they heard contrarieties, repugnances, heresies, as are in the heaven of spirits still, or of the ultimate heaven; for there is nothing but tumult and nefarious wars there, save when they are coerced.

V. 25. That they will be thrown into consternation by the voice of God Messiah.

V. 26. "The aspect of a sapphire stone" is the heaven of God Messiah. "The likeness of a throne" is His inmost heaven.

"The likeness of a man" is Messiah, who is represented sitting upon a dais, which is heaven.

"Above the firmament as the aspect of the sapphire, the likeness of a throne; and above the likeness of the throne, as the

Digitized by Google

aspect of a man upon it." "Dais or throne," for the supreme heaven, or that above the inmost one. There is God Messiah who is the Sole Man because all in all things of a man who is in His heaven.

"Above the expanse or firmament, the image of a sapphire," for the heaven above the inmost, where is love and whence is mercy. It is called God Messiah's "throne or dais." x: 1, similarly.

"Above the throne as the aspect of a man above it," is for God Messiah, who is the Sole True Man, because all in all things of man, or of His heaven, which is Man through Him; and through his love, one, because unanimous.

V. 27. It is not "a coal," but the inmost fire—see the context חשמל, thus celestial love. "The aspect of loins" is also a love, which was around Him. That which was above, was the flame of life; thus the Divine. That which was below, is what looks to man.

"He saw as the eye of a coruscating flame within it, roundabout from the aspect of his loins, and above it from the aspect of his loins," denotes the most intense and divine love. "Inwardly" or "intrinsically," has reference to His Divine, because "throne" is signified and "above it" refers to the Divine.

"'Loins" denote the divine love of God Messiah.

"The aspect of fire and its splendor," is for the love of God Messiah Himself, whose radiation is splendor, which is likened to "the iris" or "the bow" in the cloud, *V. 28.* V. 27, 28. "He saw the eye of a coruscating flame, as the aspect of fire within, and around from the aspect of his loins, and above from the aspect of his loins; and beneath it he saw as the aspect of fire and splendor, as the aspect of a bow when it has been in a cloud in the day of rain, thus the aspect of the splendor around." This vision is of the likeness of glory. "The iris, or bow in the cloud," is for the radiation of God Messiah's love and justice, which is called "glory." "Bow" or "iris," on account of the radiation thence, represented in human minds, which the foregoing treated of. Hence the representation of "the iris" was assumed as the covenant of man's regeneration. *Gen. ix: 15.*

The glory of God Messiah in the supreme sense was represented by "the bow in the cloud on the day of rain." viii: 4, ix: 13.

V. 28. "The iris" is a representation of the regenerated man.

It is fire which is described by "the iris in the cloud," thus the intellectual, or "splendor" [is called this. Rain

Digitized by Google

del.] It is the glory of God Messiah, wherefore also "he fell upon his faces."

This is now the initiation of his prophecy; namely concerning the kingdom of God Messiah.

See, further, Ch. x: where they are turned into cherubs.

CHAPTER II.

V. 1, 2. "To be raised upon the feet by the spirit, and the spirit's entering;" means to lay aside the sense of the letter and be instructed and learn about the more interior things of the Word. iii: 24.

V. 3. It treats first of vastation or of the utterly degenerate human race and the adulterated church, and thence of [per. *del.*] man and the [perverted *del.*] inverted order of life, which is "rebellion;" inasmuch as they had bowed themselves to the world outside them and to self within them; *and* not to heaven above them, and to the common good of the human race which according to true order or truth *is denied* outside them from the inmost of them.

"To rebel," for those who are instructed in truths but yet teach falses; "to prevaricate," for those who act evilly from the root of evil, augmented by actuality.

V. 3, 5, 7, 8. "Rebellious nations who rebelled, house of rebellion," for the instructed who have acted against the precepts of faith, thus in general against the conscience of truth and good. "Rebellion," clearly, for those who do not obey the commandments and the truth of faith.

V. 3, 6, 8. "Son of man," for him or those who preach His Word in truth, *and thus* represent God Messiah. iii: 1, 3, 4, 10, 17, 25, vi: 2, vii: 2.

V. 4. "Hard of faces," for the actuality of evil and falsity increased from an hereditary evil root; "stubborn of heart," for that root of evil successively increased.

V. 5. "Prophet," for those who preach the Word, faith, God Messiah Himself, in truth.

V. 6. "Not to be afraid of the words and of the faces or of them;" means that they pervert truths, and pervert goods which are "faces" and "they."

"Refractory ones," an unusual word, for those who from an evil root, increased successively, resist good or charity and do evil. "Thorns," for those who from a similar or evil root fight for and defend falses. Those who do both are called "scorpions."

Digitized by Google

V. 8-10, iii. 1-3. "To eat the volume of the book, written before and behind, to feed the belly with it, to fill the viscera, and *it* being in the mouth as honey for sweetness," is to explain the Word of God Messiah as to exterior, interior, and more interior things which contain at length the matters which look to the kingdom of God Messiah. That "he ate the volume;" denotes he put off exteriors or the sense of the letter.

V. 9. "The volume which he should eat," was the Word of God Messiah which he should [perceive *del.*] take and so speak. This was represented by the devouring of the volume; wherefore his prophecy or discourse here must be concerning the vastation of the house of God Messiah, in general by the human race, specifically by the Jews.

V. 9, 10. "The volume of the book, which was written before and behind," for the Word of God Messiah which is the volume of the book, that it contains internal and external things. "Written before and behind," that it contains precepts of the internal and external man. "Before" signifies more interior things; but "behind," interior and exterior ones, which are the literal sense, wherefore it is read "he unfolded it before the prophet."

V. 10. "Before" and "behind," is what is interior and what is exterior.

"Lamentations, moanings, and plaints," thus follow in order towards more interior things. They are predicated of vastations, etc; for it, *the book*, contained vastations and punishments.

CHAPTER III.

V. 1. By "Ezekiel" as by other prophets are meant the heralds, thus the apostles of God Messiah, who, *being* taught from His mouth, grasped and understood the more interior things of the prophetical Word, or of God Messiah's Word, which is "to eat the volume."

("Ezekiel"), for the apostles.

V. 1-3. Its being again commanded " that he should eat, should feed the belly, and fill the viscera," means he should not only read exterior things which is "to eat up;" but should also see interior ones which is "to feed the belly," and more interior ones which is "to fill the viscera." Thus it was "like honey as to sweetness," namely that interior and more interior things rightly explained contain matters which look to the best end, salvation, faith, the celestial kingdom, thus God Messiah, which are "honey as to sweetness." *ii: 8-10.*

Digitized by Google

V. 1, 3, 4, 10, 17, 25. ("Son of man"), see ii: 3, 6, 8.

V. 3. "To feed the belly" is to perceive, and "to fill the viscera" is to understand.

"To feed the belly and fill the viscera with the volume of the book," is to explain, teach, and learn the Word as to its interior, "belly," more interior, "viscera," and inmost sense.

"It was in the mouth as honey as to sweetness," means that the Word's interior and more interior things contain matters which look to the best, the kingdom of God Messiah and the things of faith, thus to God Messiah Himself or to Love Itself.

"Mouth," for taste, thus for a delicious gratefulness.

V. 4. The apostles are called "sons of man," thus the intelligent. To those who perceive and understand the Wor[d] of God Messiah, it is a[s] "honey;" for they taste new life, thus the fruit of the tree of life, as is re[ad in] the Apocalypse.

V. 5. "A profound people" is he who does not grasp, "heavy in tongue" who does not understand. The Jews could and ca[n] understand; as to[day] the Christians si[m]ilarly.

V. 5, 6. "Many peoples, profound of lip and heavy of tongue, whose words are not heard." "Great peoples," for the nations, the uninstructed, who are "profound of lip," or in obscurity of understanding as to faith or its doctrinals and profess falses. They are called "profound," because remote from light; and "heavy of tongue," because they worship an evil and false doctrine, "tongue" signifying confession, and "heaviness" what is beneath and tends towards exteriors and the deeps. "Not to hear words," is not to understand their doctrinals which are heathenish.

V. 6. That the gospel *when* preached to the gentiles is grasped, but not likew[ise] by the so-called Christi[ans]. That which comes from the sa[me] Creator of Ligh[t] is the truth.

V. 7. "Stubborn of brow" are those who do not wi[sh] to understand; and "hard of heart," who do not wis[h] to act, for they wan[t] to act w[hat] is of the heart.

"Stubborn of brow," means they do not wish to understand, and that they fight for falses from an augmented evil root; "hard of heart," means they do not wish to do good, and that they also do evils. Similarly to *ii: 4.*

V. 8. "Face" is the will, "brow" or eye is the under-

Digitized by Google

standing. The light of trut[h] from celestial love is [tot]ally contravened by [those] who are in the lumen of na[tu]re, which is poured out fr[om their] arguments of dar[kne]ss.

"To make stubborn the face against the face . . and the brow against the brow," is to resist falses and evils lest they conquer. *In the opposite sense,* for the penalty of requital, because the condition is such that the evil bring evil upon their very selves when there is resistance to evils.

V. 9. "To present the brow firm as adamant and more than a rock," for truth, "brow," which must from itself resist falses "as adamant" and evils "as a rock." Falses and evils accordingly dash *at it* and are aggressors, *in cause.*

V. 10. "Heart," is [the will *del.*] to will; "ear," is to understand. The will of good and the understanding of truth, comes solely from God Messiah.

"To receive into the heart and hear with the ears," is to will, *since* "heart" is the will or to act from affection, and to understand, *since* "ear" is the understanding or to will from the understanding.

V. 11. "To the captivity," becau[se] to all who w[ere] in the desolation of lig[ht], but there is one desolat[ion with] those to be regenerated, and another of those who make themselves stub[born], but "captivity" [is that into which] a multitude is deported.

Vers: 12. "Earthquakes," read din, signify the gladness of those concerning whom *see* Ch. i: 24, and that the more interior things of the Word were disclosed. "Din" is of gladness.

Vers: 12, 13. The tumult of the las[t day] is described by God Messiah. It is com[par]ed to a g[reat] tumult and to an earthquake.

"To hear the voice of the din,—blessed be the glory of Jehovah," for the gladness of the heavens, which is here called "din," and involves that God Messiah appeared with a limbus round about like an iris, and that more interior things or the interiors of the Word Itself, were to be disclosed. Similarly to i: 28, viii: 4, ix: 3.

V. 13. "Contingentium se," touching, *Trem., is inserted for* ("osculantium se," kissing, *Schm.*)

["Earthquakes" are like the two kinds of men. *del.*]

"The voice of the wings of the animals touching or beating each

Digitized by Google

other, and the voice of the wheels," for the celebration of God Messiah.

V. 15. "The sitters by the riv[er] Chebar in Tel-a[bib]," are those who are in captivity, both those [who are] in the spiritual *kind* and are being regenerated and those who are in the [natu]ral *kind* from their cupidi[ty] and who will perish. To *both of* these the advent of G[od] Messiah on the last day will be preached.

"Seven days," or a week, is the time up to the advent of God Messiah.

"The sitters by the river Chebar in Tel-abib," for those who are in captivity, as well in the spiritual *kind* that they may be regenerated, as in the natural *kind* from their own cupidities, *in which* they perish.

V. 15, 16. Ezekiel "sat seven days," for the week which signifies the time up to the advent of God Messiah, but a time of subdivided times, or a lesser one.

V. 17. "To be appointed a watchman," for *one* who announces judgment concerning the damnation of the impious and the salvation of the faithful.

V. 18. It is a universal precept for every teacher of the Word of God Messiah, for he who understands [life *del.*] the Word, and so has acquired His life, if he does not communicate that life or light to the neighbor, he dies because there is not a love of the neighbor and still less *one* toward God Messiah in him.

"To vivify him," is to transmit the doctrine of faith in which there is life.

V. 18, 20. "To require blood from the hand," for vengeance.

V. 19. But [i]f he receives life, and is [not] converted from h[is] way, it is an index that there is no love in him. Thus he perishes, etc.

[Ve]rs: 20. "A stumbling-block" is attributed to God Messiah, although He sets a stumbling-block before no one; since what sets the stumbling-block is the evil in the man, which is excited when he removes himself from the faces of God Messiah, or from faith.

"To set a stumbling block," means that he stumbles against the things which are truths of faith, thus for scandalization from the truths and goods of faith.

V. 22. By "valley" are meant those who [a]re in outmosts, thus altogether in things mun[da]ne and corporeal.

Digitized by Google

They deliver into "chains" the [h]eralds of faith, because *they do this to* faith itself. To these it is [u]seless to preach the more interior things of the Word, for they perish notwithstanding, since their ears are made heavy; wherefore it is said *here* of "the tongue" [or of the understanding *del.*], that "it would cleave to the palate," hence that it would not teach them, for they are "a house of rebellion," namely of inverted order, or of an utterly perverse nature.

V. 22, 23. "Valley," for those ho are in externals, thus also for the last time when faith is devastated and they live in externals.

V. 24. ("To be raised up upon the feet"), see H: 1, 2.

V. 25. The prophet *here* stands for the Word of God Messiah which will be "bound" thus at the advent of God Messiah.

V. 25, 26. "To put cords upon him, to bind, not to go out into the midst, that the tongue would cleave to the palate and be mute," means that the more interior things of the Word and thus of faith were bound by the literal sense, *namely* that the sense of *the former* is thus from those who are vastated as to faith, especially at the last time. "It is mute," because those who were instructed fall and do not want to understand and scarcely can.

V. 26. "[Rebe]llion" is thus the vastation of the last time. In the meantime "the pala[te]" is shut, by which more interior things *had* not been disclosed, but *whereby* outmost things are to be disclosed.

V. 27. Only these things can be said to them. It is vain to preach to them faith in God Messiah, since it has been extinguished in them.

These things refer to the proclamations which were made at the time of the advent of God Messiah into the world; *and* in general, those which will be made at the time of God Messiah's advent into glory, about which it treats mainly.

"To open the mouth," is to teach. It is predicated of God Messiah, denoting that He will reveal the more interior things of the Word or of faith on the last day.

CHAPTER IV.

V. 1, 2. The combat of the internal with the external man is here represented. The outmost man is "brick" or

Digitized by Google

clay, the external one is "the iron," th[us] that which was interposed.

"The brick on which a city was engraved," for the outmost man and works by which they intend to justify themselves.

"To set a siege, to build a rampart and station a mound; *and* to set a camp, *and* leaders against the city;" for the besieging, and straitening of the internal by the external man.

"To straiten the city," for the vastation of the external man, and the straitening of the former, as in the heavens by the ultimate heaven, in the corporeal man similarly in vastation; as similarly also the more interior things of the Word are besieged by the literal sense.

V. 3. It treats here also of the Word which is thus besieged by the sense of the letter.

"A frying-pan of iron for a wall of iron," is the natural mind which is so hard that it does not admit the interior and the more interior things of faith.

"To straiten the city," for the vastation of the external man.

V. 4. The duration of the combat for the sake of the outmost. "To take away iniquity" is a representation in the [rege[nerated] *del.*] man who sustains the combat [as the likeness of him *del.*] besides afflictions, as an image of Messiah, for Ezekiel here represents the internal man.

V. 6. "The right side," is for Judah [or *del.*], "the left side," for Israel, thus for the nations in the universe which a[re] Israel, and for the people of Judah, thus Israel, because captivated by corporeal and worldly things, Judah as to faith, etc.

V. 7. The more interior things of the Word will be "besieged" just as the more interior and inmost heavenly by evil spirits in the sphere of the ultimate heaven.

It was also a representation for the nations who could understand.

This representation of Ezekiel was very gross and not as *that* of oth[er] prophets, because the nations and the Jews were now such that they could not understand spiritual representations.

V. 9. The internal man, lest it should perish, is nourished in the meantime with spiritual and celestial food, here signified, otherwise it will not be able to sustain the combat.

"Wheat, barley, beans, lentils, millet, rye," for charity and the

Digitized by Google

fruits of charity. "Wheat," for mercy in charity; *and* "barley," for charity thence. "Beans," for the fruits of charity which are of the interior mind; *and* "lentils," for works therefrom, thus for external works. "Millet," for natural charity, thus of the natural mind, as in those who are ignorant of the charity of mercy or of faith; *and* "rye or spelt," for the works of natural charity, such as they are in those who are ignorant of the charity of faith or of true mercy. "Bread of these" for the charity of faith and natural charity.

V. 10. "Twenty shekels by weight," for what is holy, being applied to the matter which is weighed, as here to food or bread, which signifies charity and its series. "Twenty," *as well* as "shekel," for what is holy since it signifies one-half the time up to the advent of God Messiah into glory; 40 days *signifying* the whole time.

V. 10, 11. "Shekel" is what is holy; "twenty," a holy number; "a sixth part" is al[so] what is holy.

"Food," for bread, for celestial things, thus for charity in the celestial things of faith; "water," for holy spiritual things.

"To eat twenty shekels" weight of food and to drink the sixth part of a hin of water a day, from time to time." "Day" signifies the entire time up to God Messiah's first advent, and similarly up to His second one. "From time to time," means there is a similar partition of lesser times, thus lesser periods.

V. 11. "The sixth part of a hin," for what is holy. Reference is made to that about which it is predicated, as here to water, that is, the holy spiritual, because it signifies the entire time to the advent of God Messiah.

V. 12. By "dung" is meant here the last torment in temptation which is [for *del.*] the punishment of the interior [man *del.*] when it endures that holy things be [mi[xed] *del.*] added to profane ones.

V. 12, 15. "A cake of barley," for the celestial or charity. To make it "with the dung of man," for the profanation of celestial things through filthy corporeal ones; "with the excrement of an ox," for natural in place of corporeal things, since they are less filthy.

V. 14. "Not to eat a corpse and what is torn," for not to profane holy by filthy corporeal things. "Corpse" looks to corporeal things; "torn," to spiritual things turned into falses.

"That the abominable flesh come not into the mouth," for filthy corporeal things by which celestial ones were profaned.

Digitized by Google

V. 14, 15. But because the internal man cannot sustain [this *del.*] it, there is given to it what is milder, namely "the dung of an ox," which is the adjunction of evils of the body, thus of grosser things.

Vers: 16. Those are meant who are to be regenerated at length.

"To break the staff of bread," is that celestial and spiritual things may not exercise their power.

Ch. v: 16.

V. 16, 17. "To break the staff of bread," means they will lack faith, "bread" being predicated of both celestial and spiritual things, whereupon follow punishment and vastation. "So that they eat bread in weight and solicitude." is to be vastated until nothing celestial remains. "And drink water in measure and in stupor," is to be vastated or diminishedsi milarly in spiritual things until there is no holy spiritual remaining. "So that they may lack bread and water, and be desolated, and wither on account of their iniquity." "To desolate and wither," is to be deprived utterly of celestial and spiritual things. Similarly xiv: 13.

Vers: 17. Those who are being desolated.

CHAPTER V.

It treats here of the torment of those who, instructed in the doctrine of true faith, pollute holy things, that they are worse than the gentiles, thus in general concerning the Jews [specif. *del.*] and the instructed of today.

Vers: 1. "Hairs" are the [outmosts] of nature, which are ca[st away from] one representing the inmost m[an], as thus unclean o[utmosts are] cast away.

"To shave the head with a sharp sword and a razor," is through vastation and punishment to take away evils of the life and of the will, which is "to shave the head"; and "falses of doctrine," which is "to shave the beard." "Sword," for the vastation and punishment of falses; "razor," since it is employed in circumcision, for *that* of evils of life or profaned celestial things.

V. 2. "Fire" here is the [pest *del.*] [famine] and pestilence which is [procl]aimed *at* vers. 12. There is a "fa[mine]" when nothing spiritual [and ce]lestial is residual, *and* "pestilence" [arises] from the ardor [and] fire of [their] cupidities. "Sword" is death, [from which] they perish or fall as *at* vers: 12.

"It shall be scattered to the wind," [because] ignorance

Digitized by Google

will be sp[read] over all nations, [since] they want to la[y hold of] falses [only], see the following vers[es]. It is [so incr]eased, that this is de[ferred] to the end of the world, [when] the sw[ord], thus death, will be held "unsheathed."

"A third part to be burned with fire," for the vastation and punishment on account of profaned celestial things; "a third part," since the number is holy, *signifying* that holy things were profaned, and therefore the greatest vastation and punishment. "A third part to be smitten about with a sword," for *those* of spiritual things, which are "about" celestial ones. "A third part to be dispersed by the wind," means that the residue of evils and falses after punishment will be so dissipated that they may see the sword has been unsheathed, *and may have* accordingly a horror of evil and falsity, together with a horror of punishment. "To unsheathe a sword after them," *see also* V. 12, is after repentance to hold them in a horror of punishment.

Vers: 3. "To gather [into the skirts]" is explained vers: 1[3] *to mean* [when the judgment] was assuaged a little, which took place at the ti[me] of God Me[ssiah's] advent.

"To gather what is slight in number in the skirts," is to introduce something from profaned holy things into spiritual truths, which here are "the skirts of the garments," namely that they may again be purified.

V. 3, 4. "To take again of those in the skirts and to cast forth into the midst of the fire and to burn up with fire from which a fire shall go out to the whole house of Israel," means that profane things mixed with spiritual truths are to be taken away again by punishment, whereupon a horror of punishment spreads itself to all *who are* similar, which is signified by "a fire to the house of Israel," and is similar to "holding the sword unsheathed." Thus it is a continued purification of evils and falses which is here represented.

Vers: 4. These things are expla[ined] vers: 14-end.

Vers: 5 to 8. That arcana of heaven [were] given [to them], but were polluted by them [and thus] they were made [wo]rse than heath[ens.]

"Nations," for those who are in falses of doctrine; but live in ignorance of truth. "Lands," for those who are in evils of life; but live in ignorance of good.

V. 6. "To walk in statutes" is to live according to the affections.

Digitized by Google

V. 6, 7. "To change judgments into impiousness," is to pervert doctrinals of faith or truths of faith. "Statutes," for the things which are of charity, thus of life; "judgments," for those which are of doctrine, *specifically*, for the moral and thus rational doctrines of the nations or of those not instructed in faith.

Vers: 8, 9, hence the pen[alty] of requital, which is hence [on account of their ab]ominations.

V. 8, 10. Hence "judgments," for the punishment or judgment of the unfaithful. vii: 27.

V. 9, 11. "Abominations," for the profanation of holy things.

Vers: 10. "To eat f[athers] and sons," means [not] only that [every] truly spiri[tual] verity is destroyed [but] celestial love like[wise]. "[Fathers]" are truths from the An[cient] Church; "sons" from the rest[ored one].

"The fathers shall eat the sons in the midst of anyone; and the sons, the fathers,"—for intestinal discord in the state of damnation between false and evil principles and the falses and evils thence.

V. 11. That it is a pollution [of what is holy.]

"To pollute the sanctuary," is to profane.

V. 11, 13. "Jehovah lives," for the oath that He will consume those who profaned holy things, but notwithstanding it follows that He repents.

"To speak in zeal," is to confirm by oath with regard to vastation and punishment, and then that He repents because in the zeal is mercy.

V. 12. The things [said] previously are explained.

"Pestilence," for infernal punishment on account of profaned holy things, celestial as well as spiritual; "famine," for profaned celestial things; "sword," for profaned spiritual things.

V. 13. The previous things are [ex]plained.

"When wrath is consummated and He makes rage cease, He shall repent," means that the infernal punishment of those who profaned holy things will cease, and they are to be liberated from the pit, which is "to repent." Thus "consummation" is predicated of the extirpation of evils and of punishment, and this although an oath had been previously confirmed, V. 11; of which it is said, "that He spoke in His zeal." "To repent," is predicated of God Messiah also after an oath, when evils have been extirpated by vastation and punishment.

V. 13, 15. "Wrath, rage, rebuke or seisures of rage," thus

Digitized by Google

follow in diminishing *order* the punishments of the profanation of holy things.

V. 15. "To make judgments against anyone, in wrath and rage," is to punish on account of profaned holy things.

V. 16. It is [evid]ent that no true [spir]itual, or *nothing* of truth; and nothing of love, will [rem]ain. Thus [all] become as brutes.

"Evil weapons or arrows of famine," for the punishment of the profanation of celestial things.

"To break the staff of bread," see iv: 16, 17.

V. 17. The penalty of requital.

"To send famine and the evil wild beast, so that pestilence and blood pass through, and to bring up the sword." "Famine and the wild beast," for the punishment of the profanation of celestial things because when everything celestial is taken away from them they become like wild beasts. It is only hatreds and discords which then dominate, signified by "pestilence and blood," in order that what is profaned may be sweated out, or what has been admixed to the holy, which is thus to be torn away. "He will bring on the sword" then, that is, a division and consequent expulsion and dissipation of falses arising from evils, after the profaned holy things have been punished and utterly torn away and dispersed. So long as evil is within, thus bound, there is no cure possible for falsity since falsity is from evil, especially among spirits who are only dispositions; and evils are inwardly within *but* falses make the circuit as it were, or extrinsically touch and confirm, for through falses accordingly the disposition is also prepared.

CHAPTER VI.

In general, [ag]ainst those who worship themselves; specifically, those who prefer themselves to others, as the Jews in their own [and] the present time *preferred* [themselves] to Christians, and as the Christians *prefer themselves* to [g]entiles, and every single sect, *itself* above another; *a matter* which exists from the love of self and hence from [love *del.*] hatred against the neighbor.

[ver]s: 2. "Mountains" are those [who] exalt themselves above others.

3

("Son of man"), see ii: 3, 6, 8.

V. 2, 3. "Mountains of Israel," for those who vaunt them-

Digitized by Google

selves above others as alone holy because they possess cognitions and *who* persuade themselves that they alone will inherit heaven, thus damning all others whatsoever. "Hills," for those who are *such* in a lesser degree and not so much in the interiors of the mind.

[Vers:] 3. "Mountains" are the greatest [hau]ghtiness, which wishes to ascend into heaven; "hills," are a [haug]htiness in the world; "river-beds" or pools, are a hau[ghti]ness from riches; "valleys," are avarice; "high places," are [ac[ts of haug]htiness *del.*] a haughtiness of the mind.

"Mountains, hills, river-beds, valleys"; for those who prefer themselves to others, boasting that they will inherit heaven, and who despise others. "River-beds and valleys," are those who *are such* in a lesser degree, *being* in obscurity and in ignorance, because they have learned from teachers or from "mountains and hills."

"To bring up the sword and destroy the high-places," is to punish lies. "High-places," means they prefer themselves to others, and so worship themselves.

[Vers:] 4. "Altars," that they worship themselves; "solar statues," similarly wherever they are idols. They are idols [and graven *del.*] because they worship themselves.

"Altars," the worship of self from love of self; "solar statues," from falsity; "idols," from both.

"Solar statues should be cut away," means that the works would be blotted out. "Statues" are predicated of falses.

V. 4-6. "Idols," for the things which are of the love of self from the fact that they prefer themselves to others in religious worship.

V. 5. "To put corpses before idols and strew bones around altars," for their punishment.

V. 6. The love of self, that it is death.

("Your works"), the works of worship.

"The altars to be devastated and desolated." "Altars" thus with regard to the love of self from heart and mouth.

V. 8. "Refugees" are whatever goods *are* in man; likewise those in a society who are good, but will nevertheless be led away into captivity.

V. 9. "Scortation" is the love of self [through *del.*].

Digitized by Google

The penalty of requital. From a haughty one *there is* nothing save abomination.

"Captivity" is predicated of residues and invaders.

V. 12. "Pestilence," is the fire of the love of self; "sword," is death; "famine," is a deficiency of spiritual things.

"Upon every high hill, on all the mountain-tops, under every green wood or tree, and under every intricate oak." "Mountain and hill" are predicated of evils; "wood or tree, and oak," of falses.

"An odor of rest," is predicated also of evils and falses.

CHAPTER VII.

The destruction and vastation is proclaimed of those who prefer themselves to others and indeed on account of various abominations concerning which in what follows, *but* here on account of love of self, that they prefer themselves to all in the universal circuit of lands.

V. 2. "Earth," here, is the representative Church, thus "above" all these things.

"Earth" is the prior representative Church.

("Son of man"), see ii: 3, 6, 8.

"Upon the four quarters of the earth," means from everywhere around and indeed from natural things which are around the earth, which is the more interior mind and faith, hence similarly to—from circuits, since natural death is a circuit.

V. 2, 3. "The end has come," namely that iniquity is consummated and faith vastated.

V. 3. "The judgment" is upon the crimes.

("ABOMINATIONS") are all crimes, and their penalties.

"To judge according to the ways," is according to works, namely such as these are and what they have in them. The works indeed are nothing, and they are judged according to the things which are in them. *See* V. 8. For the last Judgment.

V. 5. These are the many crimes for which the Church was vastated.

V. 5-7. "The end," as being when *there is* punishment or judgment

V. 6. A twofold end because two churches.

V. 6, 7. "The end has come, the morning has come, the time has come, the day is near," for the Last Judgment of everyone. "End," looks to the vastation of faith or to a consummated

Digitized by Google

iniquity; "morning," looks to the advent of God Messiah; "time," looks to the announcement of a judgment; "the near day," for the approach of punishment. See TUMULT which then follows.

V. 7. "No echo of mountains," namely nothing from heaven any longer.

"Morning," for the Last Judgment of everyone, especially of the unfaithful.

"A tumult has come and no shout or ovation of mountains," for the Last Judgment when the unfaithful are to be crowded down out of the ultimate heaven to punishment, whom and which you will liken to the tumult of a sea, as to which see what was seen October 9, 1747. "Ovation of mountains," for an ovation from the love of self.

V. 8. "In a near time," because he is in the midst of crimes.

"Abominations" are crimes and punishments jointly.

V. 10. The degeneration, namely of the Ancient Church, *in that* when grapes were awaited wild grapes were born. It is accordingly autumn.

V. 10, 11. "Behold the day has come, the matutinal mitre has gone out, the rod has budded, haughtiness has sprouted, the violence of the rod of impiousness has risen up, not of them, nor of their multitude, nor of both, nor is the lament in them." "Behold the day has come," for the progression of the time of the representative Church and of the symbolic one. "The matutinal mitre has gone out," for the Ancient and primeval Church which is "morning" and *which* went out into day or unto autumn. "The rod has budded," for the representative Church from the Ancient, and the symbolic from the primitive; for the *former* which budded out like a tree unto heaven and fruits, thus into spiritual and celestial things, but that it put forth evil fruits. "To sprout" looks to falses; and "haughtiness," to evils of every kind because it is the love of self. "The violence of the rod of impiousness rose up," for the church depraved through love of self, and afterwards through violence done to holy things; "violence" signifying every evil as still worse on account of a joint profanation of holy things, hence for profanation, wherefore the adulterated church is called a virgin of impiousness. "Not of them," means not from the sons of the Ancient and primitive Church. "Nor of their multitude or throng," is not from the rites of the representative worship, which were "fruits" whereas they were "the virgin." "Nor of both," namely that the cause was not in

Digitized by Google

these. "Nor a lament in them," means they are innocent *of such consequences.*

V. 11. That the cause was not in the representative worship but i[n] the crimes of those among whom was the church.

V. 11, 13. "Multitude," for the rites of the representative Church, and for the works from faith of the symbolic Church.

V. 12. [Buyer *del.*] "Seller" is one teaching; "buyer," is one who learns. He is [thus] called, because a pro[phet] teaches it, or they thus [atte]st [fa[ith] *del.*]

"Let not the buyer be glad, nor the seller mourn." "Seller," for the Ancient and primitive Church; "buyer," for the following representative Church of a posterior kind. These *expressions* are taken from redemption.

V. 13. "Sellers" are [what is] si[milar]. The thing sold is the doctrine of true faith to which they will return.*

That [he remains in] evils, but see the text.

"The seller shall not return to the thing sold, although their life *be* still among the living," means that the Ancient Church will not rise again among them. "Their life still among those alive," for those who had been in the Ancient Church who *are* among the celestial, and for their rites and fruits of life, in which there is still life or more interior and inmost things; "for the vision upon all his multitude shall not be averted," namely that more interior and inmost things; or those internal to rites, symbols, and works; which here are "vision," remains in them and in heaven.

V. 14. A devastation bec[ause] they preferred themselves [to all] in the whole [w]orld. They [want] to inflict a war, but are po[ssessed] by fear.

V. 15. "The sword" is death [on account of] evils within, since they have dese[rted] spiritual ar[cana]. "Pestilence" and "famin[e]" are the fear of those com[ing into pun]ishment outwardly and inwardly.

"The sword without, pestilence and famine within; he who is in the field shall die of the sword; him who is in the city shall famine and pestilence devour." "Sword," for falses and profaned spiritual things; "famine," for the punishment of evils, on which account "within" is read, as also for profane things; "pestilence," for the punishment of profanations. "Field" is predicated of falses; "city," of evils and also of profane things.

**The marginalia at v. 12, 13 are cut by a wavy line.*

Digitized by Google

Vers: 16, 17, 18. These are of a better [disposition], whose [mourning] over the church th[us de]vastated, as over [themselves is here de]scribed.

V. 16. "The refugees shall escape, they have sat upon the mountains, as doves of the valleys they are all moaning, everyone on account of iniquity." "Refugees," for the residue in whom or in the skirts of whom there is still something of evil, thus for piety. "They shall be upon the mountains," for in faith, thus in safety. "As doves of the valleys moaning," for residual piety after vastation, *thus* likened to "doves of the valleys," since now in a state of ignorance. And because the iniquity is still recent, it is said "they moan on account of iniquity."

V. 17. "All hands are relaxed," that the interior powers in which they trusted have ceased. "All knees go away into waters," for the powers of natural loves which have been made null and thus flow away as water.

V. 18. "Baldness," because thus [is laid bare] the nakedness of their mind, whence their sh[ame].

"They shall put on sackcloth, and terror shall cover them." "To be girded with sackcloth," for grief that the powers of love which are called "knees" have been made null or have "flowed away." Hence "terror" which follows when powers *are* lost and there is reflection upon it. Wherefore "terror" looks to rational things.

"Shame, on all faces; baldness, on all heads." "Faces," in the plural, for all things which are of the love of self; "heads," for their primary principles of falsities. "Shame and baldness," for nakedness of doctrinals *as to both*; "shame," for evils, for the nakedness of charity or life, it existing from acknowledgment and after a terror; "baldness," for falses.

V. 19. "Gold" and "s[ilve]r" are [all] the works of the la[w and the] proclaimed [fals. *del.*] truths whic[h with them] are falsities. [It] is of [no] avail [to them], that they have fill[ed] *their* "[vi]scera" [with these.]

"They shall cast silver into the streets." "Silver," for falses which have trimmed truths. "Streets," since of a city, are also falses. Thus they will reject them.

"Gold for abomination," means they will have a horror, "abomination," of evil, because they have trimmed good; as the loves of self and the world which they esteem as goods.

"They shall not satisfy their soul," for rational and intellectual things which are the "soul." "To satisfy" is predicated of falsity.

Digitized by Google

"And shall not fill their viscera," for the things which are of the will.

"A stumbling-block of iniquity," for falsity and evil which have trimmed truth and good after they acknowledged that it was falsity and evil.

V. 20. ["The honor of his adornment" is the a[rcanum] of worship *del.*]

"Adornment" is the worship [on account of which] they who are "images of [abo]mination" prefer themselves to others. Ab[omina]tion is a crime, [and] is [a penalty].

"They transposed the honor of their adornment into haughtiness," for the doctrinals of the church from which they vaunted themselves; "and have made of it images of abomination and detestations," that is, have profaned and falsified spiritual truths so that they boasted of falsities as truths.

V. 21, 22. Out of the true worship with [them] there will be made an idolatry. [They will be given] to "strangers" and to "the impious for spoil," and "[will] profane;" which occurs when God "averts the faces" [from them, for] thus "the arcanum is [pro]faned," [that] is, faith in God M[essiah]. "The violent" are [evil] sp[irits]. Th[at] evil [spiri]ts pro[fane] the arcanum of wors[hip] has been attested [to me] from many to[kens] of experi[ence.]

V. 22. "To profane the arcanum," is the more interior things of the Word and worship. The profanation of holy things flows forth from the fact that God Messiah "averts the faces," that is, diminishes mercy and the understanding of truth, and leaves man to himself because he trusts in self and does not believe that he is led by God Messiah but by himself. "The violent come into it," that those who trust in self and the natural sharpness of their own ingenuity thereby pervert the interiors of doctrine and worship. "Haughtiness," *V. 20*, for every evil in general, because from the love of self; "violence," for a worse evil, since also at the same time from the profanation of holy things against which and innocence evil has been inflicted.

V. 23. [That] the worship is to be turned into idolatry, [whence] it is brought forth that "[the land]" or "the church" is fu[ll] of "the judgment of bloods." "[B]lood" is every [fal]sity of the love of self and the [wo]rld, thus also "violen[ce]," because they [infl]ict violence on faith.

Digitized by Google

"Judgment of bloods" is said, because the [judg]ment *itself* is within the crime.

"Make a chain," means that they be held bound and do not expatiate into truths and goods so that these be no further profaned. Men and spirits are thus bound so that a residue may persist and act either from persuasion or from ignorance, which is evident from the following verse,—"the very worst ones of the nations shall occupy the houses."

"The land is full of the judgment of bloods; and the city, full of violence;" for those who pervert goods into evils, land," from the love of self, "judgments of bloods;" and those who pervert truth into falsity, "city," from the confidence of their own ingenuity, "violence."

V. 24. "The very worst ones of the nations," are idolaters or foul loves.

"The very worst ones of the nations shall occupy the houses," means that the very worst cupidities as those of the love of self and avarice receive license to "occupy houses" or their minds, when they profane goods and truths, in order that these bold things should be no more profaned and that residues may remain.

V. 25. Thus all peace perishes.

"Destruction," read precision or consummation, for the boundary up to which it is permitted to profane holy things.

[Vers: 2]6. That [h]is understanding in the Word of God [M]essiah will perish. "[Vis]ion from the prophet, ' "law [from the p]riest," "counsels [from] the elder[s]" is the series of perv[er]t[ed li]fe.

"Misery upon misery and rumor upon rumor," for things contrary to peace from evils and falses.

"To seek a vision from the prophet," for the more interior sense of the Word, but because *it is* the understanding of truth and good.

"The law perished from the priest and counsel from the elders," that is, man's internal or the inscribed good, thus the celestial, which is the law in the priest. But more interior revealed truth, thus the spiritual, is "counsel from the elders".

V. 27. The punishment, [as it is] in the crime, corresponds to the crime.

"The king shall mourn, the prince shall be clothed in desolation, and the hands of the people of the earth shall be terrified. "King," for love of self and also for falsity; "prince,"

Digitized by Google

for cupidity and falses; "hands of the people of the earth," for the powers thence.

("Judgments"), see v: 8, 10.

CHAPTER VIII.

V. 1. "[Ha]nd," for the spirit or the appearance about which it treats.

In [or]der are enumerated [[from w]hat cause the nations *del.*] [from what] cause the church was vastated. Previously it treated of the love of self, [here] of the other *causes.*

"The hand of Adonai Jehovih fell upon him," for the prophetic spirit. "Adonai Jehovih," for God Messiah who is described as enclosed about by angels, with the inmost ones around Him. He is hence called Adonai Jehovih. Similarly, Ezek. xi-xviii, xx, because the vision is continued.

[Vers:] 2. The internal m[an] is described by "[fi]eriness." "Fire downwar[ds from the as]pect of the loins" [is] the loves following [from] celestial love, which [is "up]wards." Celestial [l]ove [is] a most vivid fire.

"The aspect of fire from the aspect of his loins and downwards, fire"; for God Messiah's love, *which is* "loins," and mercy towards the heavens and the human race. "But from the loins and upwards as the aspect of splendor according to the pattern of a coal," for the Divine Love of His Father and Himself. "Coal," for the Divine Love Itself of Adonai Jehovih, that is, God Messiah, the radiation of which is called "splendor."

Vers: 3. This in a vision, not in effect. Similar things are represented most easily to those who live in [the ult. *del.*] heaven at the same time as on earth, so all spirits know no otherwise than that he has been moved out of the place, the man similarly, except when leave of reflection [is given him]. . See HEAD, HEAVEN.

"To be led by [v]isions is to become [well-in]formed. When he sees [be]fore it happens, there are such representations.

"[Between] earth and heaven." "Earth," is the body; "heaven," the mind. "Towards the north," because all things which follow are works of shade.

"Zeal," is envy which follows from love of self. They envy [a]ll. It is of hatred.

Digitized by Google

"To send forth the form of a hand," for power through the angels of God Messiah, which is represented by "hand."

"To lift up by a lock of the head," signifies a representation of the representation, or that it is only the image thereof. Thus is set forth the representation of the presence of everyone, although there is no other presence than that silhouetted by the imagination.

"The spirit lifted him up between earth and heaven," is in that region where *was* the infernal crew through whom he was led most safely by God Messiah. "Between earth and heaven" is also in the ultimate heaven where are evil spirits, also between celestial and spiritual things and natural and corporeal things.

"Where was the seat of the likeness of zeal provoking to zeal." "Zeal," for all discord and for the kinds and species of hatred against others arising from the love of self, *and* opposed to love. Their seat is in the ultimate heaven and below in hell, namely "towards the north."

V. 4. "That vision" signifies envy, that they envied others, [as] you may see said previously that they preferred themselves to others.

("Glory"). See i: 28, iii: 12.

V. 5. "The north" is the place of shade, thus towards infernal things.

"Altar" is the worship of the church, wherever those worship who envy others, for they prefer themselves to all. "Zeal" is envy.

"From the north of the gate of the altar," for profane worship and the things which are of such worship with the infernal crew.

V. 6. Envy or hatred is what makes him "distant" from God.

"Taking himself far away from the sanctuary," that is, from faith, hence from God Messiah, by receding to natural and corporeal things into a way opposed to truth.

V. 6, 9, 10, 13, 17. "Abominations," for all recession from the true worship of every degree, being thus predicated in general of the instructed.

V. 7. "A ho[l]e in the wall," because they long to be in the shadow, and not to be seen by anybody in inmosts.

That by "hole" is signified that inwardly there were inmost things; but these were not openly [ex]pla[i]ned to him, for the internal man can see it by a mirror as if it were in a room.

Digitized by Google

V. 8, 9. "To pierce a hole in the wall," is to inspect the profane worship, thus to look at the interiors in those who profane, for they desire to be in shadow and darkness, on which account they hide themselves before the angels, as a man hides his profane thoughts from man through various modes of simulation.

V. 10. "Reptiles and beasts," are cupidities and concupiscences from that envy or hatred.

"Depicted," *that* by which *is* sight or vision.

"Every effigy of a reptile and abomination of a wild beast"; for foul natural, corporeal, and terrestrial things, "reptiles," and their pleasures and cupidities, "beasts." "Reptile and beast," evils; "idols of the house of Israel," falses or profaned truths.

"Painted upon the wall," means represented in the natural mind, which is the case with corporeal and terrestrial things as "the reptiles and wild beasts" here.

V. 11. That "they burned incense" to them is that they worshipped them as gods. Incense-burning was from the fact that they were the nations.

"Seventy males of the elders," for all, since "seventy elders" represent all with respect to worship, here profane. "Elders," for those who were the most intelligent and were made perverted and thus profaned holy things.

"JAAZANIAH," for those who worship cupidities arising from hatred as gods.

"A censer in the hand, and the abundance of a cloud of incense," for profane worship in obscurity or in interior things, or in the natural mind, albeit it may appear otherwise in externals before the eyes.

V. 12. They are called "bed-chambers of an image."

"What they do in the darkness, in the bed-chambers of their image," means in the natural mind where material images and phantasy *are*. Here are inscribed the foul things of nature and the terrestrial things of the body. The foul things therein when hidden are perpetrated "in the darkness," for falses are of themselves "darkness."

V. 14. "Tammuz" was the god of all scortations. To love those cupidities or lust after them is called scortations on account of infernal loves. Scortation, see in the text. They bewailed him, because mourning was a sign of [death *del.*] love, wherefore not to weep is to cast away utterly.

Digitized by Google

They dared not [show *del.*] do this abroad, wherefore they mourned. "Women" are passions.

"Women bewailing Tammuz," for profaned goods.

V. 16. Inverted order is signified *by* their having turned themselves altogether to the nature of the world. They have thus alienated themselves utterly from God Messiah. "Sun" is the world.

"The interior court of the house, at the door of the temple, between the porch and the altar," for the greatest profanation, namely that they no longer acknowledge God but worship nature.

"Twenty-five," for holy things, also for profaned holy things *as here* or what is extremely profane. xi:1, almost similarly.

"The posterior *parts* towards the temple of Jehovah, the faces towards the east," for the perverted order of faith; "they were bowing themselves towards the east to the sun," for their worshipping natural, corporeal, and terrestrial things, because altogether averted from faith, in the inverted order of life. "Sun," for natural, corporeal, and terrestrial love; since they lay hold of the proximate things thence which are dead.

V. 17. "Violence," like blood, for every crime. When they avert themselves from God Messiah these things from V. 13-end follow. They are then driven by fury.

"To send a branch unto wrath," means they punish themselves. "Branch," for the fires of punishment.

In this chapter it treated: 1 of hatred; 2 of concupiscences from hatred; 3 of scortations or that they very greatly love those hatreds and hold them among delights; 4 then of the order thus inverted; 5 finally of the alienation from God Messiah, whence the penalty of the crime, for the crime then exercises punishments by means of infernal spirits.

CHAPTER IX.

In this chapter it treats of the destruction of those who are in the universal orb, beginning from those who are in both Churches. In general, it treats of all from the first time to the last; specifically, of the Jewish Church [as yet *del.*] to be devastated.

V. 1. Visitations of "the city," for various punishments.

V, 2. "An instrument of perdition in the hand," means that evil among the evil is a destroyer to them.

V. 2. ("To a male"), or to the males.

Digitized by Google

"The man dressed in a linen garment," is he who should seal those who would be saved, wherefore "an ink-horn" is ascribed to him since their names were sealed in heaven, and it is in fact "at the loins," on account of love which is represented by the lumbar region. "The linen garments" [thus *del.*] in which he was dressed, or the linen vestments, signify imputative justice, for this elsewhere also resembles a bright white, because on the removal of sins they will be as snow. That there were "six males," signifies the entire time, or the fullness when the end will come.

"Six," for holy things and for profaned holy things.

"The male dressed in linen garments," for truth; "with a writer's instruments or inkhorn at the loins," in which is mercy after punishments or visitations; thus in the supreme sense for God Messiah who is truth and love, thus here that He Alone knew man's interiors, and He Alone knows them as things inscribed in a book, but that after punishment from truth he pardons from mercy. That "the male dressed in linen garments" is mercy which reigns in truth appears from the fact that he alone sealed the brows of the faithful; and that the rest who were destroyers are evil spirits and those who act from truth and not from love of good, see V. 4, 5, 11.

"The altar of brass," for the worship of nature, with regard to the unfaithful who were treated just above; otherwise as to the faithful.

V. 3. "The glory of God" is [Messiah *del.*] God Messiah, who does not will to behold *any* perdition of the human race.

"The glory of the God of Israel was taken up from upon the cherub." "Cherub or cherubs," for the angels of the heavens who defend lest the perditions thus ascend to God Messiah. It sometimes then appears that God Messiah lifts Himself up. 1: 28.

V. 4. "To seal a seal upon the brows of the males," is to discern goods from evils and truths from falses, since "brow" represents both, as well what face as what eye *do.*

V. 5, 10, and elsewhere. "That the eye spare not, and not to use mercy." "Eyes" and "mercy" correspond as *do* the spiritual and the celestial.

V. 6. "Old man, youth, virgin, infant," in a bad sense. "Old man," signifies what is contrary to the greatest understanding of faith; "youth," all contrary things in a lesser degree; "virgins," the contrary to the best affection of good; "infants," the things

Digitized by Google

thence following, thus the affections of good, or *rather* their contraries, in a lesser degree than those signified by "virgin." They are called here "sanctuary" in an evil sense, meaning they profaned although they could not understand.

V. 7. "To pollute the house and fill the courts with the slain," is to destroy entirely, celestial and spiritual *things*, lest a greater profanation exist and lest it be without remedy.

V. 8. "The city full of what is perverted," means that the order of life is perverted. It looks to the perverted state of such order.

V. 10. "To turn the way upon the head," for the penalty of requital; for punishment answering to the life, or for requital.

V. 11. It is a reply to the [prayer] of Ezekiel; *promising* that those "sealed in *their* b[rows]," *and* those "moaning" [that is *del.*] [and "si]ghing," are to be saved.

CHAPTER X.

This now upon the p[revious] reply to the supplication of E[zekie]l. The regener[ated] man is s[ave]d, as in [sing. *del.*] particu[lar so in] general and unive[rsally], for they are q[uite] similar[ly] circumstanced. In particu[lar] or in every single [m]an. [after that *del.*] When the rational and natura[l man] is being regenerated in the mind, there arises first a whirlwind or storm w[ith] fire and a cloud, according to the description of Chap. i. Thereup[on] after that whirlwind the animals, as they are described there, or the affection[s], are turned into cherubs [according to] the description of this chapter which must set forth the m[an] about to regenerate. In general, or in the churc[h], for the church is surrounded by su[ch furies who] infest [and from] whom it sustains very many temptations. But afterwards others succeed in their place. In like manner univer[sally] or in heaven and on earth. The ultimate heaven at this day is [so] full of quasi furies, that [anyone *del.*] *some* may marvel much as to ho[w] the throng can [ev]er be [red]uced to saneness. What[ev]er is thought with regard to faith [or] from faith in God Messiah, the furies dr[aw] forth, te[ar] apart, and pervert. But [whe]n in the end of d[ay]s this ultimate [hea]ven is purged of [su]ch furies or spi[rit]s, then the kingdom of [God] Messiah exists. [At this da]y something similar oc[cu]rs in the nature of the world as well as *in that* of m[a]n, in that all things of [bo]th are troubled

Digitized by Google

and [co]nfounded as it were, [be]fore they are rendered sere[ne], which may be evi[de]nt from many [to]kens, namely th[at] a chaos as of the [w]orld exists [b]efore [h]eaven is separated, etc.

("Wings"), see Chapter 1.

V. 1. "Above the expanse which was above the head of the cherubim." "Expanse," for the inmost heaven full of innocences. Thus "cherubs," for the two heavens below. That they are angels of God Messiah and His heavens is evident V. 3-9, 14-16, 19-20; but they are properly angels from a celestial seed, born anew.

V. 2. "He said to the male dressed in linen garments, enter within the wheel under the cherub and fill *thy* fists with coals of fire *from* between the cherubs and scatter over the city"; for the same *as ix*: *2*, *4*, 5, *11*, thus the justice of truth having been carried out He will raise up a new Jerusalem or a new man from celestial seed, *see V. 7.* "To fill the fists with coals of fire," a holy formula because in use with regard to the offerings of the altar where they filled the fists, *see V. 4*, means to take of celestial things, "coals of fire," *and cast* over the city which was now vastated and torn asunder *through* all evils, because *they had been* slain, and in order therefore that a new man might arise from celestial seed. It is said "between the cherubs," because the more interior heaven *is* there, from whose celestial *it was* taken; since man's natural mind is regenerated through the more interior one from its celestial things which descend through the inmost heaven or the heaven of innocence from God Messiah. Thus the new city or the new Jerusalem arises. But it is said, V. 7, that "he entered and went out," not "that he scattered over this city." By "city" is thus meant the universal world. The new Jerusalem is here.

V. 3,4,5. "A cloud filled the interior court, *or* the court of the interior"; for the second heaven, as *being* the more interior mind in the regenerated man; *filled* with a bright white cloud signifying the new spiritual from a celestial seed, which *cloud* is then filled with the splendor of the glory of God Messiah, that is with the spiritual celestial. "The house was filled with a cloud," the spiritual appearing thus *when viewed* from what is interior; "but the court was full of the splendor of the glory of Jehovah," for the regenerated more interior mind which is filled with the glory of God Messiah when with spiritual things from a celestial seed. Hence when the glory of Jehovah bore itself up above the

Digitized by Google

threshold of the house, that is, into the inmost heaven, which is "house," it appeared there as a cloud, but in the more interior mind as the splendor of the glory of God Messiah. "And the voice of the wings of the cherubs," for the intellectual things of faith; "was heard even to the exterior court," means to the exterior heaven; "as the voice of God Shaddai when he speaks," for the mercy of God Messiah in intellectual things. Thus is the progress of one regenerated from celestial seed.

V. 4. "To lift itself above the threshold of the house," is from the more interior to the inmost heaven. "The splendor of the glory of Jehovah," for the spiritual from a celestial seed.

V. 6, 9, 10, 12. "Wheel," for the faculty of minds in an angel or a man born from celestial seed.

V. 9-11, 13. ("The form of a Tarshish, etc.), a description similar to *i: 15-20.*

V. 10. [Wi]th respect to "the cherubs" [and] "the wheels;" the [la]tter are rege[ne]rated men. "The wheel inside the other" is the more in[te]rior mind. "Full of eyes," is *full* of faith, [in] the inmost sense, or of the [th]ings which are of faith. "The [c]herubs" here are the ultimate heaven, where now there are cherubs, *but* previously animals. Thus it is spirits round about the man which are now the cherubs.

The throne of God, *V. 1,* is the more interior [and] the inmost heaven. Light is called the throne of God Messiah. The son of man is Messiah. Thus in one complex are set forth all things within and without the regenerated or new man, since after vastation *there is* a new heaven and a new earth [and ar]cana. Thus universally as singularly.

V. 11. "Not to turn themselves but to go whither the head looked," for according to celestial and spiritual order. See *i:* 12, 28.

V. 12. "Flesh, backs, hands, wings, wheels, full of eyes," means that the essences and potentialities were full of spiritual things from celestial seed, "eyes;" and in a perfect state, *since* " round about" signifies the extension of the sphere where *there is* no interference from the opposites to truths and goods.

V. 13. "The wheels were called Galgal," for the flexibility of varying forms and states.

Vers: 14. The face of the bull is [not] mentioned here, because old age is no more; [bu]t in order, the face of a cherub, that is, of an angel; of a man; *and* of a lion; thus

Digitized by Google

the things which are of love; *and* of an eagle, *which* fr[om the keenness of aqui]line [sight] is the understanding from love.

"The face of the first, the face of a cherub; the face of the second, the face of a man; the face of the third, the face of a lion; the face of the fourth, the face of an eagle." "Cherub," for the celestial; "man," for the spiritual, thence "lion," for the celestial strength of faith and for the inferior celestial; "eagle," for the spiritual strength of faith and for the rational. The state now when man is being reborn from celestial seed is accordingly changed from *that when* in life from the spiritual he was being made celestial, which *state* was described before. Here there is no "bull," that is, bondage from the animus, but the angel is established in a state of liberty.

V. 15, 20. "The animals or animal" were cherubs, thus angels born from celestial seed.

("Chebar"), in a contrary sense when in the regenerated man. See the notes.

V. 16. The concord of spiritual and celestial things is described here.

Thus now all and single things concord and those which are conjoined in the regenerated man.

V. 16, 17. "The cherubs when they went lifted themselves and the wings; they stood, they lifted themselves, as the wheels did also in like manner"; for the concord of celestial things, "cherubs;" and of spiritual things thence, "wings;" and of potentialities, "wheels;" in turning themselves to celebrate God Messiah from whom they were impelled.

V. 17. The concord of celestial things and of spiritual things thence to celebrate God Messiah, is described.

V. 18. "The glory of Jehovah upon the threshold of the house of Jehovah," for love and mercy thence.

V. 19. They thu[s] lift themselves from earth to heaven. "The entrance of the door of the house of Jehovah," or "the eastern one of the God of Israel," is that heaven of cherubs, and also the time when the [clo[ud] *del.*] morning will come.

"Thus it stood at the eastern entrance of the door of Jehovah," for the one regenerated from celestial seed. "East" is the morning.

Here a distinction is made between "the glory of the God of Israel," *see V. 18 for* a similar *meaning*, and *that* of "Jehovah," *it*

Digitized by Google

being that between **the divine spiritual, see xi: 22, 23, and the divine celestial.**

V. 21. "The likeness of the hands of a man under the wings." "Hands," for celestial potentialities; "wings," for spiritual potentialities.

V. 22. "A male out of the region of the faces they went." "Male," for the spiritual; "faces," for the celestial; thus that the spiritual obeyed the celestial altogether, as is the case in or with regard to those regenerated from celestial seed.

CHAPTER XI.

These things specifically concern the regeneration of man, namely the expurgation of evil and man's renovation.

What is similar presents itself in the church [in general *del.*] specifically, in general, and so universally, and hence in the kingdom of God Messiah, *which* is however represented here.

V. 1. "The eastern entrance of the door of the house, looking towards the east," for regeneration from celestial seed; in the contrary sense, for those who attempt to destroy through false-witness and to pervert the faithful, *hence* for those averted from true faith.

("Twenty-five"), almost similarly *to viii: 16.*

"Princes of the people," in a base sense, for those who persuade by false-witness against the true faith and regeneration.

"Jaazaniah and Pelatiah," for the loves of self and the world.

Vers: 1, 2. "Jaazaniah and Pelatiah" signify the two loves, namely *those* of self and the world. "City" is the human mind. Those loves are "those who think and counsel the counsel of wickedness against the city."

V. 2. "They who think iniquity and consult a counsel of wickedness," for those who machinate evil from the heart. "To think," is conatus; "to consult counsel and to say," is the act of persuasion, *that is*, to act through false witness that they may persuade.

Vers: 3. They make the rational mind "a pot;" and those two loves, "flesh." They want to build houses there.

"Saying it is not *right* to build houses in what is near; the city is the pot; we, the flesh." "City," for the true faith; "pot," for the *notion* that the faithful ought to pass through temptations and vastations; wherefore "flesh," those who will sustain them.

Digitized by Google

Such a tacit persuasion is with many, *both* men and spirits. Therefore by false-witness they attempt to persuade things contrary to faith.

V. 4. "To prophesy against anyone." "To prophesy," *at its* first *occurrence in the text,* looks to temporal punishment, on account of which "against them" is read; *on its* second *occurrence,* to spiritual prophecy which what is temporal represents, wherefore "son of man" is added.

V. 5. "To bless," is to tell truths, but the truth is explained.

"Ascendings of the spirit," in the proper sense for the thoughts of the understanding and of the heart, *being* such as are the spirits who rule man, for man is ruled by spirits according to his thoughts and deeds.

V. 6. "City" is the human mind, and "streets" are all reasons thence.

"To fill the streets with slain," is to vastate, by depriving of celestial and spiritual things.

Vers: 7. "The slain" here, are truths which are of faith, which they have extinguished. "Flesh," here is infirmity; but "the vessel" or both those loves will be led out from the midst.

"The slain in the midst of the city, are the flesh; the city, the pot;" for those who are vastated from evils and are being saved because thrust through or vastated by evil spirits. Hence that they are to be saved because they sustained vastations.

V. 8. The punishment of those who extinguished the truths of faith.

Vers: 9. They are delivered into the hand of "strangers," when unto the domination of evils.

"Strangers," for those who are outside the land, that is, faith; thus for the unfaithful.

"To make judgments against anyone" is to punish from retaliation.

Vers: 10. "The sword" is the punishment of death. "The boundary of Israel," is outside the truly human mind *and* in its boundary, for there it is assailed extrinsically with vigor both by the natural mind and its science.

V. 10, 11. "To judge in the boundary of Israel," means outside the land, thus from the justice of truth; inasmuch as it is not in the land where it is from the justice of mercy.

Digitized by Google

V. 11. That they have no human mind nor intelligence, thus neither "pot" nor "flesh."

V. 12. "Nations" are evils.

"Not to walk in statutes," means in external worship. "Not to make judgments," is not to observe the law of the internal man, but "according to the judgments of the nations," which are laws of the natural man.

V. 13. "Pelatiah" is the love of the world, upon the death of which, the internal or new man, concerning which shortly, will arise. The man however supposes then that man perishes, because *there is* no love.

V. 13-15. That a consummation of remains is not made.

V. 15. [They suppose *del.*] "Brothers, males of the kindred;" are all things which are of faith, thus of the internal man, to whom it will be said by evils, or by those loves that "they should remove themselves," and that they, *evils,* should possess the land, thus him *or the internal man.*

"Son of man," in the supreme sense, for God Messiah; "brothers," those who are of mercy, thus of charity; "males of the kindred," for those who derive life in spiritual things thence; "the whole house of Israel," for all things of faith which come or are born thence.

V. 16. "A small sanctuary." In every single man there is left notwithstanding something of a sanctuary, namely that he can understand what is true and good, and be affected by the truly good, since otherwise he can never be a man.

"To disperse the kindreds of the internal man [among the na]tions and among lands," [is by] sciences, for they will in[termi]ngle themselves and hold [them] captive; but there will be a [sanctu]ary, namely in the [residual] understanding of t[ruth and good.]

"To be a small sanctuary unto them," for remains, the remnants of truth and good.

Vers: 17. It treats o[f the rege]nerated one then, h[ow he will have] lef[t] captivity. They will be "congregated" [from all quarters], and eart[h and hea]ven will be given to them, that is a [truly] intellectual mind.

"A collection out from the lands whither they had been dispersed, and the donation of the land of Israel," concern remains of truth and good after captivity and punishment.

V. 18. A description of the regenerated.

Digitized by Google

"To remove all detestations or contaminations," for falses; and "abominations," for evils.

V. 19. Y[et] mutual love, [or that towards] the neighbor, [and] the supreme, *and* [thus di]vine [love] is descri[bed here]. "A heart of flesh" is mo[bile and] flexible, in comparison with a "he[art of stone]," so that they can be bent to the understanding of [truth], and to the [reception] of good.

"To give one heart and a new spirit in their midst," for love and charity, and the understanding of good and truth. "To remove the heart of stone from their flesh," for the colds of charity, thus its contrary hatreds which are of base nature and of the body *and their* foul loves; *called* "stones," from cold and heaviness and their tending downwards; "flesh" *signifying* their cupidities and pleasures. "To give them a heart of flesh," is *to give* charity to the fleshy or those remaining in cupidities which however become mixed and tempered as with the colors of the rainbow. "Flesh" is accordingly set over against "stone," since heat enters into flesh inasmuch as blood and spirit *do*.

Vers: 20. That they [should live] in faith.

"To walk in statutes and guard the judgments," is to observe the external and the internal law. This external law is placed first, because it was a representative Church in which a beginning was made from externals, though nevertheless all things had to come from the internal law, on which account it is added "let them do these."

"To be *to me* for a people, and to them for a God," correspond.

Vers: 21. But if they live n[ot in the faith], they are then n[ever] regenerated.

"To go away according to the heart of abominations and detestations," is to follow cupidities and falses. "To turn the way upon their head," is to requite according to the acts of life which follow from "the way" or evils and falses.

Vers: 22. The state is such in the regenera[ted one], for "ch[erubs]" are angels, "wings" a[re those] forces which they infu[se into their] minds; "wheels" are the minds [themselves]. The glory of the Go[d] of Israel," is God Messiah's thron[e], thus Messiah Himself. His lo[ve] is what is "upwards" in all.

V. 22, 23. ("Glory"), see x: 19.

Vers: 23. The thoughts of al[l] then a[scen]d as it were, though previously they had descen[de]d. Concerning the

Digitized by Google

ascent that it be not done [suddenly]. "The mountain at the e[ast] of the city" is the [hu]man soul through which the glory of God Mess[iah] descen[ds].

"The glory of Jehovah stood over the middle of the city and over the mountain which is at the east of the city," for the divine celestial. By "mountain" and "east of the city" is signified the celestial thence, from which *is* the new man as *from* a seed.

Vers: 24. The conclusion. [Terror *del.*]

"The spirit lifted me up," means in a daily vision, wherefore "in a vision in the spirit of God" is added, *to signify* a vision in which *there was* a prophecy about God Messiah or accordingly "the spirit of God in a vision."

V. 25. "The words of Jehovah," means also the things which are of the vision.

CHAPTER XII.

[Here] from vers: 1 to 17 is described ho[w] men too[k] themselves out from the inte[rnal] to the external man, t[hus] into the shad[o]w, and so how the order is inver[ted] and borne [down]wards, is described. [The pro]phet represen[ts] this, although an internal m[an] yet here *as* an external one.

V. 2. "House of rebellion" is properly man, thus a minor, a greater, and the greatest, society of men and spirits whose order is utterly inverted.

"They se[e n]othing," viz. understand. "They hear not," that is [ob]ey not, since he[ar]ing is obedience.

"Who have eyes to see, *but* see not," for those who have the faculty of understanding and do not want to understand because the heart is averse. "Who have ears to hear, but hear not," for those who have the faculty of hearing or acting, thus of living according to the commandments, but do not wish to. "Ears," the faculty of obeying though the heart opposes.

V. 2, 3, 9. "Rebellion," for those who are in the light of truth and fight against it, and pervert themselves. There is a quasi intestinal war, because with things which are insinuated in the mind.

[Vers]: 3. "Vessels of migra[tion]" are all more [inte]rior things, *alike* truths and [go]ods, which he brought out first "during the day," [inas]much as they had seen the things [wh]ich were revealed. Hence they can see [these], *for* they see *such* [in lig]ht, *and* not [in] shade.

Digitized by Google

V. 3, 4. "Son of man, make for thyself vessels of migration, and migrate during the day in their eyes. Thou shalt migrate from the place unto another place in their eyes." "Son of man," for the internal man, the primitive or Ancient Church, faith. "Vessels" are the things thereof as celestial and spiritual things, with which the man appears to emigrate when they are vastated with him; evils and falses then occupying their place. "To migrate during the day in their eyes," means at a time when they understand what truth and good are, since they are in the light of truths in which they have been instructed, and in order that they may see or understand how to awake truths of faith with themselves. "To migrate from his place to another place," means from the Jews to the nations to whom the gospel is preached. "To go out in the evening in their eyes according to the goings out of migration," is predicated of the internal man, the Ancient Church, and of celestial and spiritual faith, *as being* vastated, namely that after the vessels had gone out during the day, then these things or faith in God Messiah followed, which occurred in the evening when truth and good had been extinguished by cupidities and these things had been accordingly vastated. "According to the goings-out of migration," that is, according to the state of vastation then, because in the end of vastation, *signify therefore* what is similar, besides the fact that "goings-out" involve many things.

[Vers:] 4. [Here] the prophet is [the ext]ernal man. He now [disc]erns this as a "pro[di]gy," that the internal [and] intelligent and good [man] should go off into e[ven]-ing, or into bli[nd]ness, on account of wickedness.

[Vers]: 5. "Wall" and "ho[l]e" is an obscu[r]e place, for that which is more interior will [t]raverse a wall so as to be obscured.

V. 5, 7, 12. "To dig in the wall by the hand, and to bring out vessels of migration," denotes through an obscure place. "The wall" through which celestial and spiritual things of faith are brought out, are natural things and scientifics which are here the "wall," and indeed as an obscure hole, wherefore it follows that "he dug in the evening" and "covered the faces."

[Ve]rs: 6. "To carry upon the shoulder" is to strive out with all forces in order that the human mind [might be *del.*] may be convinced. The remaining things signify intellectual and also voluntary darkness, which is "to cover the faces."

Digitized by Google

"To carry upon the shoulder in their eyes." "Shoulder," for the natural mind, thus for the natural and its scientific. With regard to the natural mind and the things which are of it, they are called "shoulder" because the more interior mind is "the head." "In the eyes," because from scientifics they could see the truth of faith, since it is translucent.

"PRODIGY," or portent; for the representation of the external man when it is internal; of perverted order, when in genuine order; of evil, when good; of the false, when true. See V. 11.

V. 6, 12. "To bring out vessels of migration under *cover of* darkness," means in the state of vastation at this or the last time. Natural things, scientifics, and their falses are also called "darkness."

"To cover the face lest he see the earth;" that is, the celestial and spiritual things of faith, or the more interior things, signified by the prophet's face, which are covered by falses. A representation of vastated faith.

V. 8. "The word came in the morning," the last times when morning will come after the night.

[Ver]s: 10. "The prince, a prophecy," because [that *del.*] an inverted order. It is the chief head of the doctrine.

"The prince, a burden," for a prophecy about vastation, especially since it signifies the last times.

V. 11. They go thus from liberty into "captivity" or bondage.

"To go out into exile, into captivity." "Exile," for the vastation of spiritual things; "captivity," for that of celestial things; because a bondage or *that* they became servants.

V. 12. "Prince," because the human mind has become such a prodigy.

"The prince who is in their midst shall carry upon the shoulder, and shall go out under *cover of* darkness;" similarly *to V. 6*, because natural things and scientifics in the man of inverted order carry out as it were celestial and spiritual things, for they vastate through doubts and thus *through* denials, excited by "the prince" or the love of self, and, in general, all evil thence.

[Ver]s: 13. Thus "the net is sp[r]ead out," [w]hich is done when the man withdraws [him]self, and when he launches himself out into in[ver]ted order.

"Land of the Chaldaeans," is here the natural mind [dis-

Digitized by Google

cordantly *del.*] harmoniously subjected to the more interior mind.

"To spread out the net that he be taken in the net," is predicated of those who *though* instructed persuade others of falses and thus snare them, and indeed from the love of self *since* they know what is the truth of faith. xvii: 20.

V. 14. That is, truths from sciences, similarly also what good *is* in the affections.

"To disperse everything which *is* around him, his aid, and all troops, to every wind, and to unsheathe the sword after him;" is to take away all connection with similar ones, whereupon he is deprived of all help and power, and so abhors himself. As in the individual man, so likewise in the infernal crew still at liberty in the ultimate heaven, since whenever a society which gives aid is removed from them, horrors then come on, and they look at themselves in blackness.

V. 15. "Nations" are evils.

"To disperse among nations and to disperse among lands," means among falses and evils, *since* during the vastation and punishment and temptation of the instructed, falses are separated from truths and evils from goods. Falses and evils are said to be dispersed, *but* residual truths and goods remain, and are collected, and draw near to the truths and goods which are being created from new seed.

V. 16. Something of truth and good is still retained in man by God Messiah, in order that they may be regenerated and hence see "the abominations," as previously. These are remains.

"To make *some* males of the number residual from the sword, the famine, *and* the pestilence, so that they might recount the abominations among the nations." "Males of the number," for a few. "Residues," for truths and goods, from which since from light, falses and evils appear, because they were conjoined and afterwards separated, whence falsity and evil is known. They would give the other things which are created afterwards from a celestial seed.

V. 17. [Man *del.*]

Vers: 18, 19. Thence the effect, as to the affections of the will or celestial things which are "bread," is produced as was previously declared to Adam, *Gen. iii: 19, namely* that there will be a combat. "Waters" are the spiritual things.

Digitized by Google

"With stupor," because in darkness, thus in trepidation, for he gropes.

"To eat bread with tremor and solicitude, and drink waters with commotion and stupor;" for the state of the instructed who are being vastated as to celestial and spiritual things.

V. 19. "The land to be devastated from its fullness," for a plenary vastation, that is, when nothing of truth and good appears anymore.

"Violence," in general, fo profanation.

Vers: 20. "Cities" are of the natural mind; "land" is the more interior mind, inasmuch as both are waste.

"The inhabited cities to be a vastation," that intellectual things or those of the understanding are without the celestial; and "the land, a desolation," that those which are of the affection of good, are without the spiritual; thus each destitute of its fellow.

Vers: 21 to 26. The faith of "the house of rebellion" spoke, *saying* namely that there is no punishment of crimes or of rebellion, that there is no day of visitation; although it is nevertheless near among all, *since* the punishment is in the crime. This is represented by their captivity.

V. 22. "A proverb upon the land of Israel, the days shall be prolonged, therefore all vision shall perish." "Days," *here and at* V. 23, 27, for time. "Vision," for all representation and revelation which they explained in an external sense concerning Messiah to come who would deliver them, that is when faith was vastated or when revelation is not confirmed through faith. They suppose that what was said will never come about, as also today, which is confirmed by the following *verse*.

V. 23. "The days approach and the word of every vision," that is, of representation and revelation; as to externals, for the Jews; and as to the Word's more interior and inmost things which are "the word," *or* as to truths. *See* V. 25, 26, 28.

V. 24. "No vain vision, or a smooth and assenting divination;" thus the divination of a lie. "Vision," of which "vanity" is predicated, for every revelation; "divination," of which "a lie" is predicated, for the things which the vision involves more interiorly and inmostly. xiii: 6, 7, 9. "Vanity" is ascribed to every revelation when it is not believed to involve anything; "lie," to the evolution or explication of the vision as to more interior and inmost things, when they are not rightly explained.

V. 27. It treats here especially of those in the last vas-

Digitized by Google

tation who when they see that the time is deferred, no longer believe in the Word of God Messiah but consider it vain, even though confirmed; a *characteristic* that faith has with it, as today they su[ppose that] they will come [into] the kingdom of God Messiah, [and] yet do not believe the Word] nor live [according to it].

"The vision which he sees shall be accomplished after many days, and he prophesies for far-off times." Because prophecies involve more interior and inmost things, and they did not believe in the life after death, nor in the celestial kingdom of God Messiah, they accordingly rejected all faith, besides many other things.

V. 27, 28. That revelations, and the Word of God Messiah, contain more interior and inmost things with regard to each advent of God Messiah and His kingdom, which can however be present in individuals and comes after the death of the body and, universally, is signified by "Word," "the Word shall be deferred no more," "the Word shall be accomplished."

CHAPTER XIII.

V. 2, 3. "Prophets in their own heart." "Prophets," for teachers, shepherds; here in a bad sense, for shepherds who, impelled by self or from their own or any sort of cupidities, which is "their own heart," teach for the sake of gain; in the more interior sense, for the things in man which persuade him to be pious in order to obtain the glory of self and the world and similar things. "Failing prophets who go away after their own spirit," for those who from their own understanding and persuasions which are thence do not believe anything except what they understand; and are thus persuaded from self and cupidities. On this account it is added, "according to that which they have not seen," denoting things which have not been revealed to them, and having reference to false visions. They reject other things and do not wish to understand.

V. 4. "Foxes in the wastes or the desert," for similar ones, namely who from deceit destroy the truth of faith, because from cupidities which they favor, and in fact very greatly when man is in a waste or obscurity as to what is truth, which from deceit they first induce.

V. 5. "Not to ascend into the breaches, and make a hedge for the house of Israel, and to stand in warfare in the day of Jehovah." "Not to ascend into the breaches," is not to contend for truth and good; "breaches" being what the foes make in the

Digitized by Google

wall, namely what they pervert and the perversions of faith they do not repair. "To make a hedge," is to guard truths and goods or the things which are of the true church, thus the church from the assault of the devil. "Not to stand in warfare," is not to contend spiritually or from true faith against the assault of the devil. "Day of Jehovah," for the visitation and judgment of each and for the Last.

V. 6. "The word," for a lie and falsity, because it has reference to those in the foregoing *verse*; thus "to establish or strengthen a word," is to persuade.

V. 6-9. "To send a prophet," looks to vision or revelation; "to speak," to divination, see xii: 24, or the explication or understanding of revelation or of the Word; "the saying of Jehovah," for every revelation; "to see," for a further explication.

V. 9. "To be in the secret of the people of Jehovah," is to believe more interior and inmost things; hence from persuasion of heart, the things which are of faith.

"Not to be written in the enrolment of the house of Israel," is not to be among the elect among God Messiah's angels. "Land of Israel," for the heavens of God Messiah.

V. 10-12, 14. "When he builds a wall or clay barrier, they rebuke it with what is senseless or silly;" means that whenever the things in their faith are infirm and have tottered, they are repaired; *namely* that they explain these things otherwise, and fashion from self and their own vain and lying *ideas*, things wherewith to persuade that they are thus; which is done in a thousand ways, through explications, external things, faith, piety, according to the genius of everyone; thus for falsified truth and the perverted church.

V. 11. "Hailstones," or stones gathered for incrustation, see it and the root from,—to collect; meaning that the incrustation by the various things which that word signifies will fall. It refers to the punishment of evil from cold and heaviness. "A stormy wind shall burst through," for falses.

V. 11, 13. "Inundating rain," for various temptations, punishments, and the like, which destroy and dissipate evils and falses.

V. 12, 14, 15. "The wall shall fall," for the incrustation.

V. 16..."The prophets see a vision of peace, when *there is* no peace," for what is similar to *V. 10*, for the things they suppose are of saving faith, and truths and goods; although they are separated from good or charity, and hence only of the understanding or of intellectual faith alone, which is cognition.

Digitized by Google

V. 17. "The daughters of the people prophesy from their heart," for the so-called churches of this sort, thus for heresies and what they suffer themselves to be persuaded of, and indeed from cupidities, whereby they furnish what is offensive.

V. 18. "To sew cushions under the armpits," is to put to sleep all good, the loves of good or the affections of faith, which are inmost things or the armpits of God Messiah; also that they make God Messiah sleep, *by saying* that He could not know how to bring aid, but that they ought as it were to bring assistance. "To make kerchiefs upon the head of every statue," is to obscure all truth and all understanding of faith or to hide away the arcana of faith, thus more interior or intellectual things which these are; "the head of every statue," being this understanding which stands in faith and which contends.

"That ye may vivify for yourselves," means to be preserved for themselves for the sake of their own cupidities; since *the word for* life means also a wild beast, and hence "to vivify," is to kill.

V. 18, 20. "To hunt," then is to scrutinize and lead back. "To hunt souls," is to seduce for the sake of indulging their own cupidities, by various modes of putting to sleep or of obscuring.

V. 19, 22. ("To vivify"), means furthermore that they insinuate hope of life when they lie; and perhaps a further arcanum is hidden here, namely that they wish to admit into the church wolves to devour others, as in the ultimate heaven into which wolves have been admitted, who are vivified thus for a time, and yet ought not to live, for they are to be thrust out at last and punished. It is now told me that evil spirits are by this way admitted into the ultimate heaven. That those who are pious and are ruled by God Messiah's angels fall into cupidities, to succor and heal whom, and also for the sake of the temptations of the faithful and from many other courses, *these* are admitted from hell. The causes of admission are evident from the causes of use. The necessity of the end is what urges.

V. 20. "Volatile or flying souls," for those in the ultimate heaven who fly freely as it were and suppose according to the external appearance or the fallacy of the sense that they flourish.

CHAPTER XIV.

V. 3, 4, 7. "To make their idols ascend upon the heart," is to believe and persuade themselves and by frequent lying, since they are not in ignorance, for the sake of the love of self, that "idols," or all the falsity and evil which they adore, are as it

Digitized by Google

were the truth. "To put a stumbling-block of iniquity before the faces"; means that consequently they do not want to understand what the truth and good of faith are, what God Messiah *is* and that He is. "To inquire and be inquired of," is to supplicate about faith and a true understanding of faith; "to answer," is to receive or understand faith from the heart.

V. 5. "To snatch away in their heart," for what is to be torn out by the root, since the hereditary roots of evil are derived thence and are increased as much as possible.

"They have been alienated from God Messiah through idols," means that they avert themselves from God Messiah on account of the falses and evils they advocate, that is, in which they have faith when they are not in ignorance.

V. 6. "To convert themselves from idols and abominations," means from profaned truths of faith and goods of faith, thus from falses and evils whereby man averts the faces from God Messiah, especially when instructed; hence *to turn* from the inverted order of life to faith, thus to God Messiah.

V. 7. "House of Israel," here and elsewhere, for those instructed in faith or the truth of faith.

"The sojourner who sojourned in Israel," for those who are being instructed thence, and who then approach, believe, and confess truth.

"Idols and abominations," *that* through which men are separated, averted, and alienated from faith and thus from God Messiah.

V. 8. "To set the faces against anyone," similarly to averting the faces, is to punish and vastate. "Face" is inmost mercy.

"To desolate for a sign and a proverb," is predicated of falses; "to cut out from the midst of the people," of evils.

V. 12. "To break the staff of bread," for the vastation of celestial things.

V. 13, 17, 19. "To cut off man and beast," is predicated of evils, falses, and profane things, and of their punishment.

V. 14. "Noah, Daniel, Job;" for a just imputation through faith after temptation.

V. 16, 18, 20, 22. "Sons," for the understanding of truth; "daughters," for the affection of good. They are deprived of *both*.

CHAPTER XV.

V. 2. "The wood of life," for all the wood among the forest trees. "The wood of the vine," for the church and faith. "The wood of the forest," for heresies and adulterated faith.

Digitized by Google

V. 3. "To take a pin of wood and suspend a vessel," is to fashion any of the things which are truths of faith.

V. 4. "The fire to eat up the two extremities, and the middle to grow warm," is to punish the things which are of the body and of the natural mind, which are extremities." "The middle," is the more interior mind. Similarly all things which are in the natural mind, in the more interior *part* of which are the things which are of the more interior mind. But it treats here of truths and goods, thus of its extremes which are of the interior or rational mind, and of their perversion. "Fire," *here and* V. 5, 6, for the profanation of truth and good.

V. 6. seq. ("Jerusalem"), for the internal man and the church, vastated through cupidities.

V. 7. ("To set the faces against anyone"), see xiv: 8.

CHAPTER XVI.

V. 2. seq., 45 seq. ("Jerusalem"), for those in intellectual faith, in light from the Word of God Messiah, and in doctrine, but who live in perverted order.

V. 3. "Negotiations," *or Canaan*, for an evil, meretricious, and disgraceful, actual life; "generations," for an evil life flowing from the hereditary root of evil increased or multiplied, thus from the origin of evil. *See* V. 4.

"A Hittite woman," for base doctrine of inverted order, thus the church of perverted faith.

V. 3, 29. "Land of Canaan," for the true doctrine whose perversion by them is compared to scortations.

V. 3, 45. "Amorite," for evil or the devil who induces inverted order.

V. 4. "On the day when born, the navel was not cut," means that foul cupidities, signified by the cutting of the navel, adhered. "Not washed in waters," means that unclean things from falsities which had fixed a root, added themselves, increased, and inhered. "Salting not salted," namely, that thus not purified from evils and falses, that is, there was nothing celestial within, or that she remained in the uncleanness into which she was born. "Not wrapped in swaddling on the day of birth," means she was born in foulness without the spiritual, "swaddling," and remained in what she was born. See verse 7.

V. 5. "Cast forth upon the faces of the field," for no inherent disposition to receive faith.

V. 6, 22. "To live in bloods," means in natural defilement, after the foulnesses of hereditary evils.

Digitized by Google

V. 7. "To give as a sprout of the field," for the faculty of receiving faith in God Messiah. Specifically, as to the Ancient Church; and as to the subsequent representative one with regard to the law given *to it*.

"To grow, adolesce, and come to the ornament of ornaments," is to be instructed in the things which are of faith; or in the truths of faith.

"The breasts were made firm and the hair grew," for instruction in celestial and spiritual things of faith from natural ones; breasts," the celestial things of faith; "hair," the spiritual and natural things, as to which she was fully instructed.

V. 7, 22. "Naked and bare, or uncovered;" that is, not wrapped in swaddling; means she was foul from internal evils, "naked;" and from falses, "uncovered;" since without swaddling or garment.

V. 8. "The time of loves;" in the singular *aspect*, for the time when there is regeneration, a more adult age; in the universal *aspect*, for a similar age to which the church when instructed has come. Thus the state of the church would be as is that of the man to be regenerated, in the singular *aspect*. "Love," here, looks to the celestial from the spiritual, to which love therefore also belongs.

"To spread a skirt over and cover the nakedness," it to instruct in spiritual and celestial things of faith; here, specifically, to teach rites by which would be represented the things which are of God Messiah, His kingdom, and of faith, so that internal things which are foul might be hidden from the faces of the angels.

"To swear and enter into a covenant," is to promise, but reciprocally, that is, with a condition.

V. 9. "To wash with waters, and to wash away the bloods," for the representation of the internal man as to spiritual and celestial things, that he may appear white or true; and evils being wiped away, that he may appear good; which is effected through sanctification by the justice of God Messiah, thus through imputation.

"To anoint with oil," for the representation of the celestial things of faith, from the mercy of God Messiah in the representative Church of the posterity of Jacob, so that what in itself is not good may appear as good and grateful, because *through* aromatic oil. Thus the faculty of receiving good is given to man in singulars from the mercy of God Messiah when he is as it were led up from inferior things towards Him or to heaven; but so soon as the man is left to himself, he falls into nothing.

Digitized by Google

V. 10. "To clothe with embroidery," for the representation of beauty and hence of felicity, from out of the infinite variety of natural, intellectual, and celestial; thus of interior, more interior, and inmost matters; as also from the composition of such things as in themselves are not truths and goods, like the colors of the rainbow from what is black and obscure and the beauty and felicity thence resulting according to experience; hence out of what is signified by "to be shod with badger, to be girt with linen, and to be covered with silk,"—namely, the representation of spiritual and thence of the celestial things of faith, or of spiritual things in which are celestial ones, in matters interior, more interior, and inmost *respectively*. "To be shod with badger," but rather the skin of a male kid,* *meles*; for the spiritual of the natural or interior mind in which is its celestial. "To be girt with linen," for what is similar in the intellectual mind or in his more interior things. "To be covered with silk," for what is similar in inmosts.

V. 11. "A necklace upon the throat," for the representation of the power of understanding and willing *pertaining* to more interior things or those of the more interior mind. "Bracelets upon the hands," for what is similar among interior things.

V. 11, 12. "To adorn with adornment," etc., for the representation of the intellectual things of faith in which they were instructed.

V. 12. "A RING upon the nose, in general for the representation of the gift of understanding truth and good, thus what is grateful and ungrateful. "Earrings upon the ears," for the representation, in general, of the faculty of doing good or of obeying.

"A crown of adornment upon the head," for the representation of faith and understanding, thus for the faculty of receiving saving faith from God Messiah, hence the queen which is faith. These things look to those which precede all and each, in a series, as earrings, nose-ring, necklace, bracelets, and the donning of silk, linen, badger, embroidery. Thence or from faith they are predicated of the church, the internal, and the representative, *and* of its statutes and *its* law. Thus likewise concerning heaven as to the reception of faith and the things coming from faith, *such* as the fruitions of felicities. Differently thus in every heaven, differently according to the variety of spiritual and celestial states, and of their felicities which thus unite themselves into peace, that is unto God Messiah.

V. 13. "Thus wast thou adorned with gold and silver," for the

*See 3 Adv. 1297.

Digitized by Google

celestial and the spiritual thence. The man to be regenerated has been treated of; so now about the regenerated one.

"Garments *of* linen, silk, and embroidery." "Linen and silk," *respectively*, for the more interior and the inmost spiritual from the celestial. "Embroidery," from both, for its indefinite variety. In the regenerated man, since the natural is evil, the "embroidery" is produced by God Messiah from what is more interior and inmost; but in the man to be regenerated, "embroidery" exists also from the natural. Spiritual "embroidery" from the celestial produces felicity.

"To eat fine flour, honey and oil;" for celestial joy and its interior, more interior, and inmost happiness, respectively.

"Thus wast thou made beautiful, and didst prosper unto a kingdom." "Beautiful," means that out of the intelligence of truth from good, *thus* out of the spiritual from the celestial *there was* accordingly a celestial man. "Didst prosper," for the supreme or inmost felicity thence, *that is*, from celestial seed, which is "unto a kingdom or a queen."

V. 14. "The report of thy beauty goes out to the nations." "Beauty," for the spiritual and its variety from celestial seed, which extends itself even to natural lives, "the nations."

"Perfect in the adornment which Adonai Jehovih had placed upon her;" a discourse concerning the rites and the law delivered on Sinai, which are the "adornment" placed upon the Church of the posterity of Jacob that they might represent the bride of God Messiah, *that is*, the celestial man, the man from celestial seed.

V. 15. "Thou trustedst in beauty," means in the law and rites of the representative Church, by which the bride of God Messiah was represented, since it effigied the spiritual man from celestial seed, that is, the celestial man.

"To scortate on account of the name," is to pervert truths into falses, according to all phantasies, and so persuade others who believe on account of its being said that the Word is revealed there. "To pour out scortations upon everyone passing by," is to pervert truths into falses, according to every lust or cupidity, and so to explain the Word that it favor every sort of cupidity.

V. 16. "To make variegated elevations from the garments and to scortate upon these;" is to fabricate falses from the "garments" or rites of the representative Church and their spiritual things; and to worship them or from them, which is "elevations." The figments are "variegated," that is, variously paint-

Digitized by Google

ed or colored, from phantasy. "To scortate," here and V. 17, 20, specifically, for the perversion from cupidities of the things of the truth of faith.

V. 17. "Vessels of adornment of gold and silver," for the words of God Messiah, for the rites and symbols of the Church, which signify and involve celestial and spiritual things or the celestial man.

"To make images of a male," is to pervert into imaginary things or into those which are of phantasy. "To scortate with these," is predicated of those who indulge in phantasies and falses from love of self and the world *which are* "the whore," or love falses on account of cupidities.

V. 18. "To cover the images of a male with garments of embroidery," is to prevent the truth and the good of faith from appearing, by *covering them with* figments composed of various things, and inducing thus what is plausible from scientifics and a badly compounded sense of the Word.

"To put oil and incense before the images," is to apply the things signified by celestial and spiritual matters to falses, which are images from the foul loves which are "the whore."

V. 19. "Bread," for every celestial thing signified by "fine flour," or the interior celestial; "oil," or the more interior and the inmost; *and* "honey," or the pleasantness and felicity thence or in celestial things.

"An odor of rest," in the celestial sense, for gratefulness on account of the signification of the kingdom of God Messiah through faith.

V. 20. "To sacrifice sons and daughters that they be devoured," is to pervert totally even to blotting out the truths and goods of faith and to worship them *when* perverted.

V. 21. "To slaughter children when she makes them pass across," is to blot out the things which are truths of faith. "To pass across," looks to cupidities or foul loves.

V. 23. "Wickedness," for the smiting of the truth and good of faith.

"Woe," a formula of damnation. Is. xlv: 9, 10.

V. 24. "To build a platform," or an arch, "and a high place in every street," is to turn every truth of faith, into interior falsity from which principles are formed, and into exterior falsity or that which flows from false principles.

V. 25. "To make a high place in every head of a way," is to produce falses from every falsity which is laid hold of, or to

Digitized by Google

worship the falsity laid hold of as "head of the way" or principle.

V. 25, 31. "To build an elevated high platform," or arch, "in the head of every way and in every street," is to pervert truths and goods of faith and to worship them *when* perverted.

V. 26. "To scortate with the sons of Egypt, the neighbors, great in flesh," means with scientifics and the natural things of the sciences; with scientifics in which is what is natural and corporeal for the most part; *and signifies* the gifts of ingenuity and the sciences applied to destroy the kingdom of God Messiah.

V. 27. "To extend a hand against anyone," is to vastate.

"To diminish the statute," is to take away the understanding of interior and more interior things.

V. 27, 57. "Philistines," for those who confirm their perverted ways from the Word of God Messiah.

V. 28. "Ashur," for those things among the perverted which are of the animus and natural mind.

V. 29. "Land of negotiations," for the things which are of the senses of the body.

V. 31-34. "Not as a harlot or an adulterous woman to glory from rewards, but to give rewards to all lovers, and to remunerate them," means to love falses altogether and to defend them, to entice others by persuading, and so to live an utterly inverted order of life.

V. 36. "The brass was poured out," for a harlot's reward, which is called brass because it is merely natural within which there is nothing spiritual.

"The nakedness revealed to the lovers." "Nakedness," for foul loves from which the truths of faith were perverted.

"Idols of abominations," for falses or falsified truths from foul loves. "Bloods of children," for violence and cruelty inflicted on goods or celestial things of faith.

V. 38. "To shed blood," is to pervert holy things and do violence to them. "To give the blood of wrath or zeal," is the punishment of a vastated covenant, which is "the blood of zeal."

V. 40. "To stone with a stone and to dissect with swords." "Stoning" is predicated of perverted celestial things. They are so overwhelmed by heaviness and cold, and cupidities that they cannot elevate themselves as they can from terrors and similar punishments. "To dissect with swords," is predicated of profaned spiritual things which are not to be destroyed then, but to be separated, as is also the case in terror.

V. 42. "The wrath quiesces and the zeal recedes." "Wrath,"

Digitized by Google

for punishment. "Zeal," a punishment or vastation in which is mercy, thus for the sake of the best end, which God Messiah regards in all punishment and vastation, as in temptation through the crew of the devil.

V. 43. "To move wrath," is to sin and be punished from sin which is the crew of the devil.

"To make a criminal thought above all abominations," see xi: 21, is to profane the holier things which are more interior, into the cognition of which they were accordingly not admitted.

V. 45. "The daughter of a mother loathing her husband and children." "Mother," for the perverted church at the time of Jacob; "daughter," the one following as also among other instructed ones, but perverted in process of time; "husband," for God Messiah *and* faith; "children," for those who are of faith.

V. 45, 46. seq. "A sister of the sisters who loathed their husband," in general, for all the perverted of the churches throughout the universe, whose mother is falsity or a "Hittite," and evil or "an Amorite." "The worst *sister*," is those who, instructed in the light of truth and *placed* in the midst of light, stray the very worst. "The second *sister*," or "Samaria," is those who are in rational or obscure faith and light, and yet live in perverted order; thus *a church* which is in intellectual faith. "The third *sister*," or "Sodom," is those in a most obscure light which is virtually null and who live in natural faith or from natural lumen, the acts of whose doctrine being called idolatrous; yet not instructed, and thus blind from nature, their lot is better than the lot of those in intellectual or rational faith, albeit they live in inverted order still. Hos. xi: 8. By "the sisters" are meant also foul loves or cupidities which have extinguished the light of truth. The middle or primary one is the love of self, of the world, and of the earth, together; "the older sister at the left," means there is little rationality which abides; "the younger sister at the right," that it is the natural and corporeal.

V. 57. ("Syria"), for the philosophy of natural things which rejects spiritual and celestial ones.

CHAPTER XVII.

V. 2. "To propound enigmas and declare parables." "Enigma," for a celestial arcanum which is *put forth* through parables which are various representations as to all genera and all species, as here through "eagle, vine, king of Babel," and many more. The style of the Prophets is fashioned out of parables. It appears enigmatic because containing arcana of heaven.

Digitized by Google

V. 3. "A great eagle, great of wings, great of feathers, who had embroidery." "Great eagle," for human wisdom or the science of good and evil. "Great of wings," for the faculty of growing wise and of knowing good and evil. "Long of feathers," for sciences and similar things, or scientifics. "Full of plumage," for the spiritual rational from these, from the science of good and evil, *thus* for the spiritual things of reason and of the sciences. "Embroidered," for the variety of its spiritual and rational things together with and from natural and corporeal things, scientifics, and the things of good and of evil. "Lebanon," for the Church to be planted thereafter among the posterity of Jacob turned into the contrary. *See* V. 7. Jer. xxii: 20.

V. 4. "He plucked off the top of the *cedar's* sprigs," for the things which are the beginnings of spiritual things. Spiritual things have their beginnings, like fibrils, in the head, from which proceed the remaining things. Elsewhere they are called roots.

"Land of negotiation," for the land of Canaan, *not only from being* the same word, *but* from the signification with regard to spiritual things inasmuch as gold and silver, flocks and herds, and similar things *were* there; thus for heaven or the church or faith from which similar spiritual and celestial things would be obtained.

"To a city of dealers in spices, or of merchants," for where the source of the church was, or *that* of the spiritual and celestial things of faith, *called* "dealers in spices," from their delectableness, gratefulness, felicity, *and* peace.

V. 5, 6. "The seed of the land, in a field of sowing, sprouted into a luxuriant vine, lowly in stature," for the celestial seed in a man prepared to receive it. Thence is nascent a germination like a "luxuriant vine," which is the spiritual from a celestial seed or the spiritual celestial. God Messiah alone is the celestial man; all angels are spiritual from the celestial, thus are a vine, whence the celestial marriage. "Vine," here, is properly for a spiritual in which there is a little celestial, since it is called a "luxuriance" and "many waters." In the life of the body man is "a vine;" in heaven he is called "a cedar," because he is made celestial spiritual. "Lowly," is predicated of the spiritual man born from celestial seed, of his humility, and here of his slight increase which was afterwards diminished when it might have increased.

V. 6. "Roots were under the vine," or scientifics and rational things, because under it in respect to interior and more interior things, *that is under* the spiritual with its slight celestial.

Digitized by Google

V. 7. "The vine applied *its* roots to an eagle, and its branches to water it," that is, scientifics in which *were* spiritual things did so. "Eagle," for phantasy and ratiocination.

"Planting," is predicated of the church and faith.

V. 7, 12, 15. "The second eagle, great, great of wings, full of plumes," similarly, for the science of good and evil, but which is phantasy and ratiocination thence, about celestial and spiritual things which it wishes to command. The latter *eagle* is called Egypt; the former Chaldaea, but here, Babel.

V. 8. "Vine of magnificence," for the plant of the church, which, humble in its beginning, at length increases into a magnificent or great vine. *Here*, then for the first increment *thereto*.

V. 9. "Not to prosper," means it will not attain to true faith. Jer. xxii: 30.

V. 9, 10. "To become arid" is predicated of the leaves or spiritual things produced when celestial life is taken away thence. Similarly with regard to the tree or the vine.

V. 10. "When the wind of the east shall have touched it, withering it shall wither." It treats of the vine which derives juice from scientifics and is nourished on natural things When the spiritual and celestial acts through it, it is then destroyed because it is opposite. Everything is destroyed by its opposite.

V. 14, 24. "Lowly," at the same time signifies humility.

V. 15. "To receive horses and much people from Egypt," for ratiocination and scientifics.

V. 17. "When Pharoah digs out an entrenchment and builds a rampart to cut off many souls." "Entrenchment," for ratiocination; "rampart," for scientifics.

V. 20. ("To spread out a net"), see xii:13.

V. 22. "A tall cedar," for saving faith, and for the celestial of faith.

V. 23. "A magnificient cedar," for the abundance of the things which are from celestial seed.

"All birds (צפור) of every sort of wing dwell in the shade of the branches of the cedar." "Birds," for intellectual things of every kind and species, and also for rational things.

V. 24. "The tree of the field," for those who are instructed in faith; "the tall tree," for haughtiness; "the lowly tree," for *him* who humbles himself; "the green tree," for those who ratiocinate about spiritual and celestial things from scientifics and natural things; "the arid tree which shall germinate," for those in whom similar things have been vastated.

Digitized by Google

CHAPTER XVIII.

How a man is judged according to his ways, that he may live; and while he lives according to the statutes and judgments of the law in externals also. xx.

V. 2. "The fathers have eaten the sour grape, but the teeth of the children are dulled;" a parable which they have badly interpreted from the literal sense thus cohering to the appearance, *questioning* whether the parent's actual crime becomes hereditary, which is "to eat the sour grape," and *whether* the posterity are punished on that account. As a matter of fact "the dulling of the children's teeth," signifies that the parents' actual sins, made hereditary from the eating of the fruit of the tree of science, have been transferred to the posterity. "Sour grape," from an inmature and bitter fruit or work.

V. 4. "All souls," for every man, spirit, and angel.

V. 5. "To make judgment and justice," for truth and good from faith. "Justice," is truth in which is good, *as* otherwise it is not justice.

V. 6. "Not to eat upon the mountains," is not to do evils. "Mountains," for the loves of self, the world, and what is terrestrial. "Not to lift the eyes to the idols of the house of Israel," is not to think, or in externals not to acknowledge, falses of any sort.

"Not to pollute the wife of a companion," is, in general, not to profane anything holy, inasmuch as marriage is a representation of the kingdom of God Messiah. "Not to approach a menstrous woman," is not to do any profane thing at all.

V. 7. "To oppress no one," is not to exercise hatred against the neighbor from the love of self. "To restore the PLEDGE to the debtor," is not to exercise hatred against the neighbor from the love of the world. "A debtor," is he to whom anything of good is communicated from one's own. To snatch away his "pledge," or good, *would be an act* of envy. "Not to snatch spoil," is not to exercise hatred against the neighbor from the love of terrestrial things or from avarice. "To give bread to the hungry," is to console, confirm in hope, and raise up those who have no solace or hope of salvation, or have lost them, which is the greatest work of charity. "To cover the naked with a garment," is to teach and thus raise up him who is destitute of faith. These are all the works of internal charity towards the neighbor, which is of mercy, here represented in a series in the external laws.

V. 8. "He lends not at interest, and receives not usury," is to

Digitized by Google

exercise charity from a pure heart, not having respect to the love of self or the world, or the terrestrial, from which things charity or love to the neighbor is soiled. "He withdraws the hand from iniquity," means from all love of self, the world, and the terrestrial. "He does the judgment of truth," that is, lives according to civil *law*, or the law which is called truth in the external sense, from which is the order looking to internal order or that of faith in God Messiah, and is called justice which involves both.

V. 9. "To walk in the statutes," is in the rites of the representative Church.

"That he may keep the judgments to do truth," for the works of the law in externals which are of truth and of external order, and its justice, set forth V. 6-9; which *works* are enjoined on those who do not acknowledge the internal man and the justice of God Messiah.

V. 10. "A violent son, a shedder of blood," for him who acts against the internal law and the precepts of charity, or does them from love of self, the world, and the terrestrial.

V. 12. "To oppress the wretched and the needy," is to act from the love of self, as a consequence of which love he "oppresses" these spiritually understood.

V. 13. "Bloods," for all things in general which are against charity.

V. 20. "The justice of the just shall be upon him" who fulfills the law in the external, *denoting* the justice of God Messiah, hence mercy. But that no one fulfilled it except Messiah is evident to everyone. But if anyone could have fulfilled it, it would be the justice of God Messiah which would save him, even though the internal law had not been present. For whatever is internal and does not burst out into act is pardoned on account of ignorance. Action which is of the will *is what* damns. Their boast that they fulfill the law is false. To cover over transgressions with statutes fabricated from self, or incrust them with ineptitude, is not to fulfill the law, but to act against the law, for "the just, living shall live," V. 21. Hence justice is estimated from the conscience, V. 5, 9, 19-22, 27, 28, which is "to judge according to the ways of everyone."

"The impiousness of the impious" is opposed to "the justice of the just." The impiousness excited with a man by the impious, that is, the crew of the devil, is imputed to him. Whatever of evil an evil spirit excites in man, he ascribes to the man, yea causes that the man ascribe it to himself. He also knows not otherwise if he knows not the malice of evil spirits. But *at the*

Digitized by Google

same time they boast the *direct* contrary, *namely* that man is an image as it were *and* that nothing is his. It is thus they consider man. This in the presence of spirits who were dumb; Nov. 14, 1747, old style. Afterwards they murmured some objection.

V. 24. "Prevarication," is predicated of the things he has done against judgment or the truth of faith; "sin," against justice or the good of faith.

V. 26, 27. "Impiousness," for the things done against justice; "iniquity," for those against judgment and justice.

V. 28, 30, 31. "Prevarication," in general, for every sin, iniquity, *and* impiousness.

V. 31. "To cast away from them all prevarications, and to make for themselves a new heart and a new spirit;" means as to celestial and spiritual things of faith.

CHAPTER XIX.

V. 1, 14. "Lamentation," for a prophecy of vastation.

V. 2, 3. "A lioness mother lay among the lions." "Lioness mother," as also "mother like a vine" *at* V. 10, for the Ancient and primitive or primeval Church, and for the things which correspond to them in the individual man and in society, *viz.* saving or generating faith. "Lions," are the intellectual things of faith, so called on account of the variety among the men of one church and of the societies themselves. "Lions' whelps" are the doctrinals of faith which are to be learned, or those who learn them. "Young lions," for the doctrines themselves, hence for those teaching and those learning the things which are of faith, *such* as those which are of the internal man. "A young lion offspring learned to snatch spoil," namely, the things which were against faith and its charity, *thus* perverting the doctrine away from the internal law or the law of charity.

V. 3, 6. "He devoured men," means he extinguished the internal man, because true faith which causes that man to be man.

V. 4. "Egypt," for idolatry into which the doctrine of true faith was turned. xx: 5, 6.

V. 4,8. "The nations in whose pit he was taken heard of him." "Nations," for evils and falses, and also for evil and false spirits who vastate. He is said to be "taken in their pit" when he professes false doctrinals, or the discordances of faith, and they are then delivered to vastating spirits. "Pit," here, for the leading down into captivity. Evil spirits in fact lie in wait in many manners in order that they may catch the man in a net, as by

Digitized by Google

leading him to false witness and the like, whence he is led away into bondage, or "Egypt and Babel," V. 8, 9.

V. 4, 9. "To take in a pit, and drag down with hooks to the land of Egypt and Babel;" for man's being caught by his own evils, *and* also by evil spirits who lie in wait. If man does anything against the conscience of good and truth, it is then permitted them to punish him. But so long as *it is* from conscience, it is not permitted.

V. 5. "To make one of the whelps a lion," is to initiate into the true doctrine of faith.

V. 6. "To walk in the midst of lions, he was a young lion," means he was educated in all things of faith.

V. 7. "To debauch widows," is to destroy and profane goods and the celestial things of faith, thus the churches as to their celestial things, and "to devastate cities," for truths or spiritual things of faith; thus the churches and the doctrine as to their spiritual things.

V. 7, 9. "The land desolated and its fullness, from the voice of the roaring;" that is, the celestial of faith which is "land," with its own corresponding spiritual of faith which is "fullness;" by falsity, "a voice of roaring," which proceeds from evil against the truths and goods of faith.

V. 8. "The nations lay in wait round about from their provinces." "Nations," for evils and falses, especially for evil and false spirits who have a disposition of evil and falsity, and lust to vastate man. "Provinces," for the genera and species of evils and falses in man and among spirits, or the wasters here; inasmuch as spirits, like the evils in man, are distributed into genera and species as lands into provinces.

"To spread the net upon anyone and drag him down in nets," is predicated of evils and falses in man and in evil and falsely speaking spirits, because they lie in wait and plot in many manners so that they may deceive man and thus hold him in captivity.

V. 9. "CAGE," or ward; is predicated of man when he remains in the captivity or bondage of evil and falsity.

"Babel," for idolatry, especially the internal sort. "King of Babel," for truth.

"His voice should be heard no more in the mountains of Israel," means he was so vastated in faith that he could deceive no more; since he who is ignorant of what truth and good are, cannot destroy and still less profane. Hence "mountains of Israel," for the truths and goods of faith.

V. 10. "The mother *was* like a vine planted by the waters,

Digitized by Google

fruitful and full of branches from many waters," for the Ancient Church, likened to a vine from faith which as it is saving is called "fruitful." And inasmuch as there was much spiritual, "waters," from the cognitions of those things which are celestial and spiritual, and thus sciences of heavenly things from the matters which were objects of the sense, it is therefore said "to be planted by waters." It is said to be made "branching" from "many waters," that is from scientifics in which are spiritual and celestial things.

V. 11. "The vine raised itself in stature among the entangled branches so that it appeared in its height in the multitude of its twigs;" denotes that saving faith disengaged itself as to spiritual things in matters which are fallacies of the senses and scientifics which entangle and obscure it so that it scarcely appears. Faith is most intricate and conquers very difficult things and *then* appears clearly.

V. 11, 14. "Rod of strength for a sceptre of rulers," for saving faith.

V. 12. As an eye is wounded by the light, so likewise when the morning of the Last Judgment comes. Then those things which are of unfaithfulness are said to be so smitten by the glory of faith that they flee away from fear. "The wind of the east" is therefore the "terror of the Judgment," on which account it is read that "the wind of the east makes dry her fruit," namely causes that nothing spiritual remains in the wild grape which is their fruit because it offers solace or hope, for it is a profane or tepid thing from which all that is celestial and spiritual is to be ejected.

V. 13. "A vine planted in the desert, in a land of dryness and thirst," namely, in which there is nothing celestial and spiritual, "desert," thus for the state of vastation as to spiritual and celestial things of faith in order that what is new, *viz.* a new celestial and spiritual, may be formed thence and arise.

V. 14. "The fire went out from the rod of strength and devoured the fruit," for the fire of cupidity and the punishment flowing thence.

"Rods of strength for sceptres of rulers," for the things which are of saving faith, thus which are of the truth of faith, called thus because neither hell nor any evil nor any spirit can remove or even touch in the least way the things which are of the faith itself, but they are safe amid all perils from hell, for they are of God Messiah Himself. Thus God Messiah Himself is in them.

Digitized by Google

CHAPTER XX.

How man is judged. See xviii.

V. 3. ("To ask"), *namely* the things of truth in which are more interior and inmost matters.

V. 5, 6. "God Messiah lifted up the hand," means He exercised power in miracles, and in preaching the gospel or Himself to them.

("Egypt"), see xix: 4.

V. 6. "A land flowing with milk and honey;" for nutrition, instruction, or education in spiritual and celestial things of faith through external rites, and by allurement through things favoring their desires, and so by allurement, as infants, to the celestial kingdom. See V. 15. "An honor to all lands," means that the spiritual was within the rites, and the law, or the statutes and the precepts, and the celestial within the spiritual, whence honor.

V. 7, 8. "To cast away the abominations of the eyes," for the things which are contrary to spiritual matters in which are celestial ones.

"Not to be polluted through the idols of Egypt," for falses in which are evils, whence pollution.

V. 8, 13. "To rebel," is to think and act against the things they were instructed in.

V. 11, 12. "To give statutes, to make judgments known, and to give sabbaths as a sign between God Messiah and them." "Statutes," for externals representing God Messiah; "Judgments," for the law which is of the interior man, but which in itself has a representation similar to *that which* statutes have. "Sabbaths," for the same things signified by statutes and precepts jointly, thus for the representation of the kingdom of God Messiah, and *for* God Messiah Himself.

V. 13, 14. "To walk in, despise, profane;" are predicated respectively of statutes, precepts, sabbaths.

V. 13, 16. "To walk," is to live; "to walk after idols," with reference to falses from evils.

V. 14. "Name of Jehovah," for all that statutes, precepts, and sabbaths involved.

V. 17. "Not to make them a consummation in the desert," is not to vastate them fully, for "desert" represented in the other life, vastation, but for many reasons they did not represent a plenary vastation.

V. 23. "To lift up the hands," is to punish.

V. 25, 26. "To give them statutes *that are* not good and judg-

Digitized by Google

ments by which they must not live," denotes they lived in externals alone, altogether separated from internals.

V. 26. How faith is vastated with those who place justice in externals and works.

V. 26, 28. 31. "To pollute them with offerings, leading over every opening of the womb that they be devastated," means when internals are being separated from externals and externals alone are regarded as meritorious, without ignorance *as an excuse*, that then "the offerings" which are all rites and the things of the law in externals are traduced through natural and corporeal cupidities and are thus polluted. The things with man which descend from primes are chaste, but are contaminated while descending; *as happens to* the things in externals when justice is attributed to them. Faith also is vastated in this way.

V. 28. "They saw every high hill and entangled wood." "High hill," for all things proceeding from every sort of cupidity; "entangled wood," for those from every sort of phantasy.

"To sacrifice sacrifices," in a bad sense, is predicated of all evil and falsity.

"To establish an odor of rest, and to offer libations." "Odor of rest," in a good sense, looks to celestial things; but in an evil *sense* as here, *to the* contraries. "To offer libations," *similarly*, to spiritual things or their contraries.

V. 29. "BAMAH," or elevation, for the kingdom of the devil.

V. 32. "To ascend upon the spirit," is into the thought.

"As the nations and the families of the lands," for genera and species of evils and falses.

"Serving wood and stone," for falsity and evil.

V. 35. "The desert of the peoples," means unto vastation.

V. 37. "To bring up under the rod," is to punish.

V. 39. "To profane through offerings and idols," means through evils and falses, because they gave offerings and adored idols.

V. 40. "Mount of holiness," means in inmosts or the celestial things of faith; "mount of the height of Israel," in spiritual things of faith, thus in more interior and interior things.

"Land," for the heaven of God Messiah.

"To be placated, to require oblations and first fruits in all holy things." "Oblations," for all things which come from the spirit. "First-fruits of offerings," those from celestial things, thus from the heart. These, all and single, are as from a spring because they perpetually are born and germinate. Thus the first-fruits will be continuous. "All holy things," for both

Digitized by Google

celestial and spiritual things, because spiritual things are from celestial ones.

V. 40, 41. "To be PLACATED," is predicated of reception into heaven through the mercy of God Messiah.

V. 41. "Odor of rest," in a good sense, for spiritual and celestial things.

"To lead out from peoples and to be congregated from the lands into which they were dispersed," means from falses and evils out of which truths and goods may be gathered.

V. 42. "Land of Israel," for the heaven of God Messiah.

V. 43, 44. "To remember all ways and works." "Ways," for falses; "works," for evils.

V. 44. "To act for the name's sake," means for His own sake, as elsewhere, thus for the sake of God Messiah, because He is the name and glory of Jehovah His Father.

CHAPTER XXI.

V. 2, 3. *[A. V. xx: 46, 47.] "To set the face against the south, to trickle towards the south; the forest of the field of the south and the forest of the south," is to prophesy "trickle," against the falses, "*forest of the field*," and phantasies, "forest," of those who are in the midst of the light.

V. 3. [A. V. xx: 47] "A fire consuming every green tree and every dry tree, the grievous flame of fire shall not be extinguished." "Fire and flame," for the punishment and vastation of falses, both those which contain something, and those which have nothing, of truth.

"They shall burn from the south even to the north;" means that the things in the light, or truths, are to be vastated; and also those which are false, which are "the north." *See* V. 9.

V. 4. [A. V. xx: 48.] "That all flesh may see;" for every man, spirit and angel, since of themselves, in general, they are flesh.

V. 9, 10.[A. V. 4, 5.] "Against all flesh, that all flesh may recognize," for the instructed and perverted.

V. 11 [A. V. 6.] "To sigh with a breaking of the loins and with bitterness." "Breaking of the loins," is predicated of groaning from the heart; "bitterness," from the mouth thence.

V. 12. [A. V. 7.]"Every heart liquefies and all hands are

**After each reference in Ch. xxi occur the letters B. Sm. [Biblia Schmidii] referring evidently to the order of division into chapter and verses of the Schmidius Bible.*

Digitized by Google

relaxed," for the terror of interior things. "Heart," looks to affections; "hands," to its powers.

"Every spirit is contracted and all knees go away into waters;" for the fear and grief of more interior things, *that is*, of spiritual and voluntary things.

V. 14-20. [A. V. 9-15.] "A sword, a sharpened sword, polished that it may slaughter armies, polished that it may have splendor, *wherefore* tremors shall be with the people on account of the sword, *and* the sword penetrates into the secret recesses, *for* it was made into lightning, *and* sharpened." "A sword," for all punishment, especially that of falses; *and* inasmuch as it divides and separates falses from truths, it is called "sharpened." Because all signal punishment through a sword penetrates to interior and even to more interior things, it occasions the grief spoken of in foregoing *verses*. "Polished, splendor, lightning;" means it strikes fear or terror, which is the lightning of a punishing flame when the flame penetrates. "Sword" here, then, for the flame which penetrates and strikes terror; *and in fact* after the punishment when its vibration strikes the eyes.

V. 15, 18. [A. V. 10, 13.] "The rod of the son refuses all wood." ("Rod"), is that which tribes signify; "wood," for discipline in both senses.

V. 17, 19. [A. V. 12, 14.] "To clap hand against hand," for grief and mourning; but at V. 22, to be placated after punishment, or to remit punishment.

V. 25, 27. [A. V. 20, 22.] "Jerusalem" for the doctrine of true faith, and for holiness.

V. 25, 33. [A. V. 20, 28.] "Rabbath," for the intellectual part of the human mind.

"Children of Ammon," the doctrine of faith in the understanding, mixed with profane things; thus for the highways in the mind, *that is*, for those polluted in the intellectual part.

V. 26. [A. V. 21.] "To swear or adjure *over* weapons or arrows," is to consult scientifics in matters of faith. Similarly "oath of oaths" at V. 28.

"To interrogate the Teraphim," is to consult sensual things in matters of faith, or in celestial and spiritual things, thus the grossest fallacies. "To inspect the liver," is to consult corporeal things and their pleasures.

V. 29. [A. V. 24.] "So that the prevarications be revealed, so that the sins appear in all works." "Prevarications," interior things or those of the interior mind; "sins," interior things which are actual or are accomplished in act.

Digitized by Google

V. 31. [A. V. 26.] "To remove the mitre and take away the crown, *let* not this *be any longer so*, to exalt the lowly and humble the lofty." "Mitre," and "crown," for the representatives of spiritual and celestial things *respectively*. "To remove and take them away," is a representation of humiliation.

V. 34. [A. V. 29.] "In seeing vanity, in divining a lie," means in consulting reasonings and natural things.

V. 36, 37. [A. V. 31, 32.] "To breathe the fire of rage," is to punish. "To give into the hand of ardent males, of smiths of perdition," is unto lowest cupidities. "She shall be food for the fire," means that cupidities will devour or consume.

V. 37.[A. V. 32.] "Blood in the midst of the land," for wickedness in which is what is deadly.

CHAPTER XXII.

V. 2-4, 6, 9, 12, 27. "City of bloods," is to do violence to holy things. Thus "a city shedding blood."

V. 4. "To make the days approach so that he come to his years;" means through age to the last time, which is that of the vastation of faith, signified by "years" as of age or old age.

V. 5. "Polluted in name," for profane.

V. 6. "A male according to his arm," for each according to his power or his force.

V. 7. "To vilify FATHER and MOTHER;" is the intellectual or spiritual, and the celestial things of faith, hence the communion of the church and doctrine, the kingdom of God Messiah in the inmost sense, and God Messiah Himself in the supreme. "To oppress the sojourner," for him or those who desire to be instructed in the spiritual and celestial things of faith, and who wish to exclude others from the communion of the church and the doctrine, thus from "father and mother," and thereby crowd the so-called nations out of the celestial kingdom and prohibit their approach to God Messiah. "To defraud the ORPHAN;" is him or those who acknowledge with filial love and veneration only the spiritual and celestial things of faith; trusting solely in faith, and in the communion of the church with its doctrine, as in their father and mother; and believing all things are given them from heaven, thus relying solely on God Messiah who is heaven. "To defraud the widow," is those who acknowledge, trust, and love, faith alone and the things thereof as a wife her husband, being therefore called sons of faith and many other terms; and who promise to themselves and believe they receive all goods, thus the things of faith, such as eternal salvation, the

Digitized by Google

celestial kingdom, and hence God Messiah. So the true church in the world grieves at having lost her husband, when oppressed by the church and its leaders.

V. 9. "To eat upon the mountains, to commit a crime," means from the loves of self, the world, and the terrestrial. *The things* which flow from them are "a crime."

V. 10. "To reveal the nakedness of the father," is to accuse and rebuke the church and a faith of falsity and evil, and indeed from appearance.

V. 11. "To commit an abomination with the wife of his companion," is to destroy charity or good of faith *that is* of another or with another.

"To pollute the DAUGHTER-IN-LAW," is to pervert natural goods and the things flowing from the scientific in order to weaken faith.

"To force a sister, the daughter of the father;" for the church which descended from the true one, as from the Ancient and primitive; and also the affection of faith, which *faith* is as father *whereas* the understanding *of it* is a brother.

CHAPTER XXIII.

V. 3. seq. "Egypt," for the worship of the true church, polluted through cupidities of the loves of self and the world, and by natural philosophy.

V. 4. "Samaria," for the church perverted or nearly obliterated, so that they had not the cognition of true worship.

V. 4. seq. ("Jerusalem"), for the perverted church in which was the cognition of the doctrine of the true church, but which went away into external rites and so was made adulterous. Its adulteries are described there.

"Chaldaea," for the same as Assyria *here*. "Assyrians," for externals in the worship of the true church, entirely separated from internals, the cognition of which is nevertheless present.

V. 20 "The flesh of asses, their flesh; and the effluvium of horses, their effluvium;" for natural things which are "flesh of asses and effluvium of horses."

V. 23. "Shoa," for externals in true worship, separated from internals.

"KOA," for worship in externals, separated from internals.

CHAPTER XXIV.

Still more severely concerning the com[m]ingling of the holy and the profane, or of good and evil, and here indeed

Digitized by Google

in the affection of the will, whence the disposition which remains is derived. "The thigh and the shoulder" were holy. The things which contained were "the pot," or natural things. "Hearth of bones" is corporeal pleasures or fires. This is also called "city of bloods." That the blood was "on the rock," not "on the ground," is what is manifest to the eyes of all, thus in order that the nakedness might be revealed. Hence a similar punishment.

V. 6. "The lot shall not fall upon her," means not rightly distinguished.

V. 12. ["Scum" is all[th]ought thence, which—*del.*]

"Scum" is that efflu[vium] which comes from such a commingli[ng] into the rational mind, which is [then] cas[t] into the fire in order to be burnt.

V. 16. Here the gr[eatest] torment is described, namely that the man can[not] mo[an]. Hence there [cannot] be a moaning, except inwardly. Thus the irksomeness remains [which] corresponds to the mis[deed]. It is an irksomeness, which com[es] from such a misdeed, for what is sad [ca]nnot be separated by mo[aning] or by exclama[tio]ns of grief, just as such a t[ormen]t cannot be separated. The anguish of such an irksomeness was specifical[ly] experienced by m[e] while I was writing. 1747. 25 [Sept.]* old style.

V. 21. "Sons" and "daughters" are the things which are born [from] such, as actua[lities] which strike new roo[ts], *and* which are to be extirp[at]ed, because thence similar things [would be born *del.*]

V. 21, 25. "The sanctuary; the magnificence of strength, or strength; the desire of the eyes, or the joy of honor; the indulgence of the soul; *and* sons and daughters;" for saving faith and the things thereof.

V. 23. A repres[enta]tive vision [and de]scription of anguish.

V. 26. [With reg]ard to the things extinguished or [con]sumed in them or the con[so]ciations, that [there is also] what is not mixed [which] is called here, "the rescued one [who will c]ome," [so thence a new—*del.*], which is as a n[e]w seed, from which *springs* a ne[w r]oot, thus a new [t]ree.

**The Rev. R. L. Tafel deduces the month to be September. Doc. 318 no. 89.*

Digitized by Google

CHAPTER XXV.

Concerning those ingrained with love of self who persecute the internal man.

V. 2. [By] "the sons of Ammon" are [me]ant those who totally rej[ec]t the [in]ternal man, [or m]an's more interior, namely [his] spiritual [and] celestial, things, and say in heart [as it we]re that they are not.

"Sons of Ammon," for those who despise the internal man and thus reject everything truly spiritual and celestial. *See* **V. 10.**

[Vers:] 3. See the text. They [sp]eak of "the sanctuary" [wh]ich has been profan[ed] in them, thus of celestial things [when separated *del.*] that they have been profaned; *and* of "the land of [I]srael" which is the internal man, *whereas* "house of [J]udah" is faith in [G]od Messiah.

V. 4. They are delivered "to the sons of the [e]ast," that is, to the fait[h]ful, who will expel the [tri]be of Judah [also *del.*] [among] the nations. The faithful [are] internal me[n who] will have "their pala[c]es" in Ammon, [t]hat is in [the truly extern. *del.*] their external man. ["[habit]ations" *del.*] "Sons of the east" [a]re those who [a]re internal m[en]. They will thus have those things which are of the external man, but from the [in]ternal, and an internal from God Messiah. "The east" is faith, and, in the [supre]me sense, God Messiah.

V. 4, 10. "The east," for the faithful, the internal man, thus faith.

V. 5. "Rabbah" is the natural mind, where are general services or camels. "[C]ouch of the flock" is the inferior mind, [commonly *del.*]

"Ammon" is described in [su]ch a way that it signifies him who utterly despises more interior things.

"Rabbah of Ammon," for the natural mind, or for natural *things* serving the internal man.

Vers: 7. "A spoil to the nations," as formerly the nations were given to the Jews to be ruled [?] "Peoples" are the faithful, and also the consociations of the angels of God Messiah. "Lands" are spiritual and celestial things.

Vers: 8. "Moab" are those who not only despise but also blaspheme what is internal, good, and faithful. "Seir" is joined here, because mountainous regions then signify that they do it from haughtiness.

Digitized by Google

"Seir," for haughtiness. When it is conjoined to "Moab," for the haughtiness of those who blaspheme the faithful.

V. 8, 11. "Moab," for those who blaspheme the faithful, or for the blaspheming of faith. Conjoined with Seir;" signifies, with haughtiness; but with "Ammon," with contempt.

Vers: 9. "Side," read shoulder, because it signifies high or stands for haughtiness. They are called "cities of the extremity," and their names are species of haughtiness with contempt.

"Baal-Meon," for the form of the haughtiness of those who blaspheme the faithful.

("Kiriathaim"), for the form of those who blaspheme the faithful or the internal man.

Vers: 10. "Ammon" is their contempt.

Vers: 11. "Moab," is blaspheming.

Vers: 12. "Edom," for haughtiness which vastates the internal man or faith.

V. 12-14. "Edom," for haughtiness which vastates the internal man and deprives him of faith.

Vers: 13. The punishment thence is vastation.

"Teman," for the interior mind which vaunts itself or is haughty.

"Dedan," as at Jer. xlix: 8, for those who are haughty from wisdom, who become foolish in the life after death or are *so* in the life of the body. "From Teman to Dedan," for the extension of haughtiness.

Vers: 15. "Philistines," here, *for* those who from hatred joined to contempt reject more interior things; *and* thus hate them and those which stand commingled, which is done from cupidities of their soul, which is of this kind.

V. 15, 16. "Philistines," for those who not only despise but also hold in hatred man's more interior things; but yet speak about things truly spiritual and celestial. Joel iv: 4, Amos i: 8.

Vers: 16. "Philistines," because they do injury in the interiors of the land, stand for *those* who from greater hatred persecute the internal man. "Cherethim," those who *do this* from lesser hatred. *These* are adjoined because they dwell on the coast, hence further removed from the internal man, thus in greater ignorance.

"Cherethim," for those who hold the internal man in hatred but in a lesser degree than the "Philistines," thus for exterior hatred or that of the more exterior man.

Digitized by Google

"Shores of the sea," for those who from the totally external man hold the internal man in hatred.

CHAPTER XXVI.

V. 1-end. "Tyre," in the external sense, for the threefold kind of avarice. Similarly, in natural or inferior spiritual things, for the threefold kind of interior avarice. The FIRST, for those who trust solely in the experience of the senses, and so believe nothing except what they grasp by the sense.

V. 2. "Jerusalem," for the doctrine of faith.

V. 7. "Nebuchadnezzar," for truth. xxix: 18, xxx: 10, 21, 25.

V. 15, 18. ("Island"), for the lands, thus for doctrines from the sciences of nature.

V. 20. "Land of inferior things," is predicated of the pit; "land of the living," of the heavens of God Messiah.

CHAPTER XXVII.

V. 2-end. ("Tyre"), for philosophy and the mind ratiocinating in truly spiritual and celestial things.

V. 3. seq. "Sea," for the natural things from which man ratiocinates in spiritual and celestial things.

V. 5. "The fir from Senir," for the truths ratiocination uses to defend its falsities.

"The cedar in Lebanon," for affections appearing as goods, by which ratiocination in spiritual things confirms its falsities.

V. 6. "Oaks from Bashan, from which oars," for the faculty of reasoning so as to make things appear as truth and good.

"Poles from the isles of Chittim," for the faculty of reasoning in spiritual things.

V. 7. "Embroidery from Egypt," is a composition of scientifics which are sensual and philosophic things from which a counterfeit is framed.

"The counterfeits of truths and goods which are framed by one ratiocinating in spiritual and celestial things," are called "blue and purple from the isles of Elishah."

V. 8. "Inhabitants of Zidon," for spiritual things which give man ability to ratiocinate, but *only as to* inferior spiritual things.

V. 8, 11. "Arvad," or those giving orders and at the same time descending, for the more interior spiritual things in man which give him the power of reasoning.

V. 9. "GEBAL, its wise *men*," for a wisdom appearing so from eloquence, which supplies that which is lacking in reasonings about spiritual things and matters of faith.

Digitized by Google

V. 10. "PERSIA," for those who counted for falsity in reasonings about the mysteries of faith, *being* one kind of *such*. XXXVIII: 5, Dan. V: 28, VIII: 20, X: 13.

("Those of Lud"), for the like *insanities of reason* also in spiritual things.

"Phut," for the insanity of reason in celestial things. XXX: 5, XXXVIII: 5, Jer. XLVI: 9.

V. 11. "GAMMADIM," for spiritual things which give the faculty of reasoning in truly spiritual and celestial things.

V. 12, 25. "Tarshish, its wealth," for the plausibilities of reasonings in the arcana of faith. XXXVIII: 13.

V. 13. "Javan, Tubal, Meshech;" for the cupidity of persuading from natural causes.

V. 14. "Togarmah," for the rational mind and its reasonings, and indeed in truly spiritual and celestial things, in which they are blinded however, because they are at the sides of the north. XXXVIII: 6.

V. 15. "Dedan, its horns of ebony," for the chief experiences, viz. natural ones, which induce faith.

V. 16. "Wares of Syria," for the fashioning together by the reasoning mind, of many things from the sciences. Amos I: 5.

V. 17. "Judah," for the celestial mind; whereas "land of Israel," for the intellectual mind.

"Wheat from Minnith and Pannag," for the cognitions of celestial and spiritual things from the Word of God Messiah.

V. 18. "The many riches of Damascus," as "the wines of Helbon," for the affection of apparent good arising from ratiocination, but yet has as an end honor, the love of self, or reward. Its "wool of Zacharis or glistening," is the understanding of good.

V. 19. "The yarn of Dan and Javan; with iron, cassia, and calamus;" for the excitements of the body and of the senses of the reasoning mind.

V. 20. "*Dedan's* garment of liberty," for the license of reasoning in matters of faith, which it made supreme for itself.

V. 21. "Lambs, rams, and he-goats of Arabia," for the divine worship of ratiocinating minds.

V. 22. "Sheba," for universal and interior truths and the affections excited thence; and also, *but at* V. 23, 24, for the endowments of ingenuity and the precious matters of the memory.

"Ramah and its wares," for universal principles and the affections excited thence.

V. 23. ("Sheba"), for those who possess the cognitions of

Digitized by Google

spiritual and celestial things, but without the love of truth and good, because they wish from spiritual things to introduce themselves into celestial ones.

V. 23, 24. "Haran, Canneh, Eden, Ashur, Chilmad," for the various endowments of ingenuity, and the precious things of the memory in reasoners, *which* are their wares.

CHAPTER XXVIII.

V. 2-11. "Tyre," for a supreme spiritual haughtiness, for *those* who fall from the internal; concerning the supreme avarice of the same.

("Daniel"), for a very wise man in the arcana of faith.

V. 5. "To multiply wealth through the abundance of wisdom in negotiation, and to lift up the heart on account of wealth." "Negotiation," thus, for the things which contribute to imaginary wisdom in matters of faith and to haughtiness thence.

V. 7. "Beauty and splendor" are ascribed to wisdom, and to beauty, V. 17.

V. 13. ("Eden"), for the internal and regenerated man, whose beauties are described by the precious stones which were on Aaron's breast. "Garden of Eden," for love and the celestial and spiritual of faith therefrom, for wisdom and the intelligence therefrom, for good and the truth therefrom. In the supreme sense, for God Messiah; in the inmost, for heaven; in the more interior, for the church; hence, for faith in God Messiah. Wherefore precious stones and gold are mentioned, but not silver, since all *of these are* from gold or the celestial, *and* thus concern the man from celestial seed.

V. 22. "Zidon," in general, for the love of self and the love of the world jointly, but specifically in those who have been instructed in the doctrine of true faith.

V. 25. "Jacob," for the Human Essence of God Messiah.

V. 26. "To dwell securely," means in peace.

CHAPTER XXIX.

"Pharaoh," the understanding; "Egypt," the intellectual mind. xxx, xxxi, xxxii.

V. 1-end. ("Egypt"), for confidence in one's own intelligence in celestial and spiritual things with regard to doctrine and life. xxx: 1-end.

V. 10. "From the town of Syene to the boundary of Cush." "Syene," in the land of Egypt, for supreme intelligence in celestial and spiritual things. "Cush," for philosophic truth.

Digitized by Google

V. 18. "Nebuchadnezzar," for truth. xxvi: 7, xxx: 10, 21, 25.

"Tyre," for philosophy ratiocinating in celestial things from the love of self and the world.

CHAPTER XXX.

"Pharaoh," the understanding; "Egypt," the intellectual mind.

V. 4. ("Cush"), for philosophy in celestial things, in which trust is placed in celestial things. *See V.* 9. xxxviii: 5.

V. 5. "Those of Lydia, Chub;" for insanity of reason in celestial things. Jer. xlvi: 9.

V. 10, 21, 25. "Nebuchadnezzar," for truth. xxvi: 7, xxix: 18.

V. 13, 16. ("Noph"), for shade in spiritual things and cold in celestial ones; which are of those who trust in the forces of their own reason. Jer. xliv: 1, xlvi: 14, 16.

V. 14. "Zoan," for the second part of the mind, called the will, namely of those who trust in the forces of their own ingenuity in matters to be believed.

V. 14-16. "No," nourished No, or Ammon from No; for those who from their own forces of understanding wish to be wise from the word of God Messiah, but remain only in the letter. Jer. xlvi: 25.

V. 15. "Sin," a desert; for intellectual faith in which the man trusts who wants to be saved by his own forces, *and* also for the piety thus placed in works.

V. 17. PIBESETH, for the same things as Aven, *see Hosea v: 8. x: 5, 8. xii: 12. Amos i: 5.*

CHAPTER XXXI.

"Pharaoh," the understanding; "Egypt," the intellectual mind.

V. 1-end. ("Egypt"), for a true understanding which perishes from haughtiness.

V. 3. ("Ashur"), *for the endowments of ingenuity and the precious things of the memory,* and *indeed* in things more or less universal, such as are not only the sciences of matters from experience, but the philosophic *things* of reason from scientifics.

V. 3. seq. "Lebanon," not only for the intellectual mind, but also for its affection in the regenerated man.

"Branches," for intellectual things.

V. 3-end. "Ashur," for the wisdom of the regenerated man.

V. 8, 9, 16, 18. "Eden," for true intelligence in celestial and spiritual things from the Word of God Messiah and from things revealed, by which intelligence, man is being regenerated. But *with him* who is not being regenerated, it stands for the science

Digitized by Google

of these matters. "Eden" is called here "the garden of God;" whose "trees" here are true wisdom of life, truths, or the understanding of truth and good.

CHAPTER XXXII.

"Pharaoh," the understanding; "Egypt," the intellectual mind.

V. 7, 8. "When the king of Egypt is extinguished, to cover the heavens, to blacken the stars, to hide the sun with a cloud, to make the moon not shine with her light, to blacken all the luminaries of light in the heavens, to give darkness upon the earth;" denote the vastation of faith on the last day through human philosophy and self-confidence from proprial wisdom. "Luminaries of light," for intellectual things of truth and good. "Darkness upon the earth," means upon man.

V. 13. "To destroy every beast upon many waters," means proprial wisdom.

V. 18-20, 23-27, 32. "Land of the living" is opposed to "land of inferior things."

V. 22, 23. ("Ashur"), for wisdom addressing madness.

"Sepulchre," for hell. See the foregoing and following things.

V. 24 "Elam," for those who acquired wisdom from the Word of God Messiah but destroyed it through the love of self.

V. 26-28. "Meshech," for those who from sciences and natural causes are persuaded of spiritual truths, and thus *of the things* of faith.

"Tubal," for those who from sciences and natural causes persuade themselves of truths in spiritual and celestial things. xxxviii: 2, 3; xxxix: 1.

V. 29. ("Edom"), for haughtiness, similarly *to what will be said* shortly, and *was said* previously in Jeremiah.

V. 30. ("Zidon"), for the infernal crew who are ingrained in the love of self and the world. They are called "princes of the north," and "troop of the prince Zidon."

CHAPTER XXXIII.

V. 2. "When Abram" is called "Abraham," it denotes saving faith.

CHAPTER XXXIV.

Concerning the perverted shepherds who destroy the sheep, V. 1-22; and that God Messiah is Very Good and the only shepherd, v. 23-end.

V. 29. "To excite for them a plant for a name," for saving

Digitized by Google

faith; and "to be no longer consumed by famine in the land," that they will not be deprived of faith.

V. 31. "Man," for Adam in the state of integrity, for the true or regenerated man.

CHAPTER XXXV.

V. 2-15. "Edom," for hatred arising from haughtiness, which persecutes faith, or the sons of the church of God Messiah. "Mount Seir," similarly.

V. 12. "Mountains of Israel," for saving faith and the internal man.

CHAPTER XXXVI.

What Israel is in a sense respective to the internal man; *especially at* V. 10.

V. 2. "Elevations of the world;" for the mountains of Israel, thus faith and the things thereof.

V. 3, 4, 7. "Nations from the circuit," for evils which are round about the land of Israel, or which are below the heavens of God Messiah. Although in the ultimate heaven they may still be said to be from the circuit, on account of being evil.

V. 10. ("Man"), or Adam, similarly *to xxxiv: 31*, and for the whole house of Israel.

V. 13-15. "The calumny of nations and the reproach of peoples." Thus "nations," for evils and goods; "peoples," for falses and truths.

V. 20-22. "Name of holiness," for the things which are of the representative worship; in the more interior sense, which are of faith in God Messiah; in the supreme sense, for God Messiah Himself. Clearly, V. 23.

V. 35. "Eden," for the regenerated man, or the one created anew. See the foregoing and what follows.

CHAPTER XXXVII.

V. 11. ("House of Israel"), for the regenerated man.

V. 16. ("Judah"), for the sons of the Ancient Church, or those regenerated then; *but* for what is of the old Church when "Israel," for what is of the new Church. "Joseph,—he should add—and Ephraim," for the new Church which is called that of the nations.

V. 22, 23. "Nations and kingdoms" look to king; and "people," to God.

V. 24. "Over the children of Israel there shall be one king and one shepherd," for God Messiah.

Digitized by Google

V. 24, 25. ("David"), that he is God Messiah *is* most clear. Hos. iii: 5.

V. 25. "Jacob," for the father of both Churches, thus for Messiah.

CHAPTER XXXVIII.

V. 2. "Gog and the land of Magog," for those who from natural causes and principles thence derived, thus from science and human philosophy, wish to introduce themselves into or to scrutinize spiritual and celestial truths, thus against order. ("Meshech"), xxxix: 1, for those who do this from the science of natural things. ("Tubal"), see xxxii: 26-28.

V. 2, 3, 18. "Gog and Magog, Meshech, Tubal," *as at V. 2*, but here for falsity thence arising to seduce the nations. Apoc. xx: 8.

V. 5. ("Persia, Cush, Phut"), for similar things *to* xxx: 4, 5.

V. 6. "Gomer," for those who fight from reasonings. Concerning spiritual and celestial matters comprehended thus. ("Togarmah"), see xxvii: 14.

V. 13. "Dedan," for those who possess cognitions of spiritual and celestial matters, but are deprived of the love of truth and good. ("Tarshish"), see xxvii: 12, 25.

CHAPTER XXXIX.

V. 1, 11, 15, ("Gog, Meshech"), see xxxviii: 2, 3, 18. ("Tubal"), see xxxii: 26-28.

V. 6. ("Island"), see xxvi: 15, 18.

V. 8. "Day," for the time of vastation.

V. 9. "To burn the arms, the buckler, the shield, with the bow and arrows, the staff of the hand and the spears;" for the things which protect the head; "buckler;" and the breast, "shield."

"To kindle a fire seven years," for a week or a lesser period.

V. 17. "Flesh and blood," for sacrifice and its signification; thus whatever is in representative worship.

V. 19. "To eat fatness to satiety, and drink wine unto drunkenness, from the sacrifice," for a similar thing to what flesh and blood signify in the symbolic rites. *i. e. the eucharist.*

V. 25. ("Jacob"), the sons of the Ancient Church; ("Israel"), those of the new or more interior Church.

"To be zealous for the name of holiness," is to have compassion.

Digitized by Google

CHAPTER XL.

V. 1. "The hand of Jehovah began to be upon him," is to see prophetic visions.

V. 2. "Upon the mountains the high structure of a city at the south," for the city of God.

V. 5. seq. "A reed of six ells as to the ell, and of a palm," for the measure of the house of God in many things of which there was one reed of measure, by which six is signified. So now all the lesser and greater measures contained six. The remaining measures thus arise thence.

V. 46. "Sons of Zadok the priest," for the priesthood which ministers in the kingdom of God Messiah.

CHAPTER XLI.

V. 18-20. Cherubs are guards lest anything profane should touch what is most holy. Ps. xviii: 1, lxxx: 2, xcix: 1.

CHAPTER XLIII.

V. 2. "The glory of the God of Israel came from the way of the east, and his voice as the voice of many waters, and the land was illumined by his glory;" means by the way from *what was* superior.

Vers: 7. "The place of the throne," is the temple in its complex; "the place of the soles of the feet" is the courts by which heaven is represented. A distinction treated of previously, is now mentioned, namely that what is profane should not enter what is holy.

"And the kings themselves" are their [ex[terior] *del.*] inferior and interior things. By "scortation" is meant all sin; by "corpses," that the things with which they polluted [holy things *del.*] themselves are dead; "high places," that they wished to scale heaven.

Vers: 8. "A threshold with a threshold" is given, when the true doctrine of faith is being opened; or "a post beside a post," for by faith man [approximates *del.*] accedes. ["Wall" is that which is altogether united by bed-chambers or *del.*] Wherefore God Messiah averts Himself, whence they are consumed.

Vers: 9. "The removal" is done by rites in externals, in which they considered almost nothing beyond the rites. He thus could not penetrate except by angels so disposed, as previously.

Vers: 11. That He might teach them the externals which

Digitized by Google

they should observe, thus the statutes of the representative church.

V. 12-17. Now follows how they can be justified or sanctified in order that they be able to accede or to be led up.

Vers: 12. First, there is faith in God Messiah. It [is called *del.*] is the first of the law. "Mountain," in the supreme sense, is God Messiah; but in the inmost sense, faith in Him. This is called "head of the mountain;" "holy of holies," which see; and "the law of the house or temple."

Vers: 13. By "altar" is signified the Human Essence of God Messiah. The measures are unity, signifying that He is the Only One who justifies. "Altar" also, in the inmost sense, like stone *and* statue, is faith [for by this f[aith] *del.*] By faith in Him and in His merit, man is justified. [All worship *del.*]

Vers: 14, 15, 16. It signifies how the force of faith reaches to the three [o]rders in suc[cession], thus to all who are in His [heaven or] kingdom. "Horns" are strengths or forces thence.

V. 17. [That they thus ascend *del.*]

That all and single things should thus look through faith to Messiah, is signified by the [steps *del.*] words that "the steps should look to the east." "East," in the inmost sense is His heaven or kingdom; in the supreme *sense,* it is Messiah Himself [when He will come into glory, it is the sen[se] *del.*]

V. 18. Now follows the worship which is represented in its complex by sacrifice and also by blood. It embraces all the merit of Messiah.

Vers: 19. It is those who are inmost or the priesthood, but as to these see what was said previously in regard to the altar and the sacrifices; *which things* are to be applied to heaven or to the kingdom of God Messiah, thus in a universal sense.

("Zadok"), then, for justice which is imputed similarly.

CHAPTER XLIV.

V. 2. Since [Mess[iah] *del.*] God Messiah Alone is the mediator and enters, He is therefore called also "the door." To all others *He will shut *the door* to Jehovah His Father.

*i. e. *Who do not approach Him.*

Digitized by Google

Hence the Sole Mediator, the door, the way.

Vers: 3. [The prince *del.*] The mediation is described, see the text. In the inmost sense, "prince" is saving faith. See whether by another way, which is called "the way of the porch."

Vers: 4. That by "the way of the door of the north," is signified that these things were obscure to those in the representative Church with the Jews and *with* others.

Vers: 5. Here the statutes which were obscure to them follow. They are therefore called "rebels."

From vers. 6 to 15 it treats of those who are not admitted into the kingdom of God Messiah; specifically, with regard to the Jews; in general, with regard to the rest who *though* instructed in the doctrine of true faith have turned aside, for these are *then* such as have overcast [ho[ly] *del.*] heavenly light and extinguished love; on which account it is [here read *del.*] here said "to the rebels of the house of Israel."

Vers: 7 seq. By "foreigners" is meant everything profane, namely that which is uncircumcised in heart and flesh, that is, those who are deficient in all celestial love, and yet touch holy things, since they thus summon death to themselves, as is read in the Institution of the Eucharistic Supper?*

V. 11. These things up to vers: 15 are meant in a negative sense, as is plain from the context.

V. 15. It treats here of those who are admitted into the kingdom of God Messiah, who [rem[ained] *del.*] persisted in the faith.

"Levi," for love in the kingdom of God Messiah. In general, here, for the priesthood, as also for a less proximate priesthood *than that* where "the sons of Zadok" are. xlviii: 11-13.

("Zadok"), for those who are admitted into the kingdom of God Messiah, and who are in inmosts, see also Ezek. xlviii: 11, 12; or the priesthood in the kingdom of God Messiah.

V. 17. "Garment of linen," from *its* brightness, signifies purity of heart. "Wool" was of a mixed color *and* is therefore interdicted.

V. 18. See elsewhere, thus purity from the inmost ones [to the outmost ones *del.*] By "breeches upon the loins" is signified pure love.

*Cf. T. C. R. 722.

Digitized by Google

"Sweat," an exhalation of evil which infects and infests purity.

Vers: 19. "Garments [re[present] *del.*] of sanctity" represent celestial purity, but the garments with which they should sanctify the people, an inferior purity commensurate with the people who are the body when the priesthood is the head.

These precepts are delivered *showing* how they are to be justified by faith in God Messiah.

Vers: 20. By "hair" is represented the spiritual, thus the intellectual, which must blossom from "the head" or love; wherefore the head must not be bald or love [or *del.*] without light, or the tree without branches and thus *without* fruits, etc. "Shaving" signifies his proprial things, thus from the proprium he can as it were amend and adorn it. Hence now a head of hair was in honor and preserved among the Nazarites.

Vers: 21. That he must have nothing of such a character as perturbs his spiritual and intellectual things; for *it is* thus *that* evil fruits and base and undelightful things such as diverse cupidities *act*. For man's evils are excited by wine, wrath, etc., and perturb the states of heavenly life.

Vers: 22. The celestial marriage is meant here, namely that the bride must be "a virgin," inasmuch as the celestial kingdom is described by marriage, for "a widow" is of an alien husband, as *are* also "one repudiated" and one from another [h[usband] *del.*] wedlock. By "the widow of a priest" is meant the church which has deserted God Messiah as it were, as the posterity of Jacob *did*, and *as is the case* today; but those of them who [ac[cede] *del.*] are received are here "the widow" who is not altogether guiltless.

Vers: 23. This is the main thing, that they learn to distinguish between what is holy and what is profane in disposition as well as in intellect. This gives the essence of their life, and a quasi sense of good from evil, and of truth from falsity. Without this life* a heavenly one is not given, for the more exquisite the sensation, the happier the life can be. But these things are induced on a man by God Messiah Alone, and hence man is thus said to be vivified, Gen. 1: 20. His [?] sphere can be described.

*Cf. 3. Adv. 7655.

Digitized by Google

Vers: 24. It treats *here* of justice, as also of all adoration through faith in God Messiah; which things constitute an idea of God Messiah's kingdom in what is universal and singular and in things most singular, for the individual feasts and sabbaths represented the kingdom of God Messiah.

Vers: 25, 26. [To touch] what is "dead" was to profane oneself, for all falsity and evil is dead [and therefore] ought [not to be] in the kingdom of God Messiah; but because in every man there is evil from what is rooted and from what is actual, which is consanguineous, as "father, mother," *and* "brother, sister," thus what is inevitable, it was on this account permitted and also on account of the sense of good, [since without evil there is not *del.*] But "sister," because of the "father and mother," is an affection which has been actually polluted as one wedded to another male. But this is indeed to be amended, on which account they would be cleansed; yet a little would still remain [as in the sense *del.*]

Vers: 27. That [evil] must be expiated continually, for justice is not man's but is Messiah's, which is not imputed except by God Messiah, nor is he previously admitted into the kingdom, which therefore must be done continually by an ineffable manner.

Vers: 28. "Inheritance" is the kingdom of God Messiah, which is thus given them. With regard to them, many things *are said* elsewhere.

Vers: 29. "A banquet," thus nuptials concerning which many times elsewhere.

Vers: 30. What "first-fruits" are, see elsewhere. It is to give from the things given; thus from those things which are of God Messiah. Nothing else can be acceptable because it is evil.

V. 31. Hence integrity of life now, and no more pollution.

CHAPTER XLV.

V. 1-8. Since the city on the mountain has been treated of, *so now* also the land of Israel, for they signify the same; inasmuch as city *signifies* that which is [of the second and *del.*] holy; and the middle of the city, what is most holy. Here more broadly, namely for the land, *though it is* not so much the land of Canaan *which* is taken, but the univer-

Digitized by Google

sal one from sea to sea or from west to east; which involves the times, namely from the first fall of man to the last, as, also from the fall to the new creation. For "east" is the regenerated man, and, in the supreme sense, God Messiah. "East," in the singular *sense,* is in every regenerated man; in the universal *sense,* it is the last time when the blessed are to be introduced into the kingdom of God Messiah.

V.1. Chap. xlvii: 8, 9, 10 seq.

V. 9. "Princes of Israel" are in the literal sense all kings, and prefects; and also the priests in the Israelitish people, most of whom *were* evil. In the interior senses they are the evils which dominate in every one, and in societies, but chiefly in the church.

V. 10-14. That the measures only and the ones here are set forth, is because evils or unjust things must not preponderate or predominate, for all justice must consist in the equilibria of evil and good. Thus in the whole circuit of lands, equilibria contain, *and* preponderances act and produce, etc., etc.

V. 16. "Prince," see Ch. xlvi: 4 and xlviii: 21, 22.

Since regeneration [or [those] who *del.*] or the preponderance of evils over goods has been treated of, *so now* of Messiah who is the Prince Himself and the David to reign to eternity, [to whom *del.*] and also High Priest, since they were sometimes united in one *person* in the representative Church.

V. 18. It treats hence of Messiah's intercession for Israel, or the inhabitants of the land, and indeed according to the rites of the Ancient Church, namely by sacrifices, in order that this might be understood by them; though with respect to intercession, it is perpetual from the first day of the new creation. *It treats* thus of the [renova[tion] *del.*] imputation of His Own Justice, because of expiation.

V. 21. Here are mentioned sabbaths and feasts, which, all and single, represented the kingdom of God Messiah, especially the passover, as to which see previously.

V. 22. That the prince must do it for himself and the priests for him, also signifies intercession [for he receiv[es] *del.*] and expiation. It signifies the same as the priests' doing it first for themselves in order to be able to represent. The prince of the people similarly who should do it for himself in order that he might represent [M[essiah] *del.*] God Messiah, [etc. etc. *del.*] In the kingdom of God Mes-

Digitized by Google

siah there are princes as in the regenerated man *there is* also good [but yet *del.*] In order that good have dominion over evil [thus what is just *del.*], and it be thus expiated, there must be a sacrifice for oneself.

CHAPTER XLVI.

These and the following things are made clear from those in Exodus and Leviticus, *which are* applied there to the church in general and universally, whereas these are from the things in the man to be regenerated.

[Sa[bbath] *del.*] These things are to be applied to the kingdom of God Messiah, in [which *del.*] whom all is perpetual and eternal, which in the church is intermittent and of time.

V. 4. In the supreme sense God Messiah is made intercessor by "6 lambs," *that is,* for the 6 days or *for* sins; but not *for* the seventh day since He is the king[dom] of the heavens, represented by the [per[petual] *del.*] sabbath.

V. 9. These things contain the arcanum that those, namely, who are in the light of doctrine of the true faith and fall, are they who "will go out by the door of the north," and indeed *keep on* ever towards the north. But those who [enter *del.*] by the door of the north, or *are* in the shadow, are evidently the nations, according to similar things in the Prophets. The varieties and revolvings of all universally, singularly, and in things most singular, from darkness to light and so onward, are described; whence those in the kingdom of God Messiah have the representation of a rainbow which is drawn out of the preceding vicissitudes of this world.

See the notes in the S[chmidius] B[ible].

V. 16. Concerning the kingdom of God Messiah, that it is given gratuitously, and is of no one save the prince, that is, God Messiah, previously foreshadowed in Joseph and elsewhere, *as* among the Levites whose possessions should not be sequestrated. It is celestial things which are not sequestrated, but spiritual things are those of the prince which are given. But they are alternated, for without alternation *there is* no joy or felicity. The celestial is what is continuous and perpetual, since the spiritual, thus what is natural, is ruled by the celestial from evil to good.

V. 20-24. "Cooks," and their "courts" are all the so-

Digitized by Google

called preparations and devisings of means to adore God Messiah, and of thereby obtaining heavenly felicity; such as representations of the kingdom of God Messiah which are innumerable and most delightful, and seem to be prepared and devised by them, though all and single come from God Messiah; besides many more things, *but* see elsewhere concerning "cooks," "eating," "banquets."

CHAPTER XLVII.

It treats here of celestial and spiritual things joined together, which emanate from the sanctuary, that is, from God Messiah, into heaven; whence *are* felicities. The more water *there is*, the greater the [int[erior]*del.*] blessing *that* is signified in the more interior sense, because it treats of the man to be regenerated and also of the regenerated one. Hence the first waters were not more copious than up to "the ankles," but thereafter up to "the knees," subsequently to "the loins,' 'and thus a "river;" successively in the man to be regenerated, but simultaneously in the one regenerated, according to his evils. "The river" is the celestial or love.

V. 1-8. **"The waters going out from the sanctuary, growing even to a river, and higher than it," for the waters of regeneration.**

V. 8. "Sea," is where there was no spiritual, still less *any* celestial, but which are quite healthy.

V. 8, 9. **"Sea," for the boundaries of spiritual *things* etc., etc.**

V. 9, 10. "Fish" is their imagination and the rational mind which is being healed [whi[le] *del.*] by cognitions of truths. They thus become intelligent. "Fishers from Engedi" are the things which teach and those taught in spiritual *matters.*

V. 10. **"Fishers in Engedi up to Eneglaim," for those things which teach man about spiritual truths, which enter first into their imagination and *then into* the mind which looks to the intellectual.**

V. 11. "Miry *places* which turn into salt," *that* is, into griefs and torments.

V. 12. Here is the inmost where celestial things prevail over spiritual ones, which is eternal. "Fruit," is the celestial; "leaf," the spiritual. Many things are to be noted about these.

Digitized by Google

["For food," that a life of felicities may be given; "leaf," that which is useful. *del.*]

V. 13. "The land," Canaan; for the kingdom of God Messiah.

V. 14. Concerning the land and *its* division, see previously. The individual places signify virtues, or pieties, or felicities, as in the Prophets.

V. 16. Num. xxxiv: 2-12.

V. 22. ("Sojourners"), those who have been converted to the doctrine of true faith, that it is in their midst. "The begotten," or those who lived where are the things which are of true faith.

CHAPTER XLVIII.

V. 2. Let these things be compared with the divisions of the land of Canaan elsewhere.

V. 8. "The sanctuary" is saving faith; "towards the east," is celestial things; verging "towards the west," is spiritual things in *their* order. [below in[terior] *del.*] Superior spiritual things are of the south.

Vers: 10. Let the dimensions be attended to. 25000 signifies what is holy, from 5×5; thus 10000, from 5×2. "Length" is 5×5, because it tends [from *del.*] through successive order, [but the width *del.*], as in human minds; but "the width," not so. They signify the sphere.

V. 11-13. ("Levi, Zadok"), see xliv: 15.

V. 13. That the inheritance of the Levites may not be sold, signifies that the celestial or love cannot be altered, or intermingle itself with other affections which are not celestial, as spiritual things can, for spiritual things also commingle themselves with those which are of natural lumen, and can be with those which are [e[vil] *del.*] false and which are not truly spiritual. Without spiritual things no man can live.

V. 15. ("PROFANE"). See, that *it is* "GENERAL," *Trem.*

V. 16. The several measures *are* from 5 which signifies [life del.] the life after death, and [from] 9, for it is the first morning;* as 2½ is 5, and 2¼ is 9, but 10 is the same as 5. ii cf. 11 and the first morning, and the Church whose head is Messiah.

Vers: 31. By "the door of Levi" is signified those who

*See note at Matt. xxvi: 34.

Digitized by Google

come from shade into the kingdom of God Messiah. They are the first.

Vers: 32. Those who come from the midst of light, in whom it was innate.

Vers: 33. Those in the light itself, the instructed. *It is* more difficult for these than the rest. They have the greatest temptations.

Vers: 34. From those who are in [n[ight] *del.*] cold, concerning whom Ch. xlvii: 8, 9, 10.

Vers: 35. It is taken from 3×6.

"The town of God, its name Jehovah there," for God Messiah.

DANIEL

CHAPTER II.

V. 10. "Chaldaean," for a wise man, a diviner. iv: 4.

Vers: 31-end. *These* are prophetical things, but the rest in Daniel are historical. He was not a prophet except as to the explications of prophecies. With respect to this dream, they signify the state of the church from the first day of reformation, that is, from Noah, to the last [when they are destroyed *del.*], for the time before the flood was like *that during* conception in the womb,* thus a time of oblivion.

The "first" state of the Church, that is, of the Ancient, was "gold," that is, from celestial love, because the infancy and the first of the reformed *man*. This is "the head" or "first kingdom."

The "second" is spiritual, it excelled in the understanding of celestial things, but not in love; that is, "silver."

The "third" was an inferior spiritual one, such as it is in the rational mind, this is "brass."

The "fourth" was partly mundane, such as it is in the natural mind, imaginative, partly "mire," that is, corporeal.

Thus the state of the church degenerated, for evils in man were successively accumulated by continued actualities, which transplanted and fixed new roots in the posterity.

These successives are like things simultaneous, for the

*See 1 Adv. 569; 3 Adv. 6653, 7651.

Digitized by Google

inmost mind is celestial; the more interior mind is spiritual; the interior mind is [spiri *del.*] rational; [his *del.*] the exterior or *that* of the senses, especially *those* of sight and hearing, is "iron" or mundane; and *what* is outmost is corporeal or "mire," thus *what* will perish, thus successively.

That the whole statue fell to pieces, with the gold, silver, brass, iron and mire, signifies that at the last time all these things no longer cohered, but were commingled; for the spiritual destroys the celestial; the natural destroys the spiritual; the mundane, especially *when* mixed with things terrestrial or corporeal, destroys spiritual things.

Vers: 37, 38. "Nebuchadnezzar" here represents love and good, that is, God Messiah.

"Nebuchadnezzar," for God Messiah, love, good itself, gold.

V. 43. "Iron" and "clay" are the things in man which *are* corporeal and mundane when the man lives in outmosts *and* when he is to be destroyed, *for* otherwise he becomes like a wild beast. Then all *that was* human ceased, or all acknowledgment of truth. Wherefore it is said that they will commingle themselves [wherefore *del.*] "by the seed of man," as previously, namely, *by what is* transplanted into posterity. By "iron" and "mire" is thus meant dissension in man [espec. if *del.*] especially in the church; its [heresies *del.*] heresies, in which things terrestrial and mundane dominate.

V. 44, 45. "The stone" signifies the kingdom of God Messiah.

Vers: 45. "The stone from the rock cut out not by hands," is truth which will come forth and destroy the things which have been said just now. "Cut out of a rock," is from love, that is, from God Messiah. From Him came the truth which shattered all those metals, because they no longer cohered then, as *is the case* in inverted order, and occurs because in this *state* there is the cognition of such things, but they do not cohere in the disposition, for it is wise about nothing else than time and the world. Wherefore it understands no other good which is celestial than what is similar to the mundane and the terrestrial, which it supposes also *to be* in things celestial.

A similar thing takes place in the first time and *in* the second, namely, in the time from the first reformation of the church up to the advent of God Messiah, *and* thereafter in the second reformation.

Digitized by Google

Similarly in other times and societies; also in the individual man, successively by those reformed.

CHAPTER III.

V. 3. They are historicals brought here also by the writer.

CHAPTER IV.

These things are fully described by the Prophets, namely, that haughtiness is thus punished, namely, by a humiliation even to the lowest degree before the man is reformed thus. See equally Ezek. Ch. xxi: 31; xxxi: 2-end, xxxvi: 1-end. Because "seven times," *see vers: 20,* concerns those who have been instructed in the doctrine of true faith, also those who possess the arcana of heaven, as the Jews at the time of the advent of God Messiah, and the modern Babylonians, wherefore it is said by the prophet that they will undergo a sevenfold punishment, and therefore the seventy years of captivity, for they profaned the kingdom of God Messiah or the seventh day representing His kingdom, and this in the individual man, and in societies lesser, greater, and universal, for a similar thing *exists in each.* They who have been instructed, gradually degenerate thus and become haughty until they aspire to heaven and the throne of God Messiah [hence sevenfold *del.*] as is read vers. 8, 17-19, unto a sevenfold punishment.

V. 1-end. ("Nebuchadnezzar"), for those, gladly instructed in the arcana of faith, who degenerate, wax haughty, and are punished more than others and at length restored.

V. 4. ("Chaldaeans"), see ii: 10.

V. 8. "Nebuchadnezzar" was he who had been instructed in things [divine *del.*] celestial, as is evident from Chap. ii. Thus he now [in the singular *del.*] represents those who, instructed from the love of self, become as a "lofty tree."

V. 9. "The leaves" appear "beautiful," for the order is inverted; thus in outmosts, truth and good; in inmosts, [evil *del.*] falsity and evil.

Vers: 10. It is God Messiah, the Sole "Watcher" and "Holy One."

V. 11. "Beast" and "birds" are the things which are external, goods in appearance, namely, the beasts; and the birds are reasonings.

Digitized by Google

V. 12. "A stock" is left, otherwise no reformation, which is also remains, about which occasionally before.

V. 15. No one except those who have been instructed by God Messiah, believes this.

V. 22. The deepest humiliation is signified, even till from a new or reformed root a tree arises.

V. 24. "Justice" is truth and "compassion" is love. An exhortation unto the amelioration of life, as elsewhere.

"To break off sins into justice and iniquities into a commiseration of the afflicted," for the external and internal man jointly.

V. 26. Universally it signifies the end of time, thus the Last Judgment.

V. 27. Here haughtiness, concerning which primitively.

V. 29. Humiliation, which takes place through torments.

V. 30. "Grass" is the terrestrial as [is read of the serpent, "dew" *del.*] is read of Adam, Gen. iii: 18 [and as *at* Ezek. xxxvi: 24 to the end *del.*]

V. 31. Add what is at Ch. v: 20, 21.

V. 33. Ezek. xxxvi: 24-end.

CHAPTER V.

V. 1, 2, 3. It treats of those who profane holy things, which is "to drink" together with "wives and concubines" out of "the vessels" of Jerusalem given into their keeping.

V. 1-end. "BELSHAZZAR, King of Chaldaea, son of Nebuchadnezzar," for those who profane holy things, so that they perish; for their posterity who have degenerated into haughtiness, but have been led back by torments.

V. 2. seq. "They brought up the vessels of gold which they had taken out of the house of God; and the king, the magnates, his wives and concubines, drank out of them," for the profanation of holy things at the last time.

V. 4. Profanation is here set forth, because "gods of gold and silver" are cupidities and false reasonings and those imbued with them who [yet drink *del.*] drink from the things which are holy.

V. 4, 23. "They drank the wine and praised the gods of gold, silver, iron, wood, and stone," for evils and falses.

V. 6. Their punishment is death, that [against *del.*] they are divided between the Medes and Persians. The Medes are those who abound in cupidities, the Persians, in reasonings thence.

Digitized by Google

V. 15-end. When remains in the human race are so slight, that they can no longer sustain it from perishing, then is its last, and the judgment comes, which is signified by "the words written on the wall," namely "numbered, numbered, weighed, dividing," for at the last time the state of the ultimate heaven which inflows into human minds, is such that they turn all goods of faith into evils and all truths of faith into falses; which thing was now also shown me by a word or a speech from the more interior heaven through internals, which could not penetrate to the ear without being turned to the opposite.

Vers: 18-24. [It is a sussessiv. *del.*] It is a successive degeneration which does not chastise but slays man.

V. 25. Man is numbered or measured, whether his remains can sustain him, or whether anything of faith or how much is therein.

V. 26. But he is made vile, when there is not so much therein that he can be sustained.

V. 28. Therefore he is divided between the Mede and the Persian, hence perishes. See Mede and Persia in the compilations. See notes under REMAINS, *V. 15-end.*

("Media"), for the genii who excite mad cupidities, and thus discord in a society, and in oneself in the meantime in someone. viii: 20; Jer. li: 11, 28.

"Persia," for those who contend for falsity in reasonings concerning the mysteries of faith. One kind. viii: 20; x: 13; Ezek. xxvii: 10; xxxviii: 5.

CHAPTER VII.

Concerning God Messiah and His kingdom. "Kingdom and kings," for the variations of state in the church.

V. 1-3. It treats here of the change of state of the church from the first reformation. Here four ages are signified, as the four parts in man, namely, the soul, the [more interior *del.*] human mind, the natural mind, and the mere life of the body.

Vers: 4. The first age is compared to "a lion" as to love, and to it as to intelligence are attributed "wings," thus saving faith, whence it is called "a man." ["Erect" *del.*] "Erect," because to heaven; and "the heart of a man," that is love or the will of good, thus the understanding of it and of truth.

[Vers: 5 *del.*] The wings are said to be "plucked" when the will of good formed from the understanding re-

Digitized by Google

mains, as in those who live after the death of the body.

Vers: 5. When intelligence ceased, [thus *del.*], and man could not be reformed thus, he is then likened to "a bear," a rapacious animal. There are no wings but "ribs in the mouth," thus in the rational mind, and it gapes for rapine, since his will is then occupied by other loves, as occurs when the understanding [perishes *del.*] vanishes. There is nothing then by which the man is amended. "Flesh" is cupidity, [cup. *del.*] "Ribs," are the things which they speak from cupidity.

Vers: 6. "The leopard with wings," signifies the natural sciences, [those which *del.*] which seduce man, thus a blinded [intell. *del.*] reason, or falsity concerning every matter of truth, whence 4 as the quarters of the globe, or the winds. "Heads [of a beast" are phantasies], reasonings, dominion, and persuasion.

Vers. [11 del.] 7. It is cupidities of the body and of magniloquence thence, which are wild beasts that trample all interiors, a void [?] alone remaining. As to "the horn," it is treated of below.

Vers. 8. "The little horn" is philosophy destroying all the more interior things, for a new philosophy had entirely eradicated all the science of the three previous ages so that they understood nothing of these, as is quite evident, since they stick in the letters only and can or will not understand interior things, still less more interior ones. Wherefore it lacks [not] comeliness nor "the eyes of a man," [and *del.*] for it appears outwardly as the doctrine of [good *del.*] true faith, but inwardly it is null. Wherefore the interiors have been separated from the exteriors, *and* therefore this beast was separated from the other beasts, outwardly as it were a man, but inwardly a wild beast.

Vers: 9. ("Ancient of Days.") It is God Messiah, because from antiquity, that is, eternity. "The garment," that which appears in the human mind, namely, good and truth. "The hair," what is as it were outside Him. "Flame" is love; "wheel," is wisdom; the remaining things, namely, the garment and the colors, are intelligence.

Vers: 10. The Last Judgment when He will come into glory.

Vers: 11. The judgment over those who are meant by the 4[th] beast, who, namely are animals inwardly, but

Digitized by Google

being outwardly as it were ample,* are favored in their cupidities.

Vers: 13, 14. ("AS THE SON OF MAN COMING.") Most clearly that *it is* God Messiah, that His Human Essence has been united to the Divine; and that His kingdom *is* over the universe, and to eternity.

"Son of man," for God Messiah.

V. 14, 18, 27. "Age" and "age of ages," for eternity.

V. 15. "The Most High," for God Messiah.

Vers: 17. The ages are called "kings," for the things which dominate inwardly [?] in man are called kings.

Vers: 18. What will obtain in the end of days.

V. 19. "Iron" is the corporeal, and "brass" is the natural, which tramples all things.

V. 20. The new philosophy seducing, when it is applied according to man's cupidities.

Vers: 21. This "makes war with the saints," for from [such *del.*] such an application of philosophy holy things also are perturbed [thus *del.*]

Vers: 22. As previously, vers. 9, 10, 18, [27 *del.*] and afterwards 27.

Vers: 24. These are changes of state, for when the 3 horns, or the sciences of the previous ages, have perished, there will then be [nine *del.*] seven, by which number is signified the perversity of all things.

Vers: 25. They who speak from the senses of the body and natural genius, believe nothing, wherefore they speak also against God Messiah, and judge entirely otherwise, which is "to change the times and the law." Every period of time is distinguished into 2 which is "time and times." "Part of a time" is a particle which also here [?] approaches to a third *time*, by which is meant the Last Judgment.

These things signify the first as well as the second advent of God Messiah. Each was for judgment.

Similarly the heaven of spirits as well as the globe of men is meant, for there is a similar condition with each. Spirits in great abundance are inside, who are similar to the fourth beast. Thence is the seduction of men. The dead have thus continually increased [?] the number, and will increase it. If they could have hidden their genius they

*"*Ample*" at *Ch. xi*: 5.

Digitized by Google

would then b[ecom]e similar *to men on earth,* because inwardly they would hide rapines and discords, whereas outwardly they can speak sanely and at the same time understand these things. But because spirits are so astute, that it can hardly be described, it comes out instantly before those nearby so that even the least thing is seen through; which I am able [to attest] from a continued experience of that world during 25 months. Astuteness grows in proportion to man's understanding.

CHAPTER VIII.

Here are signified things almost similar *to those* before, but with a difference. It treats of the perversion of man's state.

Vers: 3. "The ram with two horns;" is cupidity, but the same thing as Media, and false reasoning, the same as Persia, as is evident vers: 20. But here it was not thrusting towards the east, that is against the kingdom of God Messiah, as that horn *did,* concerning which vers. 23, 24, 25.

Vers: 5. "The he-goat of goats" which had one horn, is what fights by cupidity and reasonings jointly, which is Greece. It thrusts according to the likeness of a he-goat. To thrust with the horn, is to fight by reasoning and at the same time from petulance.

V. 5-11, 25. "He cast down upon the earth of the army and of the stars, and trampled them," because he cast forth truth upon the earth, "but he will be broken without a hand."

Vers: 8. "Four horns in place of" the one, are the things which the four winds signify, concerning which previously, namely, by which he fights against the north or the things which are in shade; against the south, thus those which are in light; against the east, which are in celestial love; against the west, which are indeed in a certain cold, [and] for a long time [do not want] to be amended. [?] For he is in cold when in ignorance, but he does not come into cold [by *del.*] from an understanding of truth and good; [but *del.*] but it is such a cold as follows ignorance, and with the uninstructed nations.

V. 9, 10. With respect to one horn, the little one, it is explained sufficiently that it is the intelligence of truth and good, but an evil will; which have been separated, or as the fourth beast previously.

V. 11-14. This now is that which confirms and at the

Digitized by Google

same time denies the kingdom of God, the former with the mouth, the latter with the heart. It is described sufficiently, vers. 23, 24, 25. For it tramples the doctrine of true faith, *and* launches itself against God Messiah. Such were the Jews at the time of the first advent of God Messiah. Such today are the Babylonians, specifically and in general everywhere.

"The prince of the army," for God Messiah.

V. 14. ("Unto two thousand and three hundred.") Let it be seen whether they are years.*

V. 16. "Gabriel," signifies the angels who explain the arcana of God Messiah.

"GABRIEL," for angels who explained the arcana of heaven, from propheticals and visions. ix: 21.

V. 18. "Fallen asleep" represents ignorance.

V. 19. "What shall happen in the extremity of wrath," for in the last or supreme vastation.

V. 20. ("Media, Persia"), see v: 28.

V. 21, 22. "Greece" is taken for those who are in the light of truth, and have intellectual faith, but deny in heart, wherefore Greeks are called "nations."

"GREECE," for the nations, who are in the light of truth, and have intellectual faith, but deny at heart. They are also called king of the south in this chapter, *i. e.* xi: 2; SEE THE NOTES. x: 20, xi: 2.

V. 26. It signifies truth, for "evening and morning" is the Last Judgment. Hence the truth was confirmed by these.

CHAPTER IX.

V. 212. ("Gabriel"), see viii: 16.

V. 24. Concerning the advent of God Messiah upon the globe, concerning the cessation of sacrifices, concerning the completion of the prophecies, also concerning the destruction of the Jewish Church. These matters are too obvious to need explanation.

V. 25. Concerning the old Church which was destroyed when the Lord came.

V. 26, 27. ("Messiah shall be cut off.") [For the vas-

**If 553 B. C. be taken as the date of this vision. E. S.'s reflection here might be taken, to indicate a surmise of its fulfillment in 1747 A. D. or when these words were penned.*

Digitized by Google

tating of faith in God Messiah *del.*] Concerning the destruction of the new Church.

The time of reformation.

"Messiah shall be cut off," for the vastation of faith.

CHAPTER X.

V. 6. "Multitudinis," *Trem.*, = crowd, *substituted for* ("Turbae" = "throng")

V. 13. "Michael," for the angels of the primitive Church, who confirmed man with regard to the advent of God Messiah.

"MICHAEL, the angel," for the angels of the Ancient Church who confirmed men with regard to the truth of the advent of God Messiah, and similar things. *So* V. 21.

V. 20. "Kings of Persia" are the things *about* which previously. "Greece," the same as before, thus they entirely concord with these.

("Greece"), see viii: 21.

CHAPTER XI.

In this chapter, in general, the combat of falsity and truth is treated of. "Prince of the north" is falsity, "prince of the south" is truth. Thus the persecution of faith even till the last times, concerning which in the Apocalypse much.

That the last time or the times of last things are treated of here is evident in Ch. xii, 1-5 and from the series or *at* 13, 6.

V. 1. Persia, specifically, signifies those who reason from the letter concerning celestial things, who thus remain in shade, for the doctrine of faith has passed successively from things more interior to externals, where is mere shade.

Greece, however, signifies those who indeed do not speak according to the letter, but according to the interior and the more interior sense, but yet disagree at heart. Wherefore among these princes a combat is waged; as when the salt of the new Church *is* among the leaders of the old Church.

Vers: 2. They are successive changes from the first reformation, as previously with regard to the beasts, for they gradually lapse into the densest shade, namely, because they would remain in the letter only. So indeed they have expected a Messiah who also rules openly [!], but not

Digitized by Google

the king of the heavens and of the whole circuit of lands. But king of the land of Canaan they have "confirmed" *as the* "truth," a prince of Canaan *as* a house among them; and he "irritates" them who believes [?] things interior.

("Persia"), those who from the literal sense, from the lumen of reason and of the senses judge about celestial things. The same as "king of the north" in this chapter.

("Greece"), see viii: 21.

Vers: [3]. The last king will rule with a great dominion, as *was* done. But [?] then when [?] no life [?] any more [?] the kingdom and the heaven was divided and dispersed.

Vers: 5. "King of the south" is one instructed in the true light of the gospel who believes intellectually, but not with the heart. For these [?] in the Prophets He provides [?] the literal sense. This kingdom succeeded. "The dominion made ample" is *that* of Greece.

Vers: 6. "King of the north," Persia, he who from the letter which is dead, from philosophy, science, from the light of reason, induces a shade. They reason about spiritual and celestial things, which *is* from mere shade or inverted order. "Daughter of the king of the south" is this nature, but here [?] those who want to be wise from the letter and the senses and nature, *and* do not believe, because they are in shade. Hence with him neither "powers," nor "those bringing," nor "a progenitor," nor "a confirmer" prevail, because he is in darkness.

Vers: 7. That truth will nevertheless prevail. "One [?] from this branch of roots," is more interior [?] truth [?]. Thus [?] is beheld [?] this "pedestal." "Fortifications" are the books of the Prophets.

Vers: 8. The literal sense is called "their princes." "Vessels of desire," those who are delighted by these things which are corporeal; which is also their "gold and silver." They are then called "captives." "Egypt" is natural science.

("Egypt"), for natural science and the literal sense of the Prophets.

Vers: 9. Thus "the king of the south," or Greece, will come into the kingdom.

Vers: 10. "The sons of the king of the north" are reasonings from science and the objects of the senses.

[Ve]rs. 11, 12. Wherefore "the king of the south" will

Digitized by Google

fight with them, *and* will refute "the fortifications."

[v]ers. 13. Afterwards the literal sense will prevail.

At about the end of times, namely, about each advent of God Messiah, "the king of the north" will come with great resources, with science, with a reasoning philosophy, and with an argument from nature.

[V.] 14. Thus against "the king of the south" *or* the interior sense of words.

Vers: 15. In the last times science will prevail. Thus the words of God Messiah will perish. "A people of selection," are the chief arguments. They will not stand before these.

Similar things exist in one and the same man in whom there are doubts concerning the understanding of the Word of God Messiah, as among many. For he who has not saving faith, although he should not destroy the faith of celestial things, yet fights with himself since the prince of the south is absent, and does not believe, and is the king of the north of the PEOPLE.

Vers: 16. Thus science and natural philosophy will reign, and no one believe the Word of God Messiah except he grasps it with the senses. In "a land of adornment" is in the doctrine of true faith which is thus consumed.

Vers: 17. The doctrine of faith is treated of. Among the sons of the north it is said according to the letter that good works save, which is "the strength of his kingdom," to which are adjoined "upright things," but not in true order, for it begins from externals. "Virgin" is faith, which he thus corrupts, which does not abide, and will not be his.

Vers: 18. "To the islands," is to natural doctrines, from which he reasons, for he cannot from the more interior man [because *del.*] Islands, also, are various confirmatory sayings. As to the remaining things here, see the text [Vers: 19 *del.*] They signify that he cannot have help from them, but that he is repressed by a certain leader or prince, but without disgrace.

("Island"), for lands, thus for doctrines from the sciences of nature. Ezek. xxvi: 1, 5, 8, xxxix: 6.

Vers: 19. "Fortifications of the land" are the fundamental laws and doctrines, but there "he will stumble," [but will not die *del.*], and "will fall."

Vers: 20. Similarly.

Digitized by Google

Vers: 21. See in the text. When he therefore stumbles and falls upon "the pedestal," he becomes contempt; but [by falsity *del.*] falsity, or he who vaunts falsity, thence converts himself to deceit, *and* thus usurps "the kingdom" by "flatteries." He flatters others through their cupidities and loves, *and* thus allures them to his side.

Vers: 22. Thus the forces, or "arms" will be broken, or "will be inundated." "The prince" with whom he "covenanted" [is evil or the cupidity of evil *del.*], is seen from the following to be evil, or falsity; whom he also deceives for there is never any agreement of evils, *since* one always [contrives *del.*] thinks *out* a deceit against the other.

Vers: 23. Wherefore he defeats him, that he alone may possess the kingdom.

Vers: 24. Thus he occupies the empire, and indeed thinks against the true doctrine, dispersing all those things by which it was established, otherwise than the primitive Churches. "Ramparts" are the principal articles of the true doctrine.

Vers: 25. Wherefore now "against the king of the south," or truth and good. Good is king, truth is prince. But falsity still obtains on account of deceit.

Vers: 26. It is deceit, that [with the things which *del.*] the things which are with him fight with him, for he excites them, whence a collision.

Vers: 27. The will of both is similar, for the prince of truth has [not *del.*] ever an evil heart, which has been excited.

Vers: 28. Then he possesses the things of things, a prerogative for a time; but he thinks against the doctrine of true faith, *for* otherwise he cannot be safe.

Vers: 29. Thus he wages war against faith itself.

Vers: 30. "Roman ships" are the things which fight for faith, against those who preach a false Messiah. A false Messiah is falsity [itself *del.*] and evil. Therefore, because he cannot resist them, he is "indignant" and "returns" to his own.

"Navales Kitthim" = ships of the Chittim, *substituted for* ("Navales Romani" = Roman ships).

"ROME, Roman ships," for the things which fight for true faith against falsifiers.

Vers: 31. Therefore they now "profane the sanctuary,"

Digitized by Google

namely, the doctrine of true faith, which is the fortification itself, to such a point that they abandon those things which "the continual sacrifice" involves, and *become* desolated or without faith.

Vers: 32. Deceit again; but it has no power against the elect.

Vers: 33. Persecution, as is evident from the primitive Church.

Vers: 34. What will happen to the church, or to those who persist in truth; predicted here and elsewhere.

Vers: 35. The cause of persecution.

Vers: 36. Thus now, as if he alone reigns, he worships and allows himself and his cunning to be worshipped as a god.

Vers: 37. "God of fathers," is [Jehovah God *del.*] God Messiah, who is love, and is called here "the desire of females" on account of the representation of the church, for he does not either acknowledge anything above himself, which is "to attend to no God."

Vers: 38. He acknowledges and honors only himself and his cunning; whence he acknowledges whatsoever gods give him honor and riches. These he worships with offerings.

Vers: 39. Deceit again that he may allure "many" to worship gods of falsity.

Vers: 40. "King of the south," is the truth of the Holy Scripture. But those who preach falsity from the letter and at the same time from science [nor conquer still *del.*], still conquer, as was also predicted in the Apocalypse. "Chariots," "horsemen," "ships," are deceit and rational falsities.

Vers: 41. "Land of adornment" is the sanctuary or the doctrine of faith. But because they stand in these divisions, they will escape, as "Edom," who elsewhere *stands* for hatred sprung from haughtiness. That he persecutes the sons of the church, etc., see the names. "Moab,' for those who blaspheme faith from haughtiness and contempt, see the name. "Ammon," for those who reject everything spiritual and celestial, see the name.

"Moab," similarly with the first fruits of Edom and Ammon. "Sons of Ammon," for those who despise the internal man, and thus reject everything truly spiritual and celestial. Ezek. xxv: 2 seq., 10.

Digitized by Google

Vers: 42. Thus he invades and destroys faith; and "the land of Egypt," that is, sane reason.

("Egypt"), for sane reason.

Vers: 43. He rules over these things with haughtiness and contempt, or over good, truth, intellectual things, rational things.

"Lybians, Ethiopians," for those who hold the sons of the church in captivity.

Vers: 44. Identical with these things is the Apocalypse, —that the devil with great wrath, Apoc. xii: 17.

Vers: 45. Which is the same *as*,—that he will persecute the remaining seed of the woman, who hold the commandment of God.

"He shall come to the end," because,—he will have then a brief time, Apoc. xii: 13.

CHAPTER XII.

V. 1. "Michael," is angels who explain the interior things of the doctrine of faith. He will come at the last times when there is no more faith, a time which is called "a time of straitness." He will fight with the dragon, Apoc. xii: 7.

"People" here are all those who are of true faith, thus [of *del.*] the truly intelligent.

"A time of straitness, as there was none," for supreme vastation.

Vers: 2. That these things will happen at the times of the advent of God Messiah, see elsewhere.

Vers: 3. It treats of "the truly intelligent," namely, who obtain "saving faith," that is, "intelligent" from the understanding, and "just" from the will. They are compared to "stars," from light in which is flame; as elsewhere the starry sky is compared to heaven.

"To shine as the stars unto an age and eternity," is unto the age of ages. Times of eternity are called "age of ages."

Vers: 4. That these things will obtain in the end of days. How far "science will be multiplied," see the text.

V. 7. "One clothed in linen garments," is intelligence, hence truth, *as at* Chap. x: 5, 6, *where* love is described, V. 6 ibid. But here because intelligence alone is treated of, He is only described as clothed in linen garments. "Time, times, and half a time," see previously. It is the last

Digitized by Google

time, when the third day. But "time" is when the total *is meant;* "times," as to both advents of God Messiah.

V. 9. [Names [?] *del.*]

V. 9, 13. "The time of the end, and the end of days," for the Last Judgment.

Vers: 10. Concerning these things, in the Apocalypse and frequently elsewhere, by God Messiah,—that they have ears and do not hear, etc.

Vers: 11. The time from the first advent of God Messiah to the second is [a time *del.*] a mystic number which does not concur with human numbers.

HOSEA

CHAPTER I.

By "the whore of Hosea" is represented Israel; and by "Israel," the nations in the universal circuit of lands, who have turned aside from true faith, and are [now *del.*] recalled to the church of the faithful. By the nations, however are represented all similar ones in the universal circuit of lands, whether Jews or Greeks; as will be told.

Obs[erve]. Obs[erve]. In the following up to the end, by "Ephraim" is meant man's understanding; by "Israel," his affection; and by "Judah," the will [born *del*], thus the disposition born from understanding and affection,—obs[erve]. Thus by these three persons or things,—obs[erve],—is meant the man, inasmuch as he is constituted of them. His fall and restitution is treated of, in general, here in Hosea.

"Hosea's whore," *for* a representation of the nations recalled on the day of the Last Judgment to the church of the faithful, *thus* the wise and the intelligent. iii.

"Israel, their dissipation," for the nations in the whole world who are recalled to the church after they had turned entirely aside. ii.

V. 2. Thus one person represents the universal circuit of lands; "Hosea," the husband himself.

V. 3. The representation of the church by her.

"Gomer, the daughter of Diblaim," the harlot whom Hosea the

Digitized by Google

prophet took, who represents those who turned aside from faith and *who* are at length recalled.

V. 4. ("Jehu"), for those who have perverted the church and led *it* astray to scortations, or foreign loves and worships.

"Jehu," king over the Israelites;" for him who seduced or perverted the church.

V. 4, 5. "JEZREEL," son of Hosea from the harlot; for the nations and those who have turned aside from the true faith, and at the very end are recalled. ii: 22.

Vers: 5. "The bow of Israel" is faith, hence strength against evils, which is broken, that is, becomes "the valley of Jezreel."

Vers: 6. That they have thus abandoned God Messiah and gone away, hence no compassion.

Vers: 7. By "Judah" are meant those who persisted in faith, and turned not aside. That God Messiah is their God is evident, since Jehovah spoke through Hosea, V. 2. They are not saved by the things in which they trust, but by faith, see Ch. ii: 19, 20.

V. 7, 11. ("Judah"), for those who persisted in faith, and turned not aside.

Vers: 9. Hence now it follows that they have been rejected, which is "not a people."

[Vers]: 10. There are three things in man, as; a common inclination to evil; next, thoughts; then, acts which are of the will. Hence the three daughters or sons from the harlot who is inrooted evil.

The dispersion of Israel, that it represents [the nations who *del.*] all those who turned aside from the true faith, and were then recalled to the church, who are made "sons of the living God." When they were totally rejected, *there was* then a sudden compassion, which is confirmed also in the following chap[ter].

Vers: 11. It is those who persisted in the faith, meant by "Judah," who are the nations or the vine, or the sheepfold [to which *del.*] *Those* who are to be grafted to the tree or gathered to this sheepfold are [s[ons] of *del.*] "Israel," [that there may be oaks for the church *del.*]

CHAPTER II.

It is clearly set forth here that scortations are all other

Digitized by Google

loves which sever from the true conjugial. [Let them be enumerated *del.*]

It treats *here* of the state of the twofold Church, which was primevally in faith and light, but afterwards turned aside successively to other loves, thus concerning the nations or Israel who are called "Israel;" and not concerning those who are instructed and are called "Judah," but concerning those who *are* in darkness; for a harlot was taken [?], whence daughters, or sons as they are called here; thus concerning the nations who are to be received into the Church.

("Israel")' see i.

Vers: 2. "Mother" is the perverted state of the church, inasmuch as "Gomer," in the individual *aspect,* stands for all who have been born, for they are born into scortations and from a whore. Hence the acrid seed which [pred[ominates] *del.*] dominates. In the individual *aspect,* concerning those specifically from the time of nativity to the day of the new creation; [vers: 3 *del.*] from the time of his first creation to the second creation, that is, regeneration.

All deflection from true love is "scortation."

Vers: 3. That they are totally stripped of every sort of understanding of truth and will of good, hence of celestial and spiritual things; whence despair, melancholy, and a miserable state, etc.

Vers: 4. "Sons" are all and single things in his mind which are born from scortations or other perverted loves.

Vers: 5. "Paramours" are cupidities, or unlawful loves. "Bread" is of [love *del.*] affection; "waters," are intellectual things. "Wool," likewise, signifies the things which are of affection; "flax," *those* which are of the understanding. So also "oil," what is of love; "drink," *what* is of the understanding. There are *thus* three *pairs,* because three in man containing the things which are of the affection and of the understanding.

Vers: 6. They are misfortunes of the mind, etc.; whence griefs, sorrows. It thus forgets the loves of the world and of self, which is "to hedge up [with a w[all] *del.*] the ways," and "to surround with a wall," "and not to find the ways." This is the first of regeneration.

Vers: 7. Yet inrooted [f[alsity] *del.*] evil always excites and is excited, which is "to pursue paramours." But in sorrows, especially spiritual ones, the mind then returns to

Digitized by Google

saneness, *and* thinks of salvation, thus of repentance.

Vers: 8. Everything celestial and spiritual that is excited in this state is now accepted by God Messiah. "Corn" and "must" are the celestial and the spiritual, "oil" is both. "Silver" is the truth which is of the Word of God Messiah, hence "gold" is the good. "Baal" is the husband, thus the paramour, who was pursued.

V. 8, 13. "Baal," for every cupidity or illicit love, as a paramour or husband, whence the adulterer's children.

[Vers: 9. The first state of repentance *del.*]

Vers: 9. [Their *del.*] These things are similar to those said about vastation.

Vers: 10. They are things which are [spoken *del.*] read of shame, elsewhere.

Vers: 11, 12. Similarly; since all joy from the enticements of cupidities perishes then. "Vine" is love, "fig-tree" is the understanding. "A harlot" bestows these on her paramours. "To make into a forest," is also to vastate.

V. 12. "The vine and the fig-tree;" that *is*, spiritual and natural things. Joel i: 7.

Vers: 13. This time is called "days of Baalim." "To burn incense" is to adore. "To put on an earring and an ornament" is to offer oneself as a wife.

Vers: 14. While in "a desert," or temptation, the new creation then comes, for he then senses good and truth, which is "to speak to the heart."

Vers: 15. "Vineyards," are the goods of the [hu[man] *del.*] more interior mind. "Valley of Achor" is the goods of the inferior mind. What "adolescence" *is*, may appear from [vers: 16 *del.*] the Ancient Church which is infancy, but is now called "an adolescence" since *it is* a virgin and wedded. "From the land of Egypt," is from servitude to liberty, thus a regeneration from perils as Noah from the flood.

"Valley of Achor," similarly *to Is. lxv: 10, thus for the inferior heaven*, and the pleasantness of the inferior mind.

"To ascend from the land of Egypt," for charity, as when newly wedded.

V. 17. That illicit loves cease.

Vers: 18. Thus an agreement is made of things intellectual and of the will with those which are below. "Wild beast of the field" is the things which they desire; "birds

Digitized by Google

of the heavens," which are imagined; whereas "reptile of the earth," which are matters of the body and senses. All agree, nor any more combat, wherefore it is said that "the sword" and "the bow" are broken. Hence, to plow "the land," is security or tranquility. [vers. *del.*]. "The covenant" is as it were by the rainbow in Gen.

Vers: 19. The celestial marriage, or the spiritual through the celestial *one*.

Vers: 19. "A betrothal unto perpetuity" consists in justice, because the Justice of Messiah is imparted in a judgment which condemns nothing, *thus* in mercy from love. [It commiserates *del.*] "Commiserations" are the effects of "mercy."

The more interior man in vers: 19 and 20.

Vers: 20. Thence faith which comprehends all things; *and* so is acquainted with Jehovah, because He is present in the faith.

Vers: 21. Since He is in heaven, God is accordingly on earth. "The heavens" are angels; "the earth," man.

Vers: 22. Man's goods and truths, or celestial and spiritual things, etc. "Oil" is of gladness thence. "Jezreel" *is* the regenerated *one*. "To hearken" is to be conjoined.

("Jezreel"), see i: 4, 5.

Vers: 23. "To sow" is that she be fruitful, *having* many children.

CHAPTER III.

("Hosea's whore"), see i.

Concerning those in particular, in general, and universally, who have been instructed in the doctrine of true faith, and yet love externals more than internals, works of the law more than charity and faith, thus rites more than the things which the rites represent. These things are "the other gods." Pleasures are the "flagons of wine."

Vers: 3. They are withdrawn from all divine worship, lest they mix holy with profane things; and *so* the land is a desert.

Vers: 4. They worshipped all these things more than God Messiah. ["Teraphim" *del.*] They were in use with Israel, also formerly with the ancients. In the Ancient Church they represented something holy, but were afterwards turned into idolatry; as "the teraphim," see the places cited in the compilations; as also the statues which

Digitized by Google

were formerly erected as by Jacob, but on account of idolatry each was made into his altar.

These things are [said *del.*] called vers: 1, "strange gods," as also *at* Gen. xxxv: 4. The Ancient Church in its simplicity used them, for there was nothing which did not relate to celestial things and to God Messiah, whom all of them awaited, as is evident from many things, and everyone awaited him among his own sons; but the wiser ones, that He would be born from their seed.

"Teraphim," the gods which Rachel stole; for the gods of the Ancient Church by whom were represented celestial things; *but when* as statues *merely*, for everything corporeal and terrestrial which is worshipped.

Vers: 5. Such is their conversion. That "David" signifies Messiah is quite clear. Where [Jacob *del.*] Israel *is*, is unknown; *or* where king David or any of his posterity. All these things have been blotted out.

("David"), that it is God Messiah is most clear. Ezek. xxxvii: 24, 25.

CHAPTER IV.

It treats here [specifically *del.*] of the cause of the fall of the Israelites into idolatry, specifically; and of all into cupidities and into hatreds against true faith, thus into [foul *del.*] sins, in general. They thus live *in* inverted order; which is the reason why they do not want an internal man and hence spew out and therefore deny more interior things, thus faith, [consequently *del.*] that is, God Messiah.

Vers: 1. "Dwellers of the land" are those who have been instructed in the true doctrine of faith, who are dwellers of the land, for the land is the human mind and heaven which was represented. "Truth" is the understanding of truth and good; "mercy," is the affection of good. "Cognition" is added, because each signifies saving faith in the inmost, and God Messiah, in the supreme, sense.

Vers: 2. "To forswear oneself" is to deny more interior things. "To lie," is to find falsities, with which they destroy. "To kill," is to extinguish utterly. "To steal" is from [div[ine] *del.* celestial *del.*] holy things to make profane ones. ["To plunder" *del.*] "To commit adultery" is to mingle holy with profane things. "To plunder" is thus to bear violence to every extent against holy things. "To tear apart" is, then, to destroy. "Bloods" are all

Digitized by Google

their works, for when there is no internal man, everything is blood.

Vers: 3. "To mourn" is when the human mind will be quasi dead; and whatever is in it, decaying. "Wild beast of the field" is every cupidity from a frenzied love. "Bird" is thought. What is between these is the rational mind. "Fishes of the sea" are phantasies arising from sensual things.

Vers: 4. See the text whether it is not that all teachers are related, as the highest and the lowest, that is, as the head and the body, as beginnings with the things which are consequents, because the *latter* are from the *former*.

Vers: 5. "To stumble by day" is when he is being instructed in truth, yet does not believe. "Prophet" is he who ought to be in light, although he is in shade.

V. 6. "Science" is truth: "Not to officiate in the priesthood," is not to have celestial things or saving faith. "Law" is the internal law. "Sons" are all things which are born from a seed in the internal man.

Vers: 7. It is a continuous "multitude," since *there is* nothing then except sin, thus every thought, hence *every act*. "Glory," now, is within truth, but ignominy, within falsity.

Vers: 8. The comparison is taken from the devil's crew, which excites every man's evils, even *those* of the faithful, as happens in temptations. Those spirits are said "to devour" evils, no otherwise than sere vapors are wont *to devour* corpses and, in company with noxious volatile *insects*, the harmful things in the air, as the moth for instance, in order that the air may not infest.

Vers: 9. See previously. As the body, so the head. "Visitation" according to "works" and "ways" is the punishment that is within sin. Hence the law of requital.

Vers: 10. The punishment is that however much they learn they will not be wise. They can learn no truth because it is instantly suffocated and would be taken away, which is "not to be satiated." As to the things which follow, see the text. This is done when they abandon God Messiah.

Vers: 11. "Scortation" is every cupidity, "wine" is pleasure, "must" is both. *These "occupy the heart,"* which occurs in inverted order, as then the entire man *and* his every will is perverted.

Digitized by Google

Vers: 12. Hence now an idolatry, manifest *and* also occult; for "wood" is all their reasoning; "rod" is power, inasmuch as they trust in themselves alone; "the spirit of [scortati]ons" *is* the crew of the devil or serpent.

Vers: 13. "Tops of the mountains" are their rational things. "Hills" are the inferior things of the rational mind. "Oak, poplar, hard-oak," are acts; similarly, their dispositions. "Daughters" are the things born thence which are evil doctrines born therefrom. "Daughters-in-law" are the sons' wives. [Sons are *del.*] "Females" are pleasures; but "sons," phantasies which *are* of pleasure. They come from phantasy *and* are daughters-in-law because they sow themselves. See whether they are brides.

Vers: 14. It treats here of infections, that they infect others, as appears from the following, thus concerning the scandal,—"they divide with whores," etc. See the text, whether they divide in scortation or give to others, and sacrifice profane things. Hence "the scandalization," in the text. He stumbles when he sees others thus.

Vers: 15. "Judah" is faithful so as not to stumble, as was said. What "Gilgal" and "Aven" are, see the compilations. "To swear," is to deny truths.

("Judah"), for the faithful.

Vers: 16. He is described as "a heifer," because services command. Services are a heifer as to cupidities. "To pasture them in breadth," is to leave them to live outside the laws, held by no bond.

Vers: 17. "Ephraim" is those who come to faith, as the nations to the Jewish Church.

("Ephraim"), for those who come to faith, as the nations to the Jewish Church.

Vers: 18. That they are drunk. They enticed others to [sco[rtation] *del.*] sin, they love this. "Shields" or protectors, are princes, teachers, their highest ones, [foremost *del.*].

"Refractarium est"=is refractory, *is substituted for* ("recessit"=departed).

Vers: 19. "A wind in the wings," is that evil spirits lead them away. "To be put to shame," here as elsewhere, is when they see themselves naked. Thence an ignominy like Adam's wishing to hide himself.

Digitized by Google

CHAPTER V.

It treats here of the entire man, namely of his intelligence, affection and will, that he has been perverted; thus concerning the [vacu[ous] *del.*] church in heaven and in the [u[niversal] *del.*] circuit of lands. They who are *his* intelligences *and* affections are [volu[ntary] *del.*] genii.

Vers: 1. "Priests," because teachers, are Ephraim; "Isra[el]," affection; "the king's house" is Judah *or those* who judge themselves; "Mizpah" is those who are becoming learned in the doctrine of faith; hence "Tabor," those whom they seduced.

("Mizpah"), for those who are instructed about interior things from externals; then, simply, for those who are to be instructed in the doctrine of faith.

("Tabor"), for those who will be instructed about internals from exterior things or rites; and simply, for those who are to be instructed in the doctrine of faith.

V. 1, 3, 5. ("Israel"), specifically, for the affection of the will, wherever it occurs in Hosea; whereas "Judah" for the will, and "Ephraim" for intelligence. Thus universally in the church of God Messiah in heaven and earth.

Vers: 2. See the text, whether it is that they fall the more deeply, the more they wish to escape by the sciences.

Vers: 3. "Ephraim" is the intelligence of the mind; "Israel," its affection; both perverted.

V. 3, 5, 9. "Israel," for the affection of good in man, which has been vastated, whence an affection of evil, or the dominion of cupidities. "Ephraim" also, for the understanding of truth and good; and "Judah," for the pleasure of these. They thus constitute the mind as it were, where "Israel" then is affection. These things are almost everywhere in Hosea, thus universally as to the church. Similarly,—vi: 10. vii: 1 10. viii: 3, 6, 8, 14. ix: 1, 10. x: 1, 8, 9.

V. 3, 5, 11-14. In the remaining places of Hosea, now cited, by "Ephraim" is meant intelligence; by "Israel," affection; by "Judah," the will. Similarly in the Church. vi: 4, 10. vii: 1, 8, 11. viii: 9, 11. ix: 3, 8, 11, 13, 16. x: 6, 11. xi: 3, 8, 9. xii: 1, 8, 14.

Vers: 4. They do not worship God Messiah from faith, thus do not act *from it.* Spirit of scortations" is that they are perverted, and t[hus] are versed in terrestrial things.

Vers: [5]. "Israel," [or *del.*] is affection, hence haught-

Digitized by Google

iness here, which on being perverted has "a face." Thence also "Ephraim" or intelligence. [Judah *del.*]

"Judah" here is the will.

V. 5, 10, 14. "Judah," almost everywhere in Hosea, for the liberty of the will, or for the will or the disposition which is described as vastated. Thus "Ephraim" here, for the understanding; and "Israel," for the affection; each of which enters the will. So, universally, that *it enters* the church.

Vers: 6. "Flocks" and "herds" are the doctrines then perverted, for the flocks and herds or the doctrines are such as are the man's mind and will. From these doctrines they do not find God Messiah.

Vers: 7. "To act perfidiously" is customary when they pervert the true doctrine. "Sons" are all things which have been engendered in that mind. They are "foreign things."

See the text.

Vers: 8. "Horn" and "trumpet," that they be convoked and hear in an assembly. "Gibeah," for vastated intellectual things. "Ramah," for the vastated affections of good. "Bethaven," for the will and its vastated liberty. "Benjamin," hence, for innocence, infancy, like the Ancient Church *but* vastated *and* so made a son of grief. They follow also in this order, since innocence thus perishes.

"GIBEAH," the heritage of Judah, for intellectual or truly spiritual things vastated in the human mind. ("Ramah"), for the affections of good or celestial things vastated in the human mind. ("Benjamin"), for innocence, infancy, thus for the Ancient Church vastated on both sides, hence for a son of grief.

Vers: 9. Hence "Ephraim" looks to Gibeah which is thus vastated; namely the understanding of truth and good, which happens when it is being punished. Thus the things which have been born and have arisen in those matters which the names of the tribes of Israel signify, because he looks to the affections or Israel.

Vers: 10. There are two things in the will, namely, persuasion and affection. These are called "princes of Judah," or of the will. "To move the boundary" is to betake oneself towards inferior things and obey them.

Vers: 11. ("Ephraim oppressed.") The understanding without judgment, thus only reasoning.

Vers: 12. Devastation is thus described.

Vers: 13. When they notice these things, they betake

Digitized by Google

themselves to reasoning philosophy, and wish to be healed thereby, [but *del.*] thus not to God Messiah.

("Assyria"), for the reasoning of the mind from philosophy, hence also for externals separated from internals.

("Jareb"), for the reasoning of the mind when the understanding is vastated.

Vers: 14. "Lion," in the supreme sense, is God Messiah, thus strength and power, which is taken away, for when philosophy is consulted, it is then snatched and taken away by evil spirits, if truth and good should then act; as was amply manifested to me from experiences, for evil spirits steal away faith especially.

Vers: 15. Faith is here said "to return," that is, to depart from man, until they acknowledge sins, and are sent into temptations, which is "the morning," for thus the mind rises again.

CHAPTER VI.

That they are to be created anew, thus resurrected, which is "the morrow after two days" when God Messiah arose from the dead, as individually, so universally.

Vers: 1. It treats of the new assembly. It is called "a return to Jehovah," because the order is made entirely different, *and now* tends upwards. "Wounding" is attributed to God Messiah, and "smiting," because permitted for the end of good, since there is nothing that does not look to a good end. That evils are of service to induce varieties of good you may see elsewhere. But then the singulars flow upwards together, and are thus vivified, namely from evil to good.

V. 1, 2. "To heal, bind up, vivify, erect," are predicated of man's regeneration. "Healing" answers to "wounding;" and "binding up," to "smiting."

Vers: 2. This is the vivification,—"after two days." Resurrection, because holy, takes place on the third day, that is, about daybreak, springtide, etc. Thence the life which death preceded.

Vers: 3. Hence cognition or understanding, and thereupon [perf. *del.* conf. *del.*] acknowledgment, or the will. Thence a faith which is acquainted with Jehovah, which takes place at daybreak. "Rain" is blessing, so that all things may grow, flourish, and bear fruit.

Digitized by Google

"Exortus," *Trem.*=arising; *substituted for* ("exitus"= going forth)'

Vers: 4. "Ephraim" is thus the understanding; "Judah," the will; which then became holy, first as a cloud of the dawn [because *del.*] on account of the darkness *that had been* induced. "The dew" [is *del.*] falling in the morning at this time is good. Yet he here first laments that the holiness of both had departed.

Vers: 5. It treats now of the ejection of falsity and evil which are described. "Prophets" here are persuasions of evil from a dream, soothsayings which are first to be blotted out before intellectual light arises.

"Exorietur"= will arise *is substituted for* ("exibit"= will go forth).

Vers: 6. "Mercy" is love. "Cognition" is understanding, thus faith, in the inmost sense. The rest are hence their externals, which are "sacrifice" and "holocaust."

Vers: 7. Those dreams and soothsayings or "prophets," thus the falses in man, are treated of.

Vers: 8. For those who reason, led by cupidities, thus for Ephraim and Judah together.

("Gilead"), for science and philosophy which seduce intellectual things, and which they use as means of persuading when cupidity is the source. xii: 11.

[9] See the text. Namely, that "the priests," OR THE HEAD, or the things which teach about the rest, are always on the wait for truths and goods to slay them as with troops; even those too which tend to spiritual and celestial things, thus to faith. "Shechem," al[so] for the true cognition concerning God Messiah. Vers: 19.

("Shechem"), for spiritual things, celestial things, piety, faith; thus for the true cognition concerning God Messiah.

V. 10. See the text, namely that Israel was polluted with a most filthy scortation, that is through intellectual falses; hence through rational falses the affections were made perverse, for there is such an influx.

Vers: 11. "Judah" is the will, thus action, which is "harvest." Ephraim and Israel and perverse Judah are also there, when the captivity is led back, namely when freedom is granted him.

CHAPTER VII.

That they wish not to be wise but to remain in shade and

Digitized by Google

servitude which they deem to be light.

Vers: 1. "Israel" and "Ephraim," as previously. "Samaria," is wickedness arising from evil [cupidi[ties] *del.*] thoughts and cupidities. "A lie" has reference to thoughts; "thief," to cupidities; "troop," to the thoughts of an evil heart. "To strew themselves abroad," is *what is* cursed.

Vers: 2. Security is described, that they do not believe the judgment. From security follow these things,—that "the works surround," that is, outwardly.

Ch. viii: 13.

Vers: 3. "Wickedness" is of [Israel *del.*] Samaria; "a lie," of such as Ephraim. "Kings" are the regnant or primary things; "princes," the secondary things; from which the rest are.

Vers: 4. "To commit adultery" is to turn truth into falsity, and good into evil, as *at* vers: 13, 15. "Baker" is a made love; "oven," is cupidity; whence "fermentation of the dough" is phantasies excited from cupidities, and new concupiscences thence. They are similarly circumstanced.

Vers: 5. [Their *del.*] Pleasures are compared to drunkenness from "wine." Concerning the remaining things, see the text.

Vers: 6. The animus is thus compared to "an oven" when they fight against truth and goods, *and* also through deceits. Thus the animus [which excited *del.*] glows the more, as he who is in combats is excited, for they then inflame themselves. "Baker" of himself, is the rational mind, which does nothing then since the animus is in blindness.

Vers: 7. What "the oven" is when "the baker sleeps" is explained. "All," means all things of the animus. "To devour judges" is the judgments or reasons which are extinguished or asleep. Thus the principles of truth which they had learned are as it were of no account. Thus everything truly spiritual perishes, since nothing in the endeavor looks to God Messiah.

Vers: 8. [He *del.*] "Ephraim" or reason [then mad *del.*] mingles itself with cupidity as ferment with a cake, as previously.

Vers: 9. "Strangers" are the things of the body or senses, because no reason is at hand. What "hoariness" is, see the text.

Digitized by Google

Vers: 10. "The haughtiness of Israel" is evil affection. "Face" is of the affection, as also of persuasion. Hence they think nothing concerning faith in God Messiah.

Vers: 11. "Dove" is the spiritual of the understanding, which raves. "Not a heart," is to be insane. "Egypt" is science and philosophy seducing; "Assyria" is an external *kind* excited thence. See the compilations.

"Samaria," for wickedness joined to base cupidities, hence for the source of evils.

V. 11, 16. ("Egypt"), for science, philosophy, and phantasy, which delude man. viii: 13, ix: 3, 6.

Vers: 12. Because reason and affection thus descend to things terrestrial and corporeal, they are therefore caught as in "a net." They are blind, and do not see deceits. "Bird of heaven" is reason.

Vers: 13. They are thus separated and descend, which is the same as "to stray" and to recede. Hence "devastation."

Vers: 14, 15, 16. What they are when they flee to their own prudence, science, and philosophy, *which* they sense, is described.

CHAPTER VIII.

That they utterly forget the laws inscribed and revealed in human minds, because they go into the contrary.

Vers: 1. "A trumpet to the palate, as an eagle;" that is, they cry out deeply to the heart and teach. "Covenant" is the inscribed law, for the kingdom of God Messiah has been variously inscribed on all things in nature. It must be so also on minds, for the spiritual and the celestial acts continually from God Messiah through the soul into minds, but when the copula has been torn, namely when the intellectual mind and will is empty, *there is* then no conscience of truth and good, thus no covenant [is established *del.*], *and* the law is that revealed matter which is thus consigned to oblivion, see vers: 12, 13.

Vers: 2. "They invoke God Messiah," but from an alien affection, namely in order to enjoy the pleasures of the body and indulge in [pleasures *del.*] cupidities.

Vers: 3. Wherefore it is added that "he deserted good," for the only good he lusted for is evil, wherefore it is called "a foe."

Vers: 4. Their law is the love of the world and of self.

Digitized by Google

"Princes" are the remaining loves subordinate thereto, in a phalanx under them, which are not known because *the persons* are contrary to good. The same things are called "idols of gold and silver," which are evils and falses because mundane and terrestrial things.

Vers: 5. "Calf" is of the animus, namely that they bear no aid from the sacrifice of a calf. "Samaria," as before. Therefore "wrath," which is the penalty, is predicated on account of such a sacrifice *as the one* through which they invoke.

V. 5, 6. ("Samaria"), is the evil thoughts of the heart. xiii: 16.

Vers: 6. "The calf" or the sacrifice is from an evil affection because on account of things terrestrial and thus evil. "The calf" here is also an Egyptian "god," thus what is mundane and terrestrial. "Smith" is the animus or cupidity; and "to be put into pieces" is to vanish because the terrestrial and corporeal perishes.

Vers: 7. Vanities "are sown," which is "to sow the wind and reap the storm." It is without [br[ead] *del.*] good, that is "flour." They do no more than speak but beyond this nothing, which also is "to sow the wind." If there is anything of good thence it is suffocated, for the seed falls into thistles, etc.

Vers: 8. Hence all affection of good perishes. "A vessel not of desire," is nothing that is profitable, for what is useful is desired.

Vers: 9. "Assyria," as before. "Wild ass," is a savage man, *one* not a man, *one* in the desert, the custom of a saint.

Vers: 10. "Nations" are strange things which are not theirs, but acquired elsewhere, thus new confirmatory things. "To congregate" is to recall to the conscience the things they had learned from the Word; but they are few. What "the burden of the king of princes" is, see the text, and let it be seen.

Vers: 11. "Altars" are his worships, through which he sins, as previously.

Vers: 13. "Sacrifices" are worship. They are on account of things corporeal and terrestrial and pleasures which are "flesh," which things are not accepted. "Then the iniquity" and its punishment comes to God Messiah, as at vers: 2 of Ch. vii, see the text,—as to whether they de-

Digitized by Google

sire bondage in that they consult themselves for the sake of aiding it, thus their science, *and* not the Word of God Messiah whom they do not believe in.

("Egypt"), see vii: 11, 16.

Vers: 14. "Israel" and "Judah" act together, for it is an affection of the will, but still perverse. "To build palaces" is to wish to be carried by pleasures, and many other things which are of a perverted affection. "Fortified cities" are the honors and riches in which they trust; for the will draws its own things from affection and understanding, wherefore the will trusts them as a fold *its* minister.

CHAPTER IX.

It treats of their punishment, that they will die with all those things in their mind and animus which were generated by [the ani[mus] *del.*] them.

Vers: 1. "Let him not be glad as the nations," which are things foreign or strange to faith. See whether there is a similar exultation of the nations. "To be glad" is of the affection; "a harlot's reward" is every pleasure from a base affection. These things are also called "threshing-floors of corn," from their good which is evil.

Vers: 2. "Threshing-floor, wine-press, must," are similar pleasures which will deceive them.

Vers: 3. "Land of Jehovah" is heaven or true good; "Egypt" is phantasy; "Assyria" is the cupidity or pleasure thence excited and aroused, which passes over into the disposition.

("Assyria"), thus, for the captivity of spiritual things.

V. 3, 6. ("Egypt"), see vii: 11, 16.

Vers: 4. The worships are not pleasing. What "the libation" and "the sacrifice" are, see elsewhere. Here it treats of Israel and Ephraim together. "Bread," or their cupidity is described, as being the concupiscence of what is [pro[fane] *del.*] dead, and not of the soul, see the text, therefore unclean.

Vers: 5. "Days of solemnity and of a feast," is of God Messiah's kingdom and its felicity.

To the prior things, that they would then mourn.

Vers: 6. They "possess" nothing of good, hence nothing of a glad feast. "Egypt," phantasy, congregates these things. [No or *del.*] "Moph" or No, is that when-

Digitized by Google

ever they betake themselves to the Word of God Messiah they wish to be wise only as to the letter which kills, here "buries." "Desirable in silver" is good from truth, here the contrary. The milk is turned into griefs.

"Moph," for those who wish to be wise only from the letter by the aid of proprial science. See No, for it is the same, because the metropolis of Egypt was thus called formerly.

Vers: 7. On this day of judgment and of temptation, [what is holy *del.*] it becomes "folly" and "insanity."

In itself, their love is "hatred."

Vers: 8. "A watchman," it is called, because of the understanding. "Prophet" is all dreams and soothsaying which deceive.

The love of the world and of terrestrial things in one perverted is a hatred against *that* of all celestial things.

Vers: 9. "To make deep" is to go more closely into cupidities, to augment them; even to subversion. "Gibeah," for vastated spiritual and celestial things.

("Gibeah"), see v: 8.

Vers: 10. "Grapes in the desert" or wild grapes are affections or pleasures, for as the will or Judah is act, so affection or Israel is will. "Fig-tree" is reasoning from affection, in which is "the primitive" of loves, *for* reasonings are the fathers of affection. "Baal-peor" is the god of those lov[es].

Vers: 11. "The glory of Ephraim" is the understanding; "bird," the thought, whence the likeness. There is described a standing still, because there is nothing intellectual from a seed, *since* man is born into the loves of the world and self.

Vers: 12. "Sons" are all things born thence, for they seed themselves as a tree, etc.; and [it is *del.*] they are to be vastated. If God Messiah recedes from them there are ineffable tortures.

[Vers: 13 *del.*] Vers: 13. "Tyre," for the love of self and the world, which things appear in them as if "planted in what is beautiful," but must be vastated nevertheless. For with "the sons," *V. 12,* they make a tree or wood pleasant to their eyes.

"Tyre," for the love of self and the world. Joel iv: 4.

[Ve]rs: 14. It treats of those sons, a prayer that they should not increase offspring, for they would thus be utterly

Digitized by Google

cut off and perish. Therefore he requests "an aborting womb" for them.

Vers: 15. "Gilgal" seems to be confidence in self and one's own works, by which they wish to be justified. Hence the following things, for the works are evil and God Messiah cannot love them, inasmuch as they come from a love or confidence in self. "Princes" are the principles from which these are.

("Gilgal") seems to be confidence in self and one's own works, as, in *their* rites by which they wish to be justified. xii:11.

Vers: 16. "The root of Ephraim" is cupidity which *was* now vastated as previously *at* vers: 8. Therefore no "fruit" or sons, which are called also "desires of their bellies."

Vers: 17. That they "heard" not is because they believed not.

Vers: 17. [For the na[tions] *del.*] "Among the nations" is outside the church or kingdom of God Messiah. They will be rejected among the nations, that is, will die, because death is there, etc.

CHAPTER X.

A continuation with regard to the punishment and vastation of the same.

[Vers: 1. As *is* the love or affection, such is the effect which is "the fruit," namely, pleasure and cupidity, because "the altar" *del.*]

Affection is likened to "a vine." As *is* the affection, such is "the fruit." [Cu[pidity] *del.*] Affection is like a tree. "Altars" and "statues" are pleasures, because they adore these.

V. 2. They are gladdened by these; they become "guilty;" there is a judgment upon them; all pleasures then perish, and the amenities and happinesses thence.

V. 3. There is then no one, [w[ho] *del.*] in whom they can trust. "King" is that which is general, as hope, safety, *and* thence peace in them.

V. 3, 6. ("Assyria"), for temptation, misery, vastation.

V. 4. The effects of grief, bursting forth thence into thoughts and acts. They are like thorns among the good harvest which is suffocated.

V. 5. "Bethaven," for love of self; "Samaria," for love of the world; which are neighbors.

Digitized by Google

"Glory" has reference to [Isr[ael] *del.*] *these* loves. Glory is attributed to both. "People" are goods; "priests" are evils, which are primary. As evil *men* are silent about the evils of companions, so likewise is it in the individual.

V. 5, 7. ("Samaria"), for the love of the world.

V. 6. ("Into Assyria"), thus into captivity and misery.

("Jareb"), thus, *see V: 13*, for captivity of the spiritual *things* in which *the mind* resides.

V. 7. Love of the world becomes like "foam," "waters" are imaginations.

V. 8. "The high places of Aven," are the things which are of haughtiness or of the love of self. "Thistle and thorn" are griefs. "Altars" are the things which they worshipped. They are [pleasu[res] *del.*] minds in which pleasures desire to be in the shade, so that they may have no sense of griefs, and also that they may die.

("And they will say to the mountains, cover us, and to the hills, fall upon us"), is a formula handed down, as of those fleeing away from griefs.

Vers: 9. From the days of "Gibeah," is from the days of the fall, [from parad[ise] *del.*] thus from the beginning, namely when their spiritual and celestial truths had been vastated. That "Gibeah" signifies this comes from the things *treated of* Jud. xix: 12-end and perhaps *at* I Sam. xxii: 6 seq.; just as Sodom and Gomorrha signify similar things to these; namely that the ch[urch is to be removed from them and given] to the rest, see the text.

Vers: 10. It treats here of their "castigation," but the sense has not been seen, nor can the text be seen as yet. "Furrows" are called by some, *Trem.*, "habitations;" by others, "calves."

Vers: 11. See the text. Otherwise the mind or the man is compared to a field where *seed* is sown, wherefore "to ride," or drive horses, is of the understanding or "Ephra[im]." *That which* "plows" or prepares the field is the will with its acts, whence uses, that is, "Jud[ah.]" "To harrow" is to store up or hold in the memory, that is, "Jacob," because *he stands* for the inferior mind.

"Jacob," for the inferior mind, thus for memory; whereas "Judah," for the will or act, and "Ephraim," for the understanding.

Digitized by Google

Vers: 12. But it is said that then an internal "doctrine," as has been *the case,* or the things which are of the internal man.

Vers: 13. But hitherto they have been external, because they trusted in their own powers.

Vers: 14. [Theref[ore] *del.*] Thence "the vastation of Shalman and Betharbel," for the vastation of those who trust in themselves.

"A mother bruised with her sons," when that which begets and that which is begotten perish.

"Arbel," or "Betharbel," for the vastation of those who trust in their own forces. It is called "Shalman, Betharbel."

Vers: 14 [15]. "Bethel" is also the vastation of those who have been instructed in the true doctrine, of whom it is predicated that "they will be cut off in the morning," and indeed their celestial which is "king of [Je[rusalem] *del.*] Israel."

"Bethel," for the vastation of those who are instructed in the doctrine of faith.

CHAPTER XI.

That God Messiah converts this captivity, misery, and punishment.

Vers: 1. "Israel a child," for infancy, innocence, the Ancient Church. "Called out of Egypt then," is from spiritual captivity into liberty, also with understanding, since through it they will see. In the supreme sense, concerning Messiah.

V. 1, 5, 8, 11. "Israel a child," for infancy, innocence, love, thus for the Ancient Church. xii: 1, 13, 14. xiii: 1, 9. xiv: 1, 5. ("Egypt"), for bondage; "from Egypt," for liberty and understanding.

Vers: 2. But the celestial sense concerns specifically the things which were previously meant by Israel, now because he is being delivered, or indeed on account of Messiah who delivers them, of whom it treats at the same time; [as above at vers. *del.*] and since it is so, they are applicable to both.

"To go for their own sake," is to trust in themselves and live thus.

Vers: 2. It treats of the perverted who are yet instructed and of their deflection from the true doctrine and from innocence. That "they sacrifice *to* Baalim" respects the

Digitized by Google

things *said* at the outset, *namely* that the harlot and adulteress left *her* husband and followed paramours, namely Baalim.

Vers: 3. This discourse is in a threefold person, and in the first one which *is* the Divine [pe[rson] *del.*] of God Messiah, "to make Ephraim accustomed to go" is to teach him to live according to the way of truth. In the second person, "he took into his arms," *it* is the Human one of God Messiah, *the meaning being* to erect, thus to sustain, what is fallen. In the third person, "they do not acknowledge," *it* is those previously called Ephraim and Israel who sustain.

Vers: 4. "Cords" are forces, here in the first and also in the second *person,* thus jointly. They are namely the forces of love. He Alone sustained the yoke.

Vers: 5. In the second person thus, it is the people Israel and Ephraim. "Land of Egypt" is bondage. "The Assyrian," is captivity, obs[erve], because celestial love, obs[erve], gives them liberty. When the understanding, acts into an evil affection and engenders it and thus the disposition, there is bondage, and there is then temptation, obs[erve], but afterwards when the love acts, obs[erve], there is then liberty. *Therefore* this is now said, "that he does n[ot] return" into the p[rio]r state.

"They refused," in the pl:, on account of these kingdoms since they sig. that they do not come towards them as formerly, for "they refuse."

V. 5, 11. ("Assyria"), for captivity. "To come out of the land of Assyria," for liberty.

Vers: 6. It is the state of temptation; matters applicable to Messiah, also to Ephraim and Israel.

V. 7. See the text.

Vers: 8. Matters applicable *to* Messiah in temptation and the state of exinanition. His love here sustained, wherefore the acme of love is describ[ed].

"Adamah or Admah or Sodom," for the vastation of intellectual or spiritual things; for those who live in natural faith, thus in idolatry, *and are* not instructed; thus those blind from nature whose lot is better than the lot of those who are in intellectual faith, or *that of those* who are in rational faith, and yet live in inverted order. Ezek. xvi: 46 seq.

"Sons from the sea," for the nations who come to the church.

Vers: 9. This *is* a s[tate] of repentance from love, or a state of love. The Divine Essence Itself speaks thus.

Digitized by Google

"Invasurus"=one about to invade, *is substituted for* ("coarctor"=oppressor.)

V. 10. Concerning the church which is thus delivered and multiplied.

V. 11. They are [not *del.*] at liberty.

"The bird out of Egypt," is the internal man *set* at liberty from bondage, which is done from love; *namely* from captivity which is various, as well of the understanding as of the affection; whence anguish, etc. Their "house" which they will "inhabit," or upon which they will be assembled, is that all things may go according to order. There are many houses in man. The mind then acts as the householder.

CHAPTER XII.

Because it treated above of man's deliverance by Messiah, it therefore treats here of the causes of the destruction of his disposition, for Ephraim, Israel, and Judah [here *del.*] in their own signification constitute the man.

Vers: 1. First, the intelligence of truth and good, here "Ephraim," perished; thereupon the affection of truth and good, obs[erve], which is "Israel." But the disposition which is the will, composed or born from both, obs[erve], was not yet so destroyed, but is being destroyed more and more in course of time. That which constitutes the disposition, this also destroys successively. In Judah [was *del.*] or the disposition there was still inherent *somewhat* of good which is "to rule with [God]."

Vers: 6 [2] The understanding is described [how *del.*], what it became wh[en] it imagined vain things, not as formerly in the Ancient Church, which is "to feed the wind," etc. The understanding grows thence more vastated, and vastates the disposition. "The covenant with Assyria," that is, he puts himself into a [s]tate of captivi[ty] as to cupidities. "Oil into Egypt" causes phantasies to flare up. With cupidity and phantasy a covenant must not be struck by man, because they are things which should [ser[ve] *del.*] obey and serve their [mind]

("Assyria"), for bondage in cupidities.

V. 2, 14. ("Egypt"), also for phantasy. xiii: 4.

Vers: 3. Because the disposition began now to be [d[estroyed] *del.*] perverted, there is said therefore to be "a strife of [sa *del.*] Israel with Judah;" but because the

Digitized by Google

inferior mind, that is, Jacob, namely its science, imagination, cupidity, was the cause, *there was* therefore "a visitation according to his ways and works," concerning which things below.

V. 3, 13. ("Jacob"), for the inferior mind, thus for cupidity, imagination, science, thus also for the rational mind.

Vers: 4. "Esau" was the first-born, the elder, thus prior. It is the [in[ternal] *del.*] superior mind, against which the heel lay in wait and supplanted it; whence the cause of evil, namely from the inferior mind or from the external man. "He made himself a prince," thus wished to govern over the will in which there was still truth and good. Jacob *is* what is called "a God," and no other than the true one of Is[rael] or God Messiah.

("He fought powerfully"), *but according to* Beza* "he made himself a prince."

Vers: 5. He is also called "angel," since not God Messiah; for the will or disposition or Judah had been contaminated. He prevailed because it was permitted, for it was foreseen that the inferior man would prevail over the internal. "Bethel," here, is revelation, made their lamp [?] after he had "wept and prayed" from fear of Esau. Because *it was* not a house, Bethel also signifies here the vastation of man as to [whatever] of God could be in the disposition of man through the imputation of the spiritual and the celestial.

("Bethel"), similarly *to x: 15*, as also for the revelation of God Messiah.

Vers: 6. He who [s[poke] *del.*] appeared; it is said here that *it was* God Messiah.

Vers: 7. His words to the rational man or Jacob, who now ruled the will so that it should [submit to *del.*] serve the eternal man, to whom belongs piety, judgment, the affection of good, and understanding.

Vers: 8. A description of the external man, thus of Jacob.

Vers: 9. His understanding is described, what it became. It speaks perversely, glows from the animus, calls its reasons and sciences "riches," called the former state of [subjec]tion "labors," as is wont to be said by such a subjugated understanding.

[Vers]: 10. The discourse of God [M]essiah is con-

*Beza's Latin version of the Word.

Digitized by Google

tinued, that He had withdrawn it from bondage, and that it could be led back to the former state, which is "to dwell in tents," that is, in the worship of the true faith.

[Ver]s: 11. And that He will still reveal [Himse]lf and will teach.

("Gilead"), see vi: 8; ("Gilgal"), see ix: 15.

[Ver]s: 12. "Gilead" is almost the same [as] Jacob, *thus* when Jacob *is* the animus, it is the things which are of the animus. "Gilgal" with "Aven," namely the things there which are the haughtiness of the animus. "Gilgal," is to wish to be justified by one's own forces and works. Those "sacrifices" are evils, [as previously *del.*] since its altars, thus the worship.

Vers: 13. "Syria," for natural sciences which seduce man. Thus "Israel," or the affection of the intellectual mind, or the more interior *affection,* was compelled to serve, since the inferior mind prevailed, and indeed "for a woman," which is cupidity. "To guard" the flock is also to serve, thus that the natural man [or *del.*] was over [the things of *del.*] the church, whence it came about that there were only representations.

("Syria"), for the philosophy of natural things which rejects spiritual and celestial ones. Ezek. xvi: 57.

Vers: 14. That is, [the W[ord] *del.*] God Messiah taught [the W[ord] *del.*] Israel how man is [under] bondage and the dominion [now *del.*] of natural science.

Vers: 15. The understanding having thus become a ratiocinating mind is made perverse, as *at* Ch. xiii: 1. It is the animus which is called "lord." It introduces together its cupidities and its phantasies, which are "bloods" and phantasy.

CHAPTER XIII.

A continuation of the foregoing as far as vers: 4. There and in what follows, redemption is treated of.

[Ver]s: 1. The understanding, then entirely perverted, and made a ratiocinating mind, speaks [m[ad] *del.*] insane things from [the mind *del.*] cupidity. Thence the affection is contaminated, for the thought and the act of thought or speech induce evil upon the affection. "Baal" here is an evil cupidity which is of "death," namely, having nothing of life.

V. 1, 12. ("Ephraim"), for the ratiocinating mind.

Digitized by Google

Vers: 2. Thence "sins" which follow continually. "A molten image of silver," that is, the dead thing which is worshipped from truth, thus idols of the intelligence or reasoning, because [made *del.*] fashioned from them. As to what they say, see the text, namely that the men who sacrifice are like those who "kiss the [Egypt[ian] *del.*], calves" of Egypt. "They sacrifice a man," *is* those who destroy man by the fact that they trust in their own intelligence. "Man" is intelligence.

Vers: 3. "A cloud of the morning," and "dew," signify here the failing things which are quickly dissipated. Such is their blessing, for it is "driven away as the chaff," and "as a smoke."

Vers: 4-end. The redemption of man by God Messiah is treated of. "Out of the land of Egypt," is out of bondage. *There is* one only "Saviour."

("Egypt"), see xii: 2, 14. ("Samaria"), see viii: 5, 6.

Vers: 5. Man was a "desert" when the inferior mind dominated. "Land of dryness," here, similarly.

Vers: 6. That their perversion came about because they enjoyed natural goods, thus benefits, which they had sought for and desired.

Vers: 7. "Lion," here, from rapaciousness, in both senses, for there follows, *V. 8,* about "the hugeness of the lion." "The way of Assyria" is the life of cupidities.

V. 8. He is said to be "bereaved" [who *del.*] on account of [blood *del.*] the lost she-bear. "Heart," or heart-strings, are their loves of self [and] the world. "To devour" is to rend asunder the things which ought to be understood, as everywhere else whenever they extinguish God Messiah,—that He averts *His* faces.

V. 9. God Messiah, their sole king.

V. 10. "Where?" is asked, because quasi absent. "Judges" are intellectual things [and truths *del.*]

Vers: 11. "The king in wrath" is the animus which would rule.

V. 12. "Servatur in fasiculo" = is preserved in a fascicle, *is substituted for* ("LIGATA"=bound.")

"It is preserved in a fascicle," *that is, in one of* judgment. The evil up to *that* day then perishes *and* is cast into the fire. So sins are to be cast into the fire, see the text.

V. 13. "The pangs of one travailing," are the evils inserted in the good harvest.

Digitized by Google

V. 14. "Redemption" [that *del.*] through God Messiah. "A repentance" and *it is* not *seen,* means that He does not repent but has prevailed.

V. 15. In place of "ferocious" read "he shall be made fruitful, according to another translator, *i. e. Trem.* "Brothers" are those three things in the human mind. "Wind" is the Holy Spirit. "Ascending from the desert," is inspiring life in a dead man. "He shall make arid the source and the spring;" *that is,* he will thus destroy corporeal and natural men. "Vessels" are all things which have been especially desirable.

CHAPTER XIV.

Vers: 1. [A. V. *Trem.,* xiii: 16] "Samaria" is wickedness joined to cupidities, thus a mind reasoning from cupidities altogether, thus from love of the world and of self. That there will be a total destruction thereof, and indeed through griefs, is confirmed.

Vers: 2. [A. V. *Trem.* 1] There is thus a discourse to Israel after temptation, that he return. Iniquity causes that [man be removed *del.*] man recedes.

Vers: 3. [A. V. *Trem.* 2] "To take words," is to pour out prayers, but from the Word of God Messiah. The prayer follows,—"that He take away sins and give good," and that they may thus institute a true internal which is "to recompense the bullocks of the lips."

As to the version of these words —— see —— le[xi]cons hence 3 —— p. 339 seq.*

Vers: 6. [4] [A. V., Trem. 3] "Ashur," or the former lord, about whom previously, cannot "save."

"Ashur," or reasoning from cupidities, the former lord. "To ride upon a horse" is to trust in one's own reasoning and to ascribe [to nothing] save one's own vi[rtue], but fait[h is from the "mer]cy" of God Messiah.

[Ver]s: 5. [A. V., Trem. 4] A reply to the prayers. "Aversion" is all that which flows from inverted voluntary order because from the love.

Vers: 6. [A. V., Trem. 5]. "Dew" is benediction, as that namely through faith, thus faith. They must be planted in order to be a paradise.

**Like the 770 at Gen. xiv: 3, this probably refers to some textual commentary.*

Digitized by Google

Vers: 7. [A. V., Trem. 6] "The honor of the olive-tree," thus all thoughts, *and* acts, will please.

V. 7-9 [A. V., Trem. 6-8.] ("Lebanon"), thus for the celestial paradise. ("Ephraim"), for a true understanding born from love, and thus for faith.

Vers: 8. [A. V., Trem. 7] Similarly. "The corn is vivified," that is, affection through faith.

V. 9. [A. V., Trem. 8] "Ephraim" or the understanding replies, that it now rejects the things which are meant by "idols," thus that it worships God Messiah. "Ephraim" is called a "green fir," from which is fruit.

Vers: 10. [A. V., Trem. 9] That in this prophecy "wisdom," truth, and justice, lie concealed. They are not understood except [by those] who are illustrated.

JOEL

CHAPTER I.

It treats of the devastation of faith by the crew of the devil, thus of the [dimin[ution] *del.*] almost *total* [desola[tion] *del.*] destruction of the church of God Messiah.

Vers: 2, 3. It is set forth as a stupendous thing that faith should perish and the church be almost destroyed.

Vers: 4. That good is consumed more and more, and the man thus grows more degenerated, which takes place from actual sins when they [fix *del.*] make root. Evil thus increases, but if it were to be extirpated there would be intolerable torments. Therefore God Messiah says that unless the day come more speedily all flesh would perish. "The caterpillar, locust, cankerworm, and wingless locust," follow one another, as do spirits of increasing venomousness, inasmuch as [corruption begins from externals *del.*] destruction begins from externals. It is therefore four kinds of evils, *and* thus of destroying spirits, that are signified here; in general, *as to* intelligible things, then *as to* the desirable things of the true good, next *as to* both, but at length the empire is possessed by the animal mind, according to the order in Hosea.

Vers: 5. "Drunkenness" concerns the intelligible things. "Wine-bibbing," concerns the desirable things. "Must"

Digitized by Google

is then joy from [infer[ior] *del.*] spiritual and celestial things.

Vers: 6. "Nation" signifies evils, hence evil [both men *del.*] spirits and men. "His land" is the human mind, thus heaven, *and* likewise faith and the church, "to which there is no number," because it increases so. The human race is a seminary, because man becomes a spirit, and the number must accordingly increase. It seems too that many also fall under a certain contagion, for that they are capable of falling is evident from the devil and his crew. "Teeth" are their attempts and as it were evil bites, for they endeavor to destroy whatever is good and true.

Vers: 7. "Vine" is the church as to celestial things; "fig-tree," as to intellectual ones. But such that it is "without leaves," namely without truth; wherefore "whitened" *means* without good.

"Vine and fig-tree," that is, spiritual and natural things.

Vers: 8. "Bridegroom of adolescence" is the primitive Church, innocence, especially celestial love.

Vers: 9. "Mincha," or bread, is charity; "libation," is truth. "Priests," are both, also the Word of God Messiah which is becoming so devastated that no one understands and still less acts.

Vers: 10. "Field" is the human mind, [utterly *del.*] whose celestial and spiritual things, thus both, have "withered." "Oil" is both, thus the voluntary. "Field" is here the inferior mind [or the an]imus.

"To mourn," is to be dead.

V. 10, 12. "To dry up," is predicated of many trees and of joy.

Vers: 11. "Farmers" are those who insinuate the spiritual things of faith; "vine-dressers," who, the celestial things. "Wheat" is that which is in this or the more interior mind; "barley," that which *is* in the inferior *one.*

Vers: 12. "Vine" is the church; "fig-tree" is the spiritual which languishes, for there are spiritual griefs where *there is* no church. "The pomegranate-tree," on account of the abundance of seeds, is charity; "the palm," on account of *its* sap and leaves, is the intellectual; "the apple tree" contains all things together. The trees of paradise were these things. "All trees of the field" are the things which are of the interior mind. All those things are called

Digitized by Google

"joy," and in fact "of the sons of man," that is, of the sons of God Messiah, angels and men.

Vers: 13. "Priests" are primates or the more interior ones, the heads, thus truly human and hence angelic minds; "ministers," those who are inferior [such a]s inferior minds. The mourning is set forth, because truth and good are so much [in c]ontempt, or as previously said, when joy perishes mourning ascends.

[Ve]rs: 14. Repentance is thus described, because it was represented thus, for God Messiah, [who] is "the house of God," [is He who] alone remedies and heals.

[Vers:] 15-end. *This* is a suppli[cation]. "The day" of vengeance or pun[ishment] is called "near-at-hand," because it is within the sin; and is also [ne]ar at hand to every one and to the universe from abundant reasons.

Vers: 16. ("Gladness and joy"), namely, the celestial and the spiritual, which are "food," thus the sensation of the true good.

Vers: 17. "Corn" is the truly spiritual and celestial, thus truth and good. All are compared to "grains." "Barns, granaries," because they are collections, were cognitions, but perceptions [of t[hese] *del.*] *were* destroyed.

Vers: 18. "Beast" is love. "Herds" are mentioned because the scientific, the general, are herds. ["Beast" is the mind *del.*] "Flocks of cattle" are of the intellectual mind.

Vers: 19. "Fire" is the love of natural things. From this the intellectual mind is destroyed, whence "a desert." "Trees of the field," see previously, are the things which have been planted in the human mind, etc.

Vers: 20. "Beasts of the field" are their services, as philosophic principles of truth, likewise other confirmatory things of the mind, and similitudes from nature. "Streams of water," what is truly spiritual; "fire," cupidities.

CHAPTER II.

Specifically concerning man's oppression now by the devil, and his deliverance by God Messiah at the time of both His advents; as also continually since the creation of the world, thus individually in every man to be regenerated, and so with regard to the regenerated man [that *del.*]

Vers: 1. The assembling by "trumpet" and "shouting" is described, as in the text, for all will be assembled for

Digitized by Google

judgment, thus the good and the evil, to be separated thereafter as sheep from goats. "Mount of sanctity" is heaven. "Day of Jehovah," is the day of judgment. The former *one* was when God Messiah came into the world for then the devil was judged, see the Word of the New Testament. Then terror invades love. "Near," see previously.

Vers: 2. The judgment is described, that all are damned to hell; which is described at vers: 12. Falses and evils are of a "cloud" and "obscurity." Shortly thereafter "the dawn" will arise. It is the cloud of the dawn, because the morning is then. That people is described. It is called "people" respectively to that which is called "army of Jehovah," from the *same* cause as frequently above; but it is however the devil and his [northern *del.*] crew, who are called "the northern one" *at* vers: 20 and "locust" *and* "caterpillar" as vers: 25; at the last times, an evil horde so that they almost fill the entire inferior heaven.

V. 2, 7. "A valiant and strong people, as heroes and males of war," is predicated of the vastating people.

Vers: 3. His hatred [by fi[re] and the things which by fire *del.*] and the *things* which are of hatred are described by "fire" and "flame." "Before" and "behind," is towards *inferior* and superior things. Hatred extends itself both ways, against God Messiah and against the human race. Because it is such, it is called "a desert."

"Garden of Eden," for the celestial man and the Church of God Messiah.

Vers: 4. They are compared to horses or to intelligences which are insanities. They "run" thus.

V[er]s: 5. "Chariots" appear simi[larly], [for] chariots [are the doctrine of true faith, here false.]

V. 5, 7, 9-11. *These things* are predicated of the vastating people on the day of the Last Judgment.

Vers: 6. [The "fa]ces" [are contr]acted [from terror].

Vers: 7. "To scale his wall," is faith which they have stormed and are vanquishing, as in the Apocalypse, in the last days.

Vers: 8. How they push on and assail. A greater power is then given to them.

Vers: 9. "In the city;" is because they act outside. That which appears inside *is* as a rational mind when no falsity enters.

Digitized by Google

[V]ers: 10. "Land" is the human mind; "sun," is love; "moon," is truth. Thus affection is of the understanding. "[St]ars" are the things which are in the inferior mind, and are also ministries of love and truth.

Vers: 11. He is called "army of Jehovah," as elsewhere "waster," etc., for "he makes a word," that is, executes a vastation over himself, while God Messiah apparently averts *His* face, because the man *does so.*

"Jehovah utters a voice before His army," is predicated of the day of vastation.

Vers: 12. It treats now of regeneration, which is called here "conversion." "The whole heart," is all that is in man. There was "a fast" lest the minds be made drunk, and being turned thither should oppress the luminaries, and so vastate their senses. "Weeping" is [because *del.*] humiliation.

Vers: 13. "Garments" were "rent in mourning," because those hatreds which are corporeal and natural loves were to be [destroyed *del.*] extinguished and distributed. Hence that these things are to be understood spiritually, will be evid[ent] to everyone, see elsewhere.

"To repent of evil," namely, of punishment.

Vers: 14. He should be consc[ious] of evil, for among the J[ews there was incre]dulity concerning repentance. To those behol[ding "the m]inc[ha]" and ["the libation" there was] a blessing.

Vers: 1[5]. How man's proprium is circumstanced after vastation or in humiliation, namely that all the congregation rejects both corporeal and natural pleasures; which is represented by "fasts" and by "a cessation."

Vers: 16. Here is represented what the reality of such a Last Judgment will be. "People" is all the good which is left in man and in human society; as well the old which is called "old man," as the new, which is accordingly "the innocent." By "bridegroom and bride" are represented Messiah and the church.

Vers: 17. There will thus be a lamentation and a supplication outside of heaven, that is "b[etween] the court and the altar." ["The nations" are in]side [heaven. Outside, however is the devil and his crew. Therefore by "people," the con]gregations of these and the hells are meant.

Digitized by Google

V. 18. [Those] to whom God Messiah [will] turn his face.

Vers: 19. "Corn, must, oil," as previously, namely spirit[ual and] celestial good; for "corn" represents intellectual things; "must," affections; "oil," both, thus the disposition. Abundance is signified by "satiety."

Vers: 20. "The northern one" was he who vastated, concerning whom previously. It is the law of requital that he be removed to "a land of waste and dryness." "Towards the eastern sea" is towards heaven, but outside heaven; "the hindermost sea," towards [lowests *del.*] hell, from a cause at vers: 3. Because the eastern sea marks *the border, it is* therefore into this sea that "the stench will ascend," for the same cause that *it goes* towards superior parts, as previously.

V. 20, 25. *These expressions* are predicated of the crew vastating faith.

Vers: 21. All fear is then wiped away. Whether those who are in the ultimates feel anything, cannot yet be said.

Vers: 22. Heaven is described by a paradise.

"Grassy habitations," for the heavenly joy of the saved on the day of the Last Judgment.

V. 22-24. *These expressions* are predicated of the saved on the day of judgment.

Vers: 23. Blessing and felicity are described by "rain," because they *are* regenerated.

Vers: 24. Abundance. They [cor]respond to the prior things, Ch. 1, vers: 12, 17; because he thus vastated the garden and the field.

[Vers:] 25. That people, concerning whom previously, is here called "locust," etc., concerning which things previously.

Vers: 26. Thus an abunda[nce] of spiritual and celestial things, from which God Me[ssiah] is glorified.

Vers: 27. Then a full and actual cognition of God Messiah, and that beside Him there is no Saviour of the world and Creator of the new man.

CHAPTER III.

The state of men instantly after the first advent of God Messiah, and then their state about His second [ad]vent.

Vers: 1. [A. V., Trem. ii: 28.] That God Messiah ga[ve] light [or] the "Holy Spirit" is evident from many

Digitized by Google

[passages] of the Word. By "dreams" and "[vi]sions" are meant revelation not only from God Messiah's mouth, but also therefore *that* of the conscience.

"Dreams" are the interpretations which are of "old men."

Vers: 2. [A. V., Trem ii: 29]. That is, upon all things, for the gospel traversed the whole circuit of lands.

"Men-servants and maid-servants" are those who understand less.

Vers: 3. [A. V., Trem. ii: 30] Against the impious, before the last day comes. "In the heavens and on earth," is in [the mind] everywhere.

Vers: 4. [A. V., Trem. ii: 31]. "The sun," or representatively, heavenly [love *del.*] affection or charity, because null, will be obscured. "The moon" runs into falsity, thus into [hatred *del.*] violence as elsewhere.

Vers: 5. [A. V., Trem. ii: 32]. He distinguishes the things which are from the mouth of God Messiah. It treats of remains, and [of] those who are saved. "The mount of Zion," in the supreme sense, is God Messiah. "Jerusalem," is everything which is of God Messiah, in His heavens, the Word.

"Jerusalem," for faith; whereas "Mount Zion," for God Messiah. iv: 17, 20.

CHAPTER IV. [*A. V., Trem. iii*]

Concerning the state of the church in uttermost p[eriods] of [de[vastation] *del.*] times.

Vers: 1. It is the time of the Last Judgment, wherefore no faith, and so in captivity. "Jud[ah]" is *that* of the faithful; "Jerusalem," of the [re[generate] *del.*] wise and intelligent.

V. 1, 6. ("Jerusalem"), for the church. Amos 1: 2. ("Judah"), for the faithful about the time of the Last Judgment. *See* **v. 18-20.**

Vers: 2. "Nations" are the evil who have persecuted the church. "Valley of [Jo *del.*] Jehoshaphat" is [the servant *del.*] the Lord's judgment, that is, unto judgment. "Valley" is the lowest place. The remaining things involve that they persecuted the church, the faithful, and faith. ["Israel" is faith *del.*]

V. 2, 12. "Valley of Jehoshaphat," for the Lord's judgment

Digitized by Google

upon the impious and the persecutors of the church; the place above hell. ("Israel"), for the faithful. *So* V. 16.

Vers: 3. How they treated the things which are of faith or the church. "To cast lots" is to divide and disperse [themselves *del.*] among the nations, or, among evils, for they who know what faith is, and yet [the faith *del.*] act otherwise, "disperse Israel among the nations" and "cast lots upon him." [Hence *del.*] "Boy" is the understanding of good; "girl" is the affection of good; "wine," is natural pleasure. Thus faith is dispersed, for they teach truths for the sake of gain but they are rapacious [fox[es] *del.*] wolves.

Vers: 4. "Tyre and Zidon" for the love of the world and of self; "Philistines," for those who hold the more interior man in hatred. See the compilations. They will be punished by the law of requital.

"Tyre," for the love of self and the world. Hos. ix: 13. ("Zidon"), for the infernal crew who are ingrained in the love of self and the world. They are called "princes of the north" and "troop of the princes of Zidon." Ezek. xxxii: 30. "Philistines," for those who not only despise but also hate man's more interior things, but yet speak of things truly spiritual and celestial. Ezek. xxv: 15, 16. Amos i:8.

[Ver]s: 5. Truth and good, which are "desirable things" because of the disposition, [pro]faned.

[Ver]s: 6. "Greeks" are those [wh]o confess faith with the mouth, but deny at heart. Thus when they incite them to pleasures of the world, they then "remove them from the border."

"To sell," is to dissipate goods and truths; and for the corresponding punishment, V. 8.

("Greece"). They are called Jevanim here, see Dan. viii: 21.

Vers: 7. These things are made plain from the captivity of the Jews and Jerusalem.

Vers: 8. The law of requital. Their rational things are "sons," and cupidities are "daughters." "The Sabaeans" are similar to the Greeks. It is called "a far-off people," who at heart recede from the doctrine of faith.

("Sheba"), for those who possess the cognitions of spiritual and celestial matters, but are without the love of truth and good, because they wish from spiritual things to introduce themselves into celestial ones. Ezek. xxviii: 13.

Digitized by Google

Vers: 9. The Last Judgment is the congregation of all, as previously. Thus it treats [of the love of truth *del.*] of all [congregated *del.*] there and indeed for war, as in the Apocalypse concerning Michael, that he will fight. They are hence excited to war that they may increase their forces. "To ascend" is predicated of those who are below.

Vers: 10. It is to increase the forces, which is expressed by [co[nverting] *del.*] "mattocks into swords and sickles into spears," for an application is made of those instruments with which they violated the field or the church.

Vers: 10 [11]. "A congregation," as previously. By "the strong" here are meant those who are called Michael, for they are termed the strong ones of Jehovah.

Vers: 12. "Valley of Jehoshaphat," is the Lord's judgment, where they are to be judged. "They will ascend" from the sepulchres.

Vers: 13. W[hen] wickedness [is full *del.*] is replete and infidelity at its sum[mit] there is then a judgment, for otherwise the globe would perish. It is here described by "the ripening of the harvest," see the words of God Messiah, [etc. *del.*] "A full wine-press" signifies the same. It is explained that there is [present *del.*] great wickedness in heaven and on earth.

Vers: 14. "Heaps" is the same, for they are heaped up everywhere. "Valley of excision," see the text. That word signi[fies] everywhere excision, a trench, and a large caltrop.

Vers: 15. See previously, that *there is* no faith, that is, no charity, no truth, *and* "the stars" [van]ish.

"The sun and moon blackened and the stars, etc.," for the day of the Last Judgment.

V. 16. As elsewhere. "Israel," [for] the faithful, since Messiah is called "a refuge."

"To roar from Zion" is to exercise divine majesty and to denounce punishment on account of injured holy things. Amos i, 2. ("Zion"), in the inmost sense, for the sanctuary, *thus* the heaven of God Messiah; in the supreme sense, for the throne, thus God Messiah *called* here "Jehovah."

Vers: 17. See previously and elsewhere, [thus *del.*] the same.

V. 17, 21. ("Jerusalem, Mount Zion"), see iii: 5.

V. 18. "Mountains" here are [the heavens *del.*] those

Digitized by Google

who are in the inmost heaven, thus celestial things, which are also signified by "must." "Hills," those who are in [the turn from *del.*] the more interior one, thus spiritual things. "Brooks of Judah" are spiritual things. "Spring," is celestial things which [will be *del.*] go out from God Messiah who is "the house of Jehovah." "River of Shittim," or banks, or valley of Shittim *wood* and of most choice cedars; those who are in the interior heaven.

"SHITTIM," for a valley of most choice cedars, namely, for those who are in the first heaven.

Vers: 19. "Egypt and Edom," for the things which destroy faith, which are natural science, [the new *philosophy del.*] and many more things which Egypt signifies in [the ord[er] *del.*] the [i]nterior sense. "Edom," for the haughtiness of those who vastate the internal man, or the faithful, who are also Judah. "Innocent blood" is [in[nocence] *del.*] faith, piety, innocence.

("Egypt"), for natural science and many things which destroy faith. "Edom," for haughtiness which vastates the interior man, and the church, thus for those who abound in such haughtiness.

Vers: 20. "Judah," for saving faith, thus for the faithful; "Jerusalem," for the things which are of faith.

Vers: 21. See the text. What "to clean" and "not to clean," *mean,* whether for blood in both senses; thus for the judgment of those who are admitted into the heaven of God Messiah and for those who are expelled.

"To cleanse the blood of *those* whose *blood* he had not cleansed," is to expiate and to redeem. What is holy is opposed to what is unclean; on which account what was holy was the same as what was clean with them.

AMOS

What palaces, cities, a wall, and their names *mean,* see Ch. ii: 5, notes.

CHAPTER I.

It treats in this chapter of the various kinds of spiritual haughtiness which corrupts the internal man and induced inverted order, for holy things are treated profanely.

Digitized by Google

V. 1. "Pastores" = shepherds, *is substituted for* ("armentarios" = herdsmen.)

Vers: 2. "To roar from Zion and Jerusalem," is to exercise divine majesty and denounce punishment. "From Zion," for injured celestial things; "from Jerusalem," for injured spiritual things. "Shepherds" are celestial things; and "Carmel," spiritual things, because the likeness of a garden. A root will remain, as elsewhere, wherefore "the top of Carmel" is mentioned.

"To roar from Zion," is to exercise divine majesty and to denounce punishment on account of injured holy things. Joel iv: 1, 6. "From Zion," out of heaven by means of spirits. "To roar from Jerusalem" is to denounce punishment for injured spiritual things, "Jerusalem," for the church. ("Carmel"), for haughtiness in spiritual or intellectual things, which corrupts the internal man. "Carmel," here, is the garden of intellectual things. ix: 3.

Vers: 3. "Damascus," in general, for spiritual haughtiness. "On account of 3 and 4," according to the sense of numbers, is on account of all; 3, against celestial things; 4, against spiritual things. "To avert," is that he does not turn back the punishment denounced just above *at* vers: 2. "Gilead" is the church and heaven of God Messiah. "To thresh with caltrops of iron," is with natural and corporeal things, concerning which shortly. It is to tempt.

("Gilead"), for the church and heaven of God Messiah; *at* V. 13 for the internal man.

V. 3, 5. ("Damascus"), in general, for spiritual haughtiness.

Vers: 4. "Hazael," for those who rend holy things, and so corrupt the internal man. "Palaces of Benhadad," almost similarly. It looks to spiritual things. "Fire" is cupidity.

"Hazael," for those who rend and corrupt holy things. "Palaces of Benhadad," for those who glory because they destroy the church.

Vers: 5. "Bar of Damascus," is haughtiness from [natural *del.*] sensual things; "Aven," from natural things; "Eden," from spiritual things. "People of Syria" are also things which are of the natural and reasoning mind, which wish to invade and dominate over man's intellectual

Digitized by Google

and celestial things. "Even to Kir," is to the last boundary, thus [to *del.*] for damnation.

"House of Eden," is the spiritual things of the mind.

Vers: 6. "Gaza," is taken for those who from the lumen of nature, hence from science combined with revelation, [into *del.*] which they [deduce *del.*] wish to explore from reason, wish to intrude themselves into the cognitions of spiritual and celestial things, and reject the revelations themselves which they do not penetrate. "Edom," here, seems to be taken for the celestial things which they shut up, for [their *del.*] celestial things are thus rejected and [excluded included *del.*] shut up. See Vers: 9.

"The wares of Syria," for the fashioning of many things from the sciences by the reasoning mind. It is called "a people of Syria who will be exiled unto Kir," *signifying* the sciences which seduce man, *and* which are damned. See the NOTES. Ezek. xxvii: 16. "Edom," for celestial things.

V. 6, 7. "Gaza," for those who from the lumen of nature, hence from science combined with revelation, which they wish to explore from reason, wish to intrude themselves *into* the cognitions of spiritual and celestial things, *and* thus reject the revelations themselves which they do not penetrate.

[Ve]rs: 7. "Fire" is cupidity and similar things which cause that they come into their punishment, for they reason from cupidity. "Ashdodites," are for these, however much they appear to themselves to be in light. "Ashkelon," is the same as Gaza, namely who w[ish] to be wise from the lumen of nature.

[Vers: 8. *del.*] Similarly ["Ekron"], those who from the lum[en] of nature wish to be wise in spiritual and celestial things. "Philistines," similarly, but they are various jo[ys.]

"Ashdod," for those who are in darkness, although they suppose they are in light; "Ashkelon," for those who wish to be wise from the lumen of nature; ("Ekron"), who from the lumen of nature wish to be wise in spiritual and celestial things; "Philistines," for those who not only despise but also hate man's more interior things; but yet speak about truly spiritual and celestial things. Joel iv: 4. Ezek. xxv: 15. 16.

Vers: 9. "Tyre," for philosophy reasoning in celestial things, from love of self and the world. "Edom," here, also for celestial things and the inmost church of God Mes-

Digitized by Google

siah which they have shut up. "Brothers" are spiritual and rational [and thus na[tural] *del.*] things, but there must be order so that rational things may serve spiritual and thus celestial ones.

("Edom"), the same as the inmost church of God Messiah.

V. 9, 10. ("Tyre"), for philosophy reasoning in celestial things, from love of self and the world. Many things concerning Tyre, etc.

Vers: 10. "Palaces of Tyre" are the reasoning mind which the love of self and the world, that is "fire," invades.

Vers: 11. "Edom," for those who vaunt themselves as wise and despise others in comparison with self.

("Edom"), for those who vaunt themselves as wise and despise others in comparison with self.

Vers: 12. "Teman," for the [in]terior mind which thus vaunts itself, whereas "Bozrah," for the haughtiness of such wisdom which will trust in itself.

("Teman"). Because it signifies the south or noon, it is sometimes translated "south," though at other times "Teman" is written in the Prophets. *It stands* for the interior mind which vaunts itself as being wiser than others. Many things concerning Teman, etc., Obad. 9. "Bozrah," for the haughtiness of such wisdom which trusts in itself.

Vers: 13. For those who reject the truly spiritual and celestial, and thus from contempt destroy the internal man WITH THEMSELVES. "The pregnant *women* of Gilead" are the things which are of the internal man.

("Ammon"), for those who reject the truly spiritual and celestial, and thus from contempt destroy the internal man. ("Gilead"), for the internal man.

Vers: 14. "The wall of Rabbah," is the mind reasoning with natural things in matters of faith. With regard to "fire," here and before, it is also the fire of vastation.

("The wall of Rabbah"), for the mind reasoning in matters of faith from natural things.

Vers: 15. "King" is prim[ary things.]

CHAPTER II.

In this chapter what is similar is continued, but with respect to those who have been instructed in the doctrine of faith.

Vers: 1. "Moab," for those who adulterate faith." To

Digitized by Google

reduce the bones of the king into lime," is to destroy those things in man which in the natural mind serve the man to confirm faith; for in the natural mind, thus in the memory, must be those things which the [ex[terior] *del.*] interior mind uses for intellectual confirmation.

("Edom".) His "bones" are the things of the natural mind which serve.

V. 1, 2. "Moab," for those who adulterate faith.

Vers: 2. "Kirioth," for those things in man which the Moabites use to adulterate or pervert faith. "Fire," here, signifies vastation, and that they will perish.

Vers: 3. "Judge," is all judgment.

Vers: 4. "Judah," for those, instructed in the true faith, who turned aside. It is expressed by "repudiating the law and not observing statutes," whence all things which they boast of afterwards are "lies."

V. 4, 5. ("Judah"), for those, instructed in the true faith, who turned aside.

Vers: 5. "Jerusalem," similarly to "Judah." "Cities, a wall or palaces," those things which are in the [man or his *del.*] mind of such a man, which, on account of being such, are to be destroyed.

("Jerusalem"), for those things in man which destroy true faith, in which however they have been instructed.

Vers: 6. "Israel," for those who have intellectual faith but no charity. They are those who have not what is "just" or celestial, but only truth in which they put *their* trust. "Needy" is good, for which God Messiah has compassion.

Vers: 6, 7, 8. Their life is described, for from such a faith similar things result, namely that they sell "justice" for "silver," hence act from the motive of gain; and "the needy for a pair of shoes," namely that none are touched by mercy; and "breathe in the dust of the earth," namely the things which are of no moment, rather than relieve "the poor" or spare them. They treat "the wretched" thus, and do not teach or confirm them. "To go away to a girl," is [to one doctrine *del.*] when they act without law and order [or cherish the nearest evils *dels.*]; *and* is a scortation before [?] the light [?]

V. 6, 11. ("Israel"), for those who have intellectual faith but no charity. iii: 1, 14.

Digitized by Google

Vers: 9. "Amorite," for those who assault the doctrine of true faith, and induce things contrary or inverted order. His haughtiness is described, by which it is described that he is to be extirpated totally.

V. 9, 10. ("Amorite"), for the same *as Ezek. xvi: 13, 45,* thus for those who assault the doctrine of true faith.

Vers: 10. "Egypt," for natural science; thus "from the land of Egypt," is from natural science to celestial doctrine, as also for bondage. "To occupy the land of the Amorite," is the same as the land of Canaan. The kingdom of the devil who was cast out from heaven or Eden, or from rational minds, is there. It is left for possession to those who can hold dominion and *keep* the devil subjugated. [See similarly *del.*]

("Egypt"), also for the love of the world, natural science, and bondage. iii: 1. ix: 7.

Vers: 11. "Prophets," for those who teach and learn, thus for instructed intellectual *powers.* "Nazarites," for those who sanctify, since sanctity is meant by Nazarites.

V. 11, 12. "Nazarites," for holy things or the sanctity which is of love.

Vers: 12. "Wine" is all cupidity which destroys the love of truth; thus a perverted will.

Vers: 13. The anguish which will befall them is described. They are compared to "a chariot full of sheaves," namely of scientifics, which is signified by chariot and sheaves, *as well* as by horses.

Vers: 14. They have placed "swiftness, strength, and power" in intellectual sight alone, but these perish since not conjoined to charity. "Strength" is within "swiftness" in order to have "power."

Vers: 15. "Bow," for combat [with others *del.*] He will thus be maddened. "One riding on a horse" is the understanding or science. It will not "rescue the soul."

Vers: 16. Those who formerly in the combat for this faith seemed to themselves "brave" and as among renowned "heroes," but yet were endowed with no charity, became "naked;" for the entire science of such a faith perishes, because it is like a leaf without a branch, or a branch without a [tru[nk] *del.*] tree. Nothing remains for they are outside him.

Digitized by Google

CHAPTER III.

It treats of the punishment of that Israel.

Vers: 1. "Land of Egypt" is science and corresponds to bondage.

("Egypt"), see ii: 10. ("Israel"), *here and V.* 14, see ii: 6, 11.

Vers: 2. "The known," those who know the truth, wherefore a visitation upon them. *On those* who do not know, there is not such a visitation.

Vers. 3. "The two together," who do not agree, are faith and the love of self and the world.

Vers: 4. "The lion will roar" is explained *at* vers: 8. It is the Word of God Messiah, thus the preaching of faith.

There is "no prey" when no charity, for charity is what applies to self.

Vers: 5. "Bird" is the Word which thus enters man's more interior things. It is not "caught" as prey, unless there is charity, for charity applies the Word to self.

Vers: 6. "Trumpet in the city," is preaching and thus an assembling; which *two* agree, and therefore "run up to" *it*.

"Evil in the city" is the letter of the Word which kills and is variously explained. To those who are such as Israel here there is not given a true intelligence, which is explained in the following verse where it treats of the preaching of the Word.

"Accurrerunt" = ran up to *is substituted for* ("TREPIDENT" TREMBLE).

"Shall a trumpet be sounded in the city, and the people not tremble; shall there be evil in the city, which Jehovah has not done?" for a changing of the punishment for the sake of the best end.

Vers: 7. It treats of the efficacy of the Word. By "prophets" are meant those who are endowed with both intelligence and charity. [The Jews *del.*] They [grasp *del.*] perceive the interior sense.

Vers: 8. It treats of the preaching of the Word. "To roar" is to preach, and so to grasp with the understanding. When God Messiah teaches, then man is wise.

Vers: 9. These things are perceived when "Ashdod" is taken for the reasoning mind; "Egypt," for the natural mind, and for those who are in them; and "Samaria," for the more interior mind. See the nam[es.] They are

Digitized by Google

said to be "oppressed," because the rational mind from without wishes to invade the more interior mind, whence a tumult.

"Ashdod," for those things which are in the rational mind with the man who is in intellectual light but yet in darkness because he doubts, for there is no faith in him. ("Egypt"), for the things which are in the natural mind and its memory.

V. 9, 12. "Mountains of Samaria," for the human mind, its understanding and charity, thus for the true church, in which is the kingdom of God Messiah. iv: 1.

Vers: 10. "They know not *how* to do right things," who have not charity. They rend "treasures" and "vastate."

Vers: 11. They, or the things which are of the rational and natural mind, will thus be rent.

Vers: 12. "Legs" were the choice *parts*. From strength they are *the things* of charity and a representation of love. "Ear," from understanding and obedience. "Samaria," is the church. "The corner of a bed," is his second part, [na[tural] *del.*] the rational, and that which serves it. "The edge of a couch" is the subservient natural.

"As a shepherd might rescue from the mouth of a lion two legs or a piece of an ear, so the children of Israel shall be rescued from the corner of a bed and the edge of a couch." "The corner of a bed," for ratiocination, thus *for* phantasy. "The edge of a couch," for the natural and sensations.

Vers: 13. "House of Jacob," for the natural mind, thus for the Ancient Church, turned into an idolatrous one among the posterity of Jacob.

Vers: 14. "Bethel," for [God's [house] *del.*] the vastated or profaned church.

"Altars of the house of God," *those* vastated by Jacob. Thus profane worship "will be cut down."

"Bethel," for the house of God Messiah turned by the posterity of Jacob into the house of an idol. Jer. xlviii: 13. Thus, for profaned worship.

Vers: 15. "Houses of ivory" are apparent truths. All *persons* are called "great houses."

"House of winter" is named from cold in regard to charity; *that* "of summer," for fire in regard to cupidity.

CHAPTER IV.

[It treats of the church, that *del.*]

Digitized by Google

It treats of the church, that it had become perverse, and could not be led back through chastisements.

Vers: 1. "Cows," from services which are cupidities; ["cows" *del.*] of "Bashan," is the perverted church. "Samaria" is the church in which the perverted *are*. "Those oppressing the worn out," etc., are those who persecute the faithful.

"Bashan," for the flock of Messiah *that was* to be built, but turned into the contrary among the posterity of Jacob. Here and at Ch: 1, for both Churches. Jer. xxii: 20. ("Mountains of Samaria"), see iii: 9, 12.

Vers: 2. It is the separation through force of evils from goods, applied to the things which are sensual, meant by "fishes."

Vers: 3. How evils or the evil are dissipated.

Vers: 4. "Bethel" is the perverted church and profaned worship. "Gilgal" is works and external rites in which they trust, separated from internals. The rites are described by "sacrifices," and in fact *by* the "morning" as is wont on account of the signification. "Tithes" *are* also a rite [or *del.*] involving internal worship, and a holy one indeed, wherefore "on the third day" is mentioned.

("Gilgal"), similarly to *Hos. ix: 5*, for ritual worship separated from internal *worship*. V: 5.

Vers: 5. External worship separated from internal; which is no other, obs[erve], obs[erve], than the worship of external, thus terrestrial things, which is "of what is fermented."

Vers: 6. "Purity of teeth," see the text, as to whether it is that by which teeth are affec[ted *del.*] so that they can hardly chew. "Teeth," for rituals which they observe by l[aw.] "Deficiency of bread" signifie[s] a deficiency of celestial love.

Vers: 7. "Rain" is [ble]ssing, involving [many] spiritual gifts. ["One city"] is said of the be[ginning] of the church [am]ong the faithful a[postles], which [thereafter] is termed "a secon[d one]."

Vers: 8. W[hen there is no such] blessing, [then all con]vene, with whom [there is no thirst for truth] but for the sake of [self and] the terrestrial loves [with which] they are "satiated."

Vers: 9. Concerning [devastation], namely that [the

Digitized by Google

truths] of faith, and the goods [of love] have been vastated [by evils] which are here compar[ed] to the "blight" and the "caterpillar."

Vers: 10. "Pestilence" is a contagion of evils, which slays man; whence "the slain," and it will be termed "corpses" producing "a stench."

Vers: 11. "Sodom and Gomorrha," for an utterly perverted disposition, in which there is nevertheless something of good; for a disposition is not so utterly perverted but what remains are left; wherefore "a rescued firebrand" is mentioned.

"Sodom," the boundary of the Canaanites. The will of the vastated man is represented by the overthrow of Sodom and Gomorrha, thus for the perverted disposition. Jer. l. 40.

Vers: 12. "Israel," of whom is Gilgal, for those who worship externals.

"Israel," those who profane holy things through an external without an internal worship, thus through the worship of externals. v: 1, 4.

Vers: 13. God Messiah is described. "Mountains" are the things which are of love; "spirits," which are of the understanding. "One proclaiming to man," etc., is the internal things which he teaches. "The dawn into obscurity," that He hid internal worship from them. "One trampling the heights of the earth," that is, their natural *and* thus terrestrial things in the mind. They see everything trampling.

Chap. v: 8.

CHAPTER V.

The announcement to the unfaithful of the punishment, and an exhortation to faith.

[V]ers: 1. There follows generally a "wailing," as over the dead.

V. 1, 4. ("Israel"), see iv: 12.

[Vers]: 2. His death is described. "[Virgin] of Israel" is the church, [seen] as an infant.

V. 3. It treats of the remaining [cit]ies elsewhere. [Nu[mber] 10 as 5, 12 [as 6, sig]nifies the [da]y of the Last Ju[dgment].

V. 4. [It is] an exhortation to the [churc]h, and an admo[nition tha]t they [remo]ve the former misdeeds.

Digitized by Google

V. 5. "Bethel," for the Ancient Church turned into idolatry, a slave to the worship of externals; as moreover also in the new Church, lest they stop in the rites of the Ancient Church. "Gilgal," those similarly who suppose themselves justified in externals and good works. "Beersheba," [his *del.*] is what is similar, for it was a holy place, because covenants were plighted there, [as when *del.*] thus that they should seek for nothing else than God Messiah, as *at* the verse next following.

"Nihilum" = nothing, *is substituted for* ("Aven.")

("Gilgal"), see iv: 4. "Beersheba," for destroyed holy things. For "they sought Bethel, Gilgal, and Beersheba," and Abram and Isaac made covenants and also dwelt there.

Vers: 6. ("Seek ye Jehovah"). God Messiah.

"Joseph," for the internal or new Church; "Bethel," here, for the external or Ancient Church.

"Joseph," for the internal church, thus for man's more interior things. When fire invades these, he is made ratiocinating and they *then* swore *by* falsities in place of truths. For the internal man.

Vers: 7. "Judgment" for the understanding [pro-[faned] *del.*] which was made bitter, thus "wormwood" from a similar taste and odor. "Justice" is charity. "To the earth" is towards the inferior things where cupidities are.

Vers: 8. "Pleiades," for truth; "Orion," for good; here [th[at] *del*] for the angels fallen from truth and good, as appears from the context, wherefore it treats here of the fall of the angels compared thus to the fall of man. Thus concerning the church perverted successively. "Dawn" is [the Ancient *del.*] that which was primitively. Thus "the day" is said to have turned into shade, which they have thus turned. "Waters of the sea" are spiritual things, which were thus turned into natural ones.

"Orion," for good, and indeed that it was turned into evil as good angels into bad *ones*. "Pleiades," for truth, that it was turned into falsity, thus for the angels who fell, and from the series in this verse it is seen whether truth and good simply *are* meant. By "Pleiades" and "Orion" it does not seem so. Job ix: 9.

Vers: 9. Man receives no "strength" before he is vas-

Digitized by Google

tated, for when he is in cupidities he thinks he excels in strength although he never has less.

Vers: 10. The things which are done after the internal man has been destroyed.

Vers: 11. They are the effects of hatred against [God *del.*] faith in God Messiah. By "houses and vineyards of desire," natural and corporeal pleasures are described.

Vers: 12. Similarly.

Vers: 13. "Intelligent," for wise.

Vers: 14. "Good" is God Messiah, because the Love of Jehovah His Father.

Vers: 15. When they love good, then man is intelligent or wise.

Vers: 16. "Streets," for everywhere in the church perverted thus; thus in "the highways." "Farmer," from field.

Vers: 17. Wherever there is worship is "in all vineyards."

Vers: 18. "The day of Jehovah" is the last. Then is the presence of God Messiah, [without *there* being a vengeance *del.*], inasmuch as He cannot be present to them, without *there* being a vengence, *and their* being smitten and tormented by holiness and truth.

Vers: 19. The state of the unhappy is described that when they wish to remove themselves from peril and torment, they run into others. Thus those who hide themselves as elsewhere.

Vers: 20. "Darkness," for perils and similar things, thus for terror.

Vers: 21. "Feasts," as previously, are worships separated from internals.

Vers: 22. They are, similarly, rites in externals alone. They worship externals, thus no faith, accordingly nothing of God Messiah's presence; and, since He is absent, the worship is not acceptable.

Vers: 23. "Songs," similarly. See elsewhere what "song" and "stringed instruments" are. They represented the joy and gladness of celestial things.

Vers: 24. See the text, into what named door.

Vers. 25. The quality of the fathers of this progeny, namely that they did not worship God Messiah even in Egypt, [but *del.*].

Vers: 26. But they had then with them from Egypt the

Digitized by Google

idols of Egypt; of whom, "Siccuth"* was an idol against love; "Chiun," an idol against truth; spiritu[al] *del.*] wherefore "the stars of their God" are slain [among *del.*].

"SICCUTH," an Egyptian idol, against good, thus against divine love. "CHIUN," an Egyptian idol, against truth; wherefore it is called "a star" to them.

CHAPTER VI.

Vers: 1. "The secure in Zion" are those who supposed they are saved for the reason that the church has been instituted [wi]th them, and they have holy things among them. "House of Israel," for the nations who accede to the church.

"Zion," for the inmost church where is the holy of holies. Many things about Zion, etc. ("Samaria"), for the faithful among whom are the perverted; "mountain of Samaria," for the true church. Many things about Samaria. "Israel," for the nations who accede to the church.

Vers: [2]. They are nations who from the light of nature and no revelation have lived in innocence and charity. "Calneh," is he who has been instructed from things terrestrial and sensual; "Hamath," who from other natural phenomena; "Gath of the Philistines," who from a quasi intellectual reason. "A greater border," is that they are better.

"CALNEH," for those who lived from the lumen of nature, and indeed from sensual things, as Christians among the nations *that are* instructed in no revelation. "HAMATH," for those instructed solely by the lumen of nature and from no revelation, who live as Christians should among those who are outside the church, and indeed from natural things and sciences. "GATH of the Philistines," for those who live in charity and innocence, but solely from the lumen of nature and of reason, *and* not from revelation.

Vers: 4. They who live by their own genius and phantasy.

Vers: 5. The pleasures. They are not solicitous about the internal man, and still less do they mourn because the true church is perverted.

Vers: 7. That all such pleasure will perish.

Vers: 8. "Jacob," for the perverted church which has

*A. V. has "the tabernacles of your Moloch." This should be "Siccuth your king."

Digitized by Google

glorified itself over everything, [wherefore *del.*], and they proclaim themselves as the only ones *to be* happy, hence those who love themselves on this account. It is a species of grosser spiritual haughtiness.

"Jacob," for the church which is haughty from the fact that it has with it laws and rites, and *these* damn *all* others.

Vers: 9. Their spiritual punishment, more grievous than the punishments of the rest, because entirely without charity towards the human race.

Vers: 10. See the text, whether it should not be "*corpse*-burner" in place of "*corpse*-bearer," *namely* one who will burn bones, for [since the punishment *del.*] the punishment is equal to the hatred; which is usual.

"To remember the name of Jehovah," is to love the neighbor, for name must [i]nvolve truth and love.

Vers: [11.] *The subject* of "the house" is continued. It is "larger" when the love is larger; little, when smaller.

Vers: [12.] "Horses to run in the rock" [is *del.*] signifies in the more interior sense,—whether intellectual things can be loved on account of *their* loves; "to plow with bulls," —*whether* as services they will perform the works *they did* formerly. The understanding *is* to be turned into bitter "gall," and the love into "wormwood."

Vers: 13. "They are glad over a thing of nought," who trust in [themselves]. "A thing of nought," or perversely by rites.

Vers: 1[4. "Nati]on" is the crew of evil s[pir]its, thus evils. "From Hamath," is from the [n]atural mind, [as far as *del.*] which is instructed by sensual things; wherefore another transl[ator], *Trem., has* "from the approach to Hamath." "Meadows" are the things which are of the na[tural] and rational mind, where spiri[tua]l things inflow, which are "a torrent of the meadows."

"Hamath," for the natural mind. Its "approaches" are sensual things. "Where you come to Hamath at the river of the plain," is therefore life from externals.

CHAPTER VII.

It treats in this chapter of the external man who on account of the abundance of sins is not to be admitted into [heaven *del.*] internals, for he would thus perish. *It is* therefore a man *who is* in externals alone.

Digitized by Google

Vers: 1. "Locusts" are evil spirits who pervert the church. "The latter-growth" is the state of the Ancient Church, because it was very gentle and the first. "Aftermath" is the [posterior *del.*] state of the Jacobean Church. This is also clearly said *at* Vers: 2. They are called "the king's," because they abounded in revelations.

Vers: 2. "To devour the grass," is to vastate, concerning which previously. "Jacob" is the perverted church, here that Jacob would be extirpated; but *He* will pardon him who has the number as Moses also testifies.

V. 2, 5. "Jacob," for the perverted church.

Vers: 3. "He repented" very often, for He pardoned and did not extirpate.

Vers: 4. "By fire" is by cupidities, [as also *del.*] as elsewhere when they were consumed by fire, in the time of Moses; when also "a part" was consumed. "Great abyss" is the idolatrous nations which were previously consumed. "A part" is Jacob.

[Ve]rs: 5. A pardoning, as previously.

Vers: 6. Repentance, as previously, on account of Messiah to come.

Vers: 7. After cupidities occupied them, there then followed "a plummet," which signifies that He would draw a plummet through the midst of the people, and would place limits which they should not pass, namely that they should remain in externals, nor be admitted accordingly into internals, as in this event they would be profaned since they were occupied by cupidities. He is called "Israel" here, because the better ones are meant; almost exactly as in the case of Adam against whom the way to paradise or the internal man was shut [when] a flame was interposed. The same thing occurs here [inas]much as "the locust" is the serpent. "The fire" thereafter, represented by the flame turning itself to either hand, is the love of self. Thus the way was guarded, here by "the plummet."

V. 8. "Israel," for the better ones among the Jews and the idolatrous nations.

Vers: [9]. "The heights of Isaac" are truly intellectual things; and "the sanctuaries of Israel" are sta[tes] of celestial love, thus the internal man. "House of Jeroboam" [for the love *del.*] are *those* of the rational mind, in which are extinguished matters that are truly spiritual and celestial; which is "the sword."

Digitized by Google

"ISAAC,"—making laughter. "The heights of Isaac," for truly intellectual things in man, thus for the understanding itself. "Israel" here, for the things which are of love.

V. 9-11. "Jeroboam," for man's rational things.

V. 9, 11, 17. "Israel," also, for the internal man; whereas "Isaac," for intellectual things.

Vers: 10. "Amaziah," for the emissary of the perverted church, wherefore what *is said* of the perverted church *at* vers: 17 is predicated of him. "Bethel," for the perverted church; since they regard it as "a conspiracy" when *any* teach the faith; nor can they endure the words.

"AMAZIAH, priest of Bethel," for the head of the perverted church.

Vers: 11. That "Israel would migrate," is that the internal man *would.*

Vers: 12. "Judah," for those who confess the true faith, inasmuch as a [continual hatred *del.*] continual enmity *exists* between the kings of Israel and Judah.

Vers: 13. It is termed "the sanctuary of the king," just as at vers: 1, "the aftermath of the king," for every single idolatry had its own place whi[ch] it calls "sanctuary;" on which account Amaziah speaks thus.

Vers: 14. He is "the shepherd" of the place and "the collector," inasmuch as he reads in the Divine Word, and searches through it, and collects the things which are for the life of intelligence. "A prophet," however, is one who also [?] teaches a revelation, and who predicts as a prophet. He is such when he says nothing else than what [involves *del.*] signifies celestial things and concerns the new creation.

"Pastor"=shepherd, *is substituted for* ("ARMENTARIUS" = HERDSMAN)

Vers: 15. Thus called, he makes manifest *his* call, for he doubted [the truths *del.*] whether *he was* a prophet, *for* the evil suppose the things he says to be false, as the priests *with* the laws of Messiah.

V. 15, 16. "Israel," for those to be created anew as to love. "Isaac and Israel" thus constitute man's internal, namely the understanding and the charity. Abraham *is* then inmost love. "Isaac," for those to be regenerated as to the understanding or spiritual things.

[Vers: 1]6. "Israel" here is taken for those who are to be regenerated as to love.

Digitized by Google

Vers: 17. "The migration of Israel" involves that the intellectual would perish, because they would remain in externals, as previously. Amaziah, furthermore, represents the evil in Israel.

CHAPTER VIII.

V. 1, 2. "A basket of summer-fruits," for the last time of vastation.

V. 3. "To howl the songs of the temple, and the many corpses," means that the spiritual and celestial things of faith *were* vastated.

V. 7. "Jacob," for the interior and rational mind when it is in order. It thus signifies order in internals from externals, thus Messiah.

V. 8. "River of Egypt," for corrupted spiritual things, or for the natural things of the natural mind in inverted order.

V. 14. ("Dan"), for the natural life of inverted order, thus for the things which are of the external man, hence for the infernal crew. ("Beersheba"), like *V. 5*, for destroyed holy things.

CHAPTER IX.

V. 3. ("Carmel") see i: 2.

V. 5. ("River of Egypt"), see viii: 8.

V. 7. ("Egypt"), see ii: 10. "PHILISTINES," among the nations which perish, seem to be those who have been instructed from natural lumen and preaching together. Similarly *at* Jer. xlvii where specifically about many of the same kind. Jer. xxv: 20. ("Caphtor"), almost as at *Jer. xlvii: 4*. "Syrians," for the rational mind.

V. 12. ("Edom"), for celestial things.

V. 13. "Behold the days are coming when the plowman shall overtake the reaper; and the treader of grapes, him drawing the sword; and the mountains shall drop must and all the hills flow apart," for perpetual or eternal celestial joy like a perpetual spring or one continually returning upon itself.

V. 14, 15. "To build the devastated cities and to settle, to plant vineyards and drink their wine, to make gardens and eat up their fruit, and to plant them upon the land *where* they shall be no more uprooted," for celestial life.

Digitized by Google

OBADIAH

V. 1, 8. ("Edom"), for the love of self. In other respects the sense follows the things cited.

V. 3. "One dwelling in the fissures of the rock, in the height of his seat," for the love of self.

V. 4. "To be exalted as the eagle, to place the rest among the stars," for haughtiness.

V. 9. ("Teman"). Because it signifies the south or noon, it is sometimes translated "south," though at other times "Teman" is written in the Prophets. *It stands* for the interior mind which vaunts itself as being wiser than others. Many things concerning Teman, etc. Amos i: 12.

V. 11. "On the day that strangers took his strength captive and foreigners entered the gates, and cast a lot upon Jerusalem," for those who vastated faith.

JONAH

CHAPTER II.

V. 3. [A. V., Trem. 2] "The belly of the fish," for the belly of hell.

V. 4. [A. V., Trem. 3.] "To be cast into the deep and the heart of the seas, to be surrounded by a stream and the floods to pass over him," for into hell and thus into anxieties and anguish. "Heart of the seas," for hell.

V. 5, 8. [A. V., Trem. 4, 7]. "To look back to the temple of holiness;" namely, to God Messiah.

V. 6. [A. V., Trem. 5]. "The waters to surround the soul, the abyss to gird him about, the weeds to be bound upon the head," for the state of damnation in hell. "The waters to surround the soul," for anxiety; "the soul to fail," V. 8, means up to the last extremity of anguish.

V. 7. [A. V., Trem. 6.] "To descend to the notches of the mountains, the bars of the earth to eternity above him, yet to make life ascend out of the pit;" means to be sent down into hell and a state of anxiety, anguish, condemnation, or damnation without hope, which is "eternity," and yet to be delivered. Wherefore "eternity" here does not signify eternity.

V. 11. [A. V., Trem. 10] "To be spewed out by the fish upon

Digitized by Google

the dry land," is predicated of the bound when loosed and raised out of the pit. "Dry land," means to be in safety.

CHAPTER III.

V. 9, 10. "The king of Nineveh said, Who knows if God will return and be led by repentance? God respected their works because they were returned from evil. Therefore God repented of the evil." For mercy.

CHAPTER IV.

V. 11. ("MYRIADS"). See. *It is* call[ed] "myriad" in the singular.

MICAH

CHAPTER I.

V. 3, 4. "Jehovah is going out from the place, and he descended and trod upon the elevations of the earth, whereupon the mountains were liquified and the valley cloven like wax before fire and as waters poured out in *their* descent," for God Messiah's descent to the inferior earth.

CHAPTER II.

V. 12. "Jacob," for the interior or representative Church; "Israel," for the more interior or symbolic.

"The sheep and the flocks of God Messiah collected from Jacob and from Israel," that is, from the interior or representative Church, and *from* the more interior one or "Israel."

V. 13. Concerning the deliverance of the bound from the pit by attraction.

CHAPTER III.

V. 4. "He shall hide his faces from them in that time, just as they rendered their works evil," namely, that evils hide the faces of Jehovah as a black cloud the sun.

CHAPTER IV.

V. 1. "Extremity of days," for both advents of God Messiah.

V. 8. "Tower of the flock, hillock of the daughter of Zion, the former kingdom, the kingdom of the daughter of Jerusalem," for

Digitized by Google

the Ancient and primitive Church, thus for saving faith or faith in God Messiah.

CHAPTER V.

V. 3. "In the strength of Jehovah, in the excellence of his name," means in saving faith.

V. 7. [CONCERNING REMAINS *del.*] "Jacob," for the representative Church of rites and worship according to the faith of the Ancient Church.

"The remains of Jacob among the nations, in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among flocks of sheep," for the children of the Ancient Church among the nations.

CHAPTER VII.

V. 14. "According to the days of an age," for the Ancient Church.

HABBAKUK

It might be seen elsewhere whether he is a true prophet. Although the style *is* quasi prophetical and mystic, there are certain things so obscure that they do not appear to be in the series, as *at* Chap. iii.

ZEPHANIAH

CHAPTER II.

V. 12. "Also to be slain of the sword," *is to be* saved after vastation.

CHAPTER III.

V. 10. ("Let them bring my offering"). Ob[serve].

Digitized by Google

HAGGAI

CHAPTER II.

V. 6. "Yet once and in a short while Jehovah commoves heavens and earth, the sea and the dry land," for the day of the Last Judgment.

V. 9. "The prior house," is the heaven of the antediluvians; "the latter house," *that* from the postdiluvians. In the supreme sense, "prior house," for the first advent of God Messiah; "latter house," for God Messiah's second advent, namely into glory.

ZECHARIAH

CHAPTER I.

V. 8. "He saw by night," means in the time of vastated faith.

V. 12. "To have compassion for Jerusalem and the cities of Judah against which he was angered seventy years," for the time of the vastation of faith.

CHAPTER IV.

V. 14. "The Lord of the whole earth," for God Messiah. vi: 5.

CHAPTER IX.

V. 9. "The king of Zion and Jerusalem, just and a saviour, miserable, riding upon an ass and upon a colt the foal of asses," for Messiah.

V. 15. "That they eat and drink and are tumultuous as with wine." "To be tumultuous," in a good sense.

V. 16. Josh. iv. Concerning the stones from the Jordan.

CHAPTER XI.

V. 9. "Not to feed them, but that dying he die; and that the rest eat one another's flesh," for hatred because they did not suffer themselves to be fed by God Messiah.

V. 14. "Israel," manifestly for the nations; and "Judah," here, for the Jews.

CHAPTER XIII.

V. 1. "An opened spring," for sin and uncleanness.

Digitized by Google

CHAPTER XIV.

V. 9. "Jehovah shall be king over the whole earth," for God Messiah.

V. 10. "The whole land shall be as the plain south of Jerusalem," etc., for the kingdom of God Messiah; in the supreme sense, for God Messiah.

V. 11. "Jerusalem shall dwell securely," means in peace.

V. 13. "On that day there shall be a great tumultuousness," for discord.

MALACHI

CHAPTER I.

V. 2. GEN. 25, 23. N. B.

V. 2, 3. "ESAU," for the love of self.

CHAPTER II.

V. 7. "The angel of Jehovah Sabaoth," in the supreme sense for God Messiah as the priesthood.

CHAPTER III.

V. 1. "Suddenly the Lord shall come to his temple," for God Messiah.

V. 4. "According to the days of an age, and according to the former years," for the Ancient Church before the flood, and the Ancient Church after the flood.

MATTHEW

CHAPTER VIII.

V. 16. ("EVENING"), for the time of vastated faith; about the advent of God Messiah.

V. 20. ("SON OF MAN"), for faith which could find a place nowhere.

V. 21. ("BURY MY FATHER"), for the church then dead.

V. 28. ("Two possesed with devils, coming out of the tombs"), for most filthy loves, specifically avarice which expels faith.

Digitized by Google

CHAPTER IX.

V. 16, 17. That faith is to be given to the nations, and that the church of a vastated faith which is "the old garment" and "the old bottle" can never receive faith because it profanes it and thus perishes.

V. 20. "An issue of blood," for the nations as being barren and not able to bear, "12 years."

V. 23, 24. "The daughter of the prince" is the Church of the nations which appeared indeed dead, but yet was not, wherefore it was resuscitated, a thing which could not be done with the Jews, *according to V.* 16, 17.

("Minstrels"), are the instructed of the o[ld] representat[ive] Church.

V. 25. "Daughter and girl" is the Church of the nations, which slept *but* was not dead.

V. 27-31. "The blind," for those of the nations who had not faith, and acquired the sight of intellectual faith. "House," for Judaea where this was not to be published because the instructed were first to be taught and converted so that the gospel might emanate thence. These are called therefore first-fruits and first-born. Therefore "Jesus forbade them."

V. 32-33. "The dumb *man*," for [those who] will obey in act but [not yet] in faith. [The state] of "one obsessed by a demon" *is* w[hen] the fruit of faith is imbued with the lo[ves] of self and the world.

CHAPTER X.

V. 1. ("To cast out unclean spirits and heal diseases"), signifies [here] that [He gives] a remedy for sins and a cure for spiritual "d[is]eases" by means of the preaching of faith.

V. 7. "[The k]ingdom of the heavens," for [the a]dvent of God Messiah.

V. 8. These things [fo]llow spiritua[l]y [most ex]actly, from a lesser infirmity to greater ones.

[Ve]rs[: 9]. That he should not be solicitous over munda[ne things] which are [sep]arated from the things corre[s]ponding.

V. 10. "Rod," for power. That they should not ascribe anything to themselves.

V. 16. Luke xvi: 8.

V. 34. "The dissension" of the internal man with the

Digitized by Google

external, especially in the church of vastated faith. The greater the vastation, the greater the dissension.

CHAPTER XI.

V. 7. "A reed in the desert," for the faith of those who are represented by John.

V. 23. "Capernaum," for the instructed.

CHAPTER XII.

V. 30. Mark ix: 40.

[Th]erefore the Lord's goats and sheep.

N. B.

V. 31, 32. ("The blasphemy against the Spirit"). Namely, he who is utterly of inverted order, and in his heart calls celestial and spiritual things diabolic, and so worships the devil, and denies a heaven and a God in the heavens as is evident from the foregoing; for to deny God and heaven is against the order of nature. But "to say a word against" God Messiah, this may exist from accepted scandals inasmuch as they do not understand how the Son of God could be made a man.

V. 43. "Arid places" are in man's natural mind which [is *del.*] then appears dry to him. That is "arid" to "the unclean" which to the clean is [of life *del.*] living.

V. 44, 45. Concerning those[2], with whom[3] faith has been profaned, thus *concerning* the last times.*

CHAPTER XIV.

V. 19. ("LOOKING UP TO HEAVEN"), in order that the heavenly manna in the desert might be signified.

CHAPTER XV.

V. 11. "IMMUNDUM"=UNCLEAN *is substituted for* ("COMMUNEM=COMMON").

V. 19. ("FOR FROM THE HEART GO FORTH," *etc.*) [T]hese things are of the interior man, because there "go [forth] from the heart" such things as are meant here. There are similar things of the more interior man which perturb peace, that is, which *perturb* the kingdom of [G]od Messiah, for *there are* [cer]tain "murders" there [wh]ich [at]tempt to destroy faith, *and* "adulteries" which pro-

**These numerals above the line suggest a possible reference to 2, 3 at Matt. xiv: 12 below.*

Digitized by Google

fane it. There are [si]milar things in the inmost sense, but such as assail in [te]mptation, which are from deceit, or propagated [as it were] from a deceitful [in]stinct, because what is [de]ceitful is infernal.

[Vers:] 22 seq. Concerning the nations, whether [they have] the Church, *which is* here "the daughter," *since it is* obsessed by idolatry.

CHAPTER XVI.

V. 2. They judge perversely that it is good to live in "the evening" or night of spiritual and celestial things, and evil *to live* in "the morning" or in a doctrine of faith shining forth.

V. 3. "To-day," about the advent of God Messiah.

V. 18. "Rock," for the faith from which *is* the confession *at* vers: 16 that "Christ is the Son of the living God."

V. 19. ["Key" *del.*] V. 19. That everyone is to be judged from faith.

CHAPTER XVII.

V. 1. **"Peter" signifies faith; "Jacob,"* charity; "John," the fruits of charity.**

V. 15, 21. "Lunatic," he who at one time is drawn aside by perverted loves, and at another by falsities, thus a species of lukewarmness, spent between faith and no faith. Such will not be cast out "except by prayers."

CHAPTER XVIII.

V. 2. That the truly celestial is not given without innocence.

V. 6. "Little ones," are the singulars which are of faith.

V. 11. ("The Son of man came to save that which had perished"), that is, that God was made man.

V. 22. ("SEVENTY TIMES SEVEN"), for always.

CHAPTER XIX.

V. 12. "Eunuchs," for those who reject the loves of self and the world; 1. "from the mother's womb," those who *are* regenerated; 2. "from men," those who *do this* from intellectual faith; 3. and those who castigate "themselves," as pieties.

Is. lvi: 4, 5.

**A. V. has wrongly "James."*

Digitized by Google

V. 29. That is, he who denies himself.

CHAPTER XX.

V. 26, 27. These things flow entirely from celestial love.

CHAPTER XXII.

V. 11. Is Orthodoxy to be understood by this garment? P. 28. n. 26. p. 83*

CHAPTER XXIII.

V. 32. ("THE MEASURE of your FATHERS ye fill up.") Concerning inrooted evil increased in the posterity.

V. 34. Concerning the root of evil increased by actualities in the posterity.

CHAPTER XXIV.

V. 6. The vastations of faith in part, [specifically *del.*] in a society and in the world.

V. 10. "Name," [the name *del.*] for faith.

V. 21. Dan. xii: 1.

V. 24. Mark xiii: 22.

V. 29. Is. xxiv: 23. Acts ii: 19, 20.

V. 32. "Fig-tree," for science.

CHAPTER XXV.

V. 1. "Virgin" is the church; "ten" are all; "five" are some.

V. 10. When man dies "the door is shut."

V. 14. ("HIS OWN SERVANTS"), for the instructed.

CHAPTER XXVI.

V. 34. "Cock" signifi[es] the first morning,† *namely* that fait[h] *is* null in the l[ast] tim[e] which *is* rep[re]sented b[y] "Peter."

V. 39. "Grief," *is* from the things w[hich] are signified [by] what He is [th]inking with regard to the disciples, thus on account of [the abse]nce of faith in the hum[an] race.

V. 56-end. They signify faith vastated in the last time, and that "Peter" or intellectual faith would also deny Him.

**In a different handwriting like that at Gen. iv: 14. Lev. xiv: 14. Is. iii: 1. lvii: Apoc. i.*

†*See note at Ezek. xlviii: 16.*

Digitized by Google

although like Peter it would profess with the mouth and promise much.

CHAPTER XXVIII.

V. 18. Is. liv: 5, 12. Job xvii: 22.

V. 19. ("Into the name of the Father and of the Son and of the Holy Spirit.") That is, into the name of Jesus who is "the Father, the Son, and the Holy Spirit," for all the divinity is in Him.

MARK

CHAPTER VIII.

V. 17, 18. [S]o that they should [as]cribe nothing from self to themselves.

CHAPTER IX.

V. 26. [With regard to ha[tred] *del.*] That wh[en] abandoned by his spir[its] which he had from childhood [he was] quasi "dead" before [be]tter spirits [j[oined] him *del.*] raised him up.

CHAPTER X.

V. 34. Matt. xxvi: 22, 45, 60.

CHAPTER XII.

V. 30. "Heart" is the [spiri[tual] *del.*] celestial; "the soul" thence *is* therefore the life, [for *del.*], which is of [?] the celestial and *is* hence the spiritual. "The mind," for the intellectual. "Forces," for the effect of li[fe] or the fruit of faith.

V. 38. The love of self in externals, or haughtiness.

— 39. The love of self in interiors, or pride.

— 40. The effect thence, their hypocrisy.

CHAPTER XIII.

V. 6. That many [will] say that this is true, although false.

V. 21. "[Ch]rist" signifies the [tru]th of the univer-[sal] heaven, and [that which l]ove rules.

Digitized by Google

CHAPTER XV.

V. 2 seq. They treated and do treat the true faith, *and* its interior, more interior, and inmost things, similarly. The Word, similarly. The church, similarly. Everyone also is insane similarly, unless he is led by the Lord t[o truths] and goods, or spiritual and celestial things. [The Most Ancient Ch[urch] *del.*] In an evening [and *del.*] or last time [simil[arly] *del.*] they treated similarly the Most Ancient Church *and* thus the faith [before *del.*] after the fall *and* before the floo[d]. Likewise the Ancient and primitive Church, *and* so also today.

LUKE

CHAPTER III.

V. 10-14. In a series with regard to amending the external life and preparing accordingly for more interior things.

V. 23. ("Thirty years.") *His* AGE.

CHAPTER IV.

V. 25. "3½ years" make the 1260 days, Apoc. xi: 3, Ch. xii: 6.

CHAPTER VII.

V. 21, 22. The evils of cupidities are first to be removed, which is "to heal *them* of diseases and the plagues of evil spirits." Then by granting faith which is to give "the blind to see;" *and* then charity, which is "*that* the deaf* walk."

THAT JOHN THE BAPTIST REPRESENTED THE LORD AS TO THE WORD IN THE LETTER IS THUS DESCRIBED; AND THAT "HE WHO IS IN THE KINGDOM OF GOD IS GREATER," IS BECAUSE THE INTERNAL SENSE [was *del.*] IS SO RESPECTIVELY TO THE SENSE IN THE LETTER.

CHAPTER XI.

V. 52. "*The keys* of science" *should be* in the text *in place of* ("the keys of HEAVEN").

*"*Surdi*" = the deaf, an obvious slip for "*claudi*" = the halt.*

Digitized by Google

V. 53. ("To obstruct"), namely that they might lay hold of many things.

CHAPTER XII.

V. 51. Interiors and exteriors fighting then, and [prof[anation] *del.*] scandals.

V. 52. ("Three against two"). As the 5 senses, of which 3 are of cupidities, and 2 are of the understanding, thus in heaven.

CHAPTER XIII.

V. 11. "Nec posset se surripere" = and could not lift herself up, *which is missing in the text, is added.*

CHAPTER XIV.

V. 26. All these things are contained in man's soul from the proprium.

CHAPTER XVI.

V. 8. "The sons of light" will be simple but prudent, according to Matt. X: 16.

V. 9. [As spiritual lights *del.*]

CHAPTER XVIII.

V. 22. ("Sell all thou hast, and give to the poor.") That is, that you hold all your things in spiritual matters in common, communicating and giving to those who lack, by teaching and by acting.

CHAPTER XIX.

V. 13. The "mind" *is* 60 shekels or 240 denarii, thus [1 she[kel] *del.*] 4 denarii *are* 1 shekel.

CHAPTER XXII.

V. 31, 34. Simon Peter. See whether "Simon" is not for the faith of the Ancient or representative Church; and "Peter," for the faith of the new Church.

CHAPTER XXIV.

V. 49. ("With power from on high"), With the Holy Spirit.

Digitized by Google

JOHN

CHAPTER I.

V. 1. Coloss. i: 15-19. Ps. xxiii: 6. John xvii: 5, 24.
V. 14. ("GLORY") Is. xlii: 6, 8. Chap. xlviii: 11.
X. 18. ("No one has seen God") Matt. xi: 27. Luke x: 22. John v: 37. [[Mat]t. xi: 27. [Luke] x: 22. John vi: 47 *del.*]

CHAPTER II.

V. 10. Not from goo[d] to evil, [but to] goo[d].

CHAPTER III.

V. 25. ("Between John's disciples, and the Jews"), *namely, those* of the old Church and of the new.
V. 34. ("God gives not the spirit by MEASURE.") INFINITE.

CHAPTER V.

V. 25, 28. N. B. N. B.
V. 37. John i: 18. Matt. xi: 29. Luke x: 22.

CHAPTER VI.

V. 46, 56. N. B. N. B.

CHAPTER X.

V. 18. N. B. N. B.

CHAPTER XI.

V. 19. ["Lazarus"] signifies [the faith] from [the pr[imitive] *del.*] the Ancient [and prim]itive Church. Sister ["Martha," t]hat or the repre[sentati]ve Chu[rch]. "Mary," [the new] or symboli[c one].
V. 33. ("He groaned"), being vehemently commoved.*

CHAPTER XII.

V. 2. "Martha," [the re]presentati[ve] Ch[urch and for] the interior [sense].
V. 3. "Ma[ry" or] the ne[w Church], and sim[ilarly] for the more interio[r] s[ense].

**These words are found as a commentary in the Tremellius Bible.*

Digitized by Google

CHAPTER XIII.

V. 18. Hence there was a sop, V. 26.

V. 28. See V. 18.

V. 33. ("As I said unto the Jews, Whither I go, ye cannot come; so now I say to you.") That *as* faith was vastated with the Jews, it will likewise after a short while be vastated in the new Church which the disciples represented.

CHAPTER XIV.

V. 9. John xii: 45.

V. 11. John x: 32.

V. 23. ("My Father will love him and we will come to him and make an abode with him") N. B. Because the Lord dwells with man in His Own there, and not in men. Chap. xv: 4, 5. See n: 9338 end;* and Chap. xvii: 22, 26.

CHAPTER XV.

V. 4. [John xiv: 15, 21-24. xvii: 4 *del*] John vi: 56. Ch. xiv: 20. Chap. [xiv *del.*] xv: 4, 5, 7. Chap. xvii: 21, 24, 25, 26. Apoc. Ch. iii: 20, cf. John iv: 15.

V. 5. John iii: 27 [John xv *del.*]

("I am the vine; you, the branches.") Powers, faith.

CHAPTER XVI.

V. 9. All unfaithfulness.

V. 23. Chap. xiv: 13, 14.

V. 26. N. B.

CHAPTER XVII.

V. 3 seq. [It tre]ats of faith, [whic]h goes forth from Jesus [aft]er He sent [the Spiri]t into the world. [Hen]ce this *faith* and those [with H]im are of the faith. [To be sen]t is to go out.

V. 22, 26. ("I gave them indeed the glory which thou gavest me, that they may be one as we are one . . I in them.") N. B. It is because the Lord dwells in [the d[ivine] *del.*] His Own with man, thus in the Divine there, and not otherwise in the man [inwardly *del.*] than in good and truth which are from the Lord and not from man. This is why it is said "that they may be one." See n. 9338 end.*

*A. C. 9338.

Digitized by Google

CHAPTER XXI.

V. 18. Concerning the Ancient and primitive Church which is "younger" or in good; and the perverted Church which is an "old man."

APOCALYPSE

[Tho]MAS [?] BUGHMANN published an unfolding of the Apocalypse, about which see vol. ii s[ec]tion No. 34. p. 7 in which s[ec]tion you will find many things [in the ex]position, to wit,—of the seven churches.

[Joha]N: [?] HOFFMANN at Jena in 1661 published an Apocalyptic Chronology.

The most [cele]brated Chorier Zi—obse, has, according to Herr Burnet of Salzburg, shown a five century old MSS. exhibiting the Apocalypse with illustrations. Aesop's Fables, treated in similar fashion with illustrations, had been followed. He concluded thence that those who had joined the two works in such a manner, must according to all appearance have taken one to be as credible as the other. Burnet's Journal of Travels, p. 12.*

CHAPTER II.

The significations of the church [em[brace] *del.*]

"EPHESUS," those who labor much in the propagation of the doctrine of faith but thence promise to themselves rewards for *their* works, *and* so leave out charity and celestial love and in its place draw in the love of self, or on account of self.

"SMYRNA," those who voluntarily enter into miseries, and thereby wish to be saved.

"PERGAMOS," those who mingle profane with holy things, or evil works which they explain as good.

"THYATIRA," those who judge of the [in[spiration] *del.*] Word of God Messiah and of the mysteries of faith from their own understanding, *and* so allow themselves to be seduced by evil spirits.

**These notes are in German with a few Latin words interspersed. Like the notes at Gen. iv: 14. Lev. xvi: 14. Is. iii: 1. lvii. Matt. xxii: 11; they are in quite a different handwriting.*

Digitized by Google

"SARDIS," those who have faith but not saving *faith*, because *it is* a faith not from love.

"PHILADELPHIA," those who are of saving faith.

"Laodicea," he who is lukewarm, thus a commingling, whence is what is unclean which is to be spewed out before spiritual heat is given. He must first undergo dire temptations in order that the joined things may be loosed and each one restored.

V. 17. "A white stone," for the regenerated man.

V. 21-29. These three are valid for neighbors,—1. to acknowledge the Lord; 2. to act repentance; 3. [to learn *del.*] to learn spiritual truths; and thus they will do good and come into heaven.

CHAPTER III.

V. 14. Coloss. iv: 16.

V. 20. Luke xii: 36. Matt. vii: 7.

CHAPTER V.

V. 8. Chap. viii: 3, 4.

CHAPTER VII.

V. 4. ("144000"). A multiple of 6; the double of 72.

CHAPTER VIII.

V. 12. "Sun," for love; "moon," for faith.

CHAPTER XI.

V. 2. "Extra" = outside *is substituted for* ("intra" = inside.)

V. 3. ("1260 days") [m]ake 3½ years. See Luke iv: 25, Apoc. xii: 6.

V. 6. When "heaven is shut" or faith is taken away, the said plagues then follow, because the external man is separated and what is external is attributed to internal things which in a manner shut themselves up inside heaven.

V. 7. ("THE BEAST"). In the universal sense it is the evil root increased in time which slays faith.

V. 8. Concerning the vastation of faith in God Messiah. "The two witnesses" are faith [or *del.*] They are also called "prophets."

V. 12. "The witnesses in whom was the spirit of God ascended in a cloud, so that their foes saw them;" means that they saw what saving faith is, thus as in a cloud.

Digitized by Google

CHAPTER XII.

See Dan. Ch. xi and xii.
("The male child"), see Is. lxvi: 7.
V. 6. ("1260 days.") make 3½ years, see Luke iv: 25.
V. 8. Compare Jer. vii: 32. No: 535.*

CHAPTER XIII.

V. 1. No: 398.

CHAPTER XVI.

V. 2. ("Upon the land.") The internal of the church.
V. 3. ("Upon the sea.") Its external. [The Word *del.*]
V. 4. ("Upon the streams and springs of water.") The Word.
V. 8. ("Upon the sun.") Love.
V. 10. ("Upon the throne of the beast.") Faith.
V. 12. ("Upon the great river Euphrates.") The perceptive.
V. 17. ("Into the air.") The cogitative.

CHAPTER XVII.

V. 1. Jer. li: 13.
V. 12. Dan. viii: 7, 20, 24.

CHAPTER XVIII.

V. 3. Chap. xiv: 8.
V. 4. Is. xlviii: 20. Jer. li: 6, 45. l: 8, 28.
V. 6. Ps. cxxxvii: 1, 8. Jerem. l: 15, 29. li: 24.
V. 13. ("SOULS OF MEN") Tyre, Ez[ek]. Daniel. Ezek. xxvii: 13.
V. 16. No: 725.
V. 17. Is. xliii: 14. Is. xlvii: 15.
V. 21. Jer. li: 63, 64.

CHAPTER XIX.

V. 6. No. 641, 615.†
V. 18. No. 409.

CHAPTER XX.

V. 4. No. 634.

A. R. 535.
†*A. R. 614, 615.*

Digitized by Google

CHAPTER XXI.

V. 1. Ps. cii: 20, 27. Is. lxvi: 22.
No. 9755 at end.
V. 9. Chap. xix: 7.
Vers: 2.
V. 18. Concerning gold and silver in the Word, ARC. CAELEST No. 1551.

CHAPTER XXII.

V. 2. Ezek. xlvii: 12.
V. 5. [Is.] lx: 19, 20.
V. 17. ("HE WHO THIRSTS") Is. xliv: 3.

(*Finis.*)

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

289.4
S97sc

STANFORD UNIVERSITY
LIBRARY
Stanford, California

PRINTED IN U.S.A.

Digitized by Google